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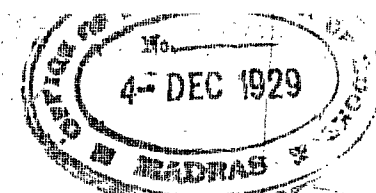
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The Madras Christian College Magazine, January 1926.

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By H. E. The Right Hon'ble
Sir FEDERICK SYKES, P.C.,
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Governor of Bombay.

EVERY age has, perhaps, to pay the penalty of its own special achievements, in a slight distortion of its ways of thinking. And to-day—living as we do in an age of organization and large groupings, when everything is systematized on an elaborate scale—we are sometimes, I think, a little apt to forget that these large groupings are, after all, abstractions, and that the single individual—the living, thinking, feeling, concrete human being—remains (as he ever was) the ultimate reality to which everything has to be referred; and that to lose sight of him, in our thought about almost any subject, is to miss the most important truth about that subject.

* Take industry, for example. During the past century we have built up vast industrial organizations, employing thousands and thousands of hands; and there has been great temptation to us, when viewing these achievements, to regard the corporate body the firm or organization, as the reality and to think primarily in terms of this. But experience is beginning to teach us that we cannot think truly of our Industries, nor indeed conduct them effectively, unless we remember that the ultimate factor in all of them—the one on which all else depends—is the individual worker: the single man or woman, with his or her own private thoughts and feelings; making (like all of us) a demand upon life for whatever little comfort and happiness and security-life can afford.

I do not say that these large collective groupings have not a reality of their own. But I do say that we are often liable to be

deceived by them and to mistake words for things, unless we remind ourselves continually of those living individualities, at the other end of the scale, on which all of them are founded, and by whom and for whom they all exist.

Now it seems to me that one province of life, in which there is a danger of this kind of disproportion in our thinking, is that of Education. For, here, again, we live in an age of organization and elaboration. We have our host of scholastic institutions, and our groupings of such institutions; we have our systems and our curricula, our committees and governing bodies, and all the rest of the complex machinery that modern education, on a large scale, demands. All those things are necessary, and we cannot do without them. But do not let us mistake them for education itself. Let us remind ourselves sometimes that these are but the scaffolding of the building, and that all of them, in the last resort, exist only for the sake of the individual unit, and apart from him have neither meaning nor importance.

It is easy to look at things through the wrong end of the telescope. The larger the unit, the abstraction is usually so much the more evident, the more striking, the more impressive.

Let me illustrate from my own experience. It frequently falls to my lot to visit educational institutions of various kinds. I arrive; the staff are introduced to me as a body; I see the students gathered together as a body. Everything that takes place during my visit emphasizes the existence of the institution as a collective entity. There is presented to me only what I may call its "mass-life". Yet I have only to think for a moment, to realize that this is not its true life. It is one aspect

of its life, but not the most real and fundamental. The true life of any School or College, ladies and gentlemen, is to be found in the reaction upon it of every student within its walls. It is the separate lives, which are lived in it, that are the ultimate reality; and it is by this test, and no other, that its usefulness is to be judged.

To many of you, whom I am now addressing, the truth, of which I have been speaking, will have recently been brought home in unpleasantly direct fashion.

You have been through your years at College, taking part in the general life of your institution and enjoying all those opportunities of companionship and corporate interests which membership of a College affords; and you have, I imagine, to a great extent, identified yourselves (quite rightly) with that larger life. But when the final test came—when it became necessary to find out what you had made of it all—you were once more broken up into separate units. Your corporate life ceased to exist. You were thrown back, one and all of you, upon yourselves. It was not your College that was examined—it was *you*; and not even your dearest friend could share in your ordeal or influence its result. Just as, some years ago, you entered your College as a solitary unit, so, when the time came for leaving it, you passed out through a door, through which every candidate has to walk alone.

During that grilling week of examinations you discovered for yourselves one great truth about education. You discovered that education is, in the last issue, a matter between a man and himself, that the outward trappings of education: its institutions, its curricula, its systems of government and organization, are all relatively abstractions, and that the only

thing which counts, when you get down to bedrock realities, is what you, the individual student, have been able to make of yourself and of the opportunities at your disposal.

It is from this point of view—the point of view of the essentially personal character of all education—that I wish to address a few words to you to-day; particularly, to those of you who have just finished your College studies and are entering upon a wider life. And I should like to speak to you, not as a man holding official position in this Presidency or this University, but (if you will allow me) in a simpler and more human capacity: that is to say, as a man who is perhaps a little more than twice as old as most of you who have just graduated, and who has therefore seen something more of life.

Middle age brings with it a certain belated kind of wisdom, for which it can claim no kind of credit. It is a wisdom, such as it is, which comes by the simple passage of years. For it is then that, in most cases, a man ceases to look exclusively forward, and begins to look backward as well. And looking back, he can see (not infrequently, with bitter regret) what he might have done, but has not. He can see in what directions he might have employed his time and his energies better. And he can see (though possibly this is an illusion born of vanity) what he would do now, if he had those past years to live over again. And although I hold strongly that the least justifiable of all things is for age to impose its own sobrieties upon youth, although I feel that, as a man grows older, he loses, in many ways, far more than he gains—yet I also feel that the elders will not be wholly fulfilling their duty, unless they pass on occasionally some of the things that have struck them in that retrospective vision.

Speaking for myself, there are two things more particularly which, I think, I see now, but which I am sure I did not see so clearly thirty years ago.

One is that curious fallacy of punctuation, which would put a stop to education as soon as College days are over. To my mind, as I look back, it is then, more than at any other point in a man's career, that education, in the real sense, may be said to begin.

You know how it is when we leave College. We feel "Now I have finished with my studies. What lies before me is life"—as though life and education could ever be divorced. But to the backward-looking vision—to the man of fifty, let us say, glancing back at what he was in his twenties—these dividing lines between one period and another tend to fade away. To the young man just emerging from College, his entrance upon what we call "the world" seems to mark a definite crisis. The first chapter of his life has closed; another is opening before him. The transition is, in his view, epoch-making and momentous. But as we grow older life is seen as a continuum. Viewed through the mist of years these landmarks disappear. We realise—and the younger among you will also realize, when a few more years have passed—that what seemed so definite a break was really no break at all. We see that on either side of that apparent gulf was the same personality, that the so-called "change" did not change *that*, and that what we are to-day is the living product of a process of gradual shaping, which stretches back unbroken to our earliest years. And it is because of this continuity of personality that we realize that it is impossible to place one's finger on a particular date, and say "Here ended my education." Whether we are conscious of it or not, our education is

always going on. We are making ourselves the whole time, and it makes little difference that, in such and such a year, we left an official educational institution and entered upon the larger School of Life.

Yet there is one difference that it does make; and this seems to me so noteworthy that I would ask leave to call your attention to it. While we were at School and College, we were being looked after by others and we were more or less under external control. When we left, we had a certain freedom to take things into our own hands. And since, as I have already said, all education is ultimately a matter between a man and himself, it becomes even more definitely so when we enter upon that phase of our career in which we have perforce to be our own teachers. Then it is that we can either make or mar our own futures; and what a man is destined to become depends largely—one might almost say, entirely—upon what he makes of himself during those critical years.

To speak plainly, the really decisive shaping period of a man's life is that which follows upon his leaving College—let us say, roughly the period that lies between the ages of twenty-two and thirty-five. For it is then that he becomes, as far as is humanly possible, his own director; moreover, during those years the character is still malleable, capacities are still open to development, and habit and custom have not yet begun, in full measure, to lay their iron hand upon life. That is why I regard that period as so important; and I do so, not on theoretical grounds merely, but from what I myself have observed. I have seen young men leave College with every apparent prospect before them; and later on, some twelve or fifteen years afterwards, I have seen them again; and one glance has been sufficient to tell

me that they have failed. They have not made of themselves what they could have made. On the other hand, I have seen men, who, when one meets them after an interval of years, reveal at once the marks of success.—And by "success" here, I do not mean financial or worldly success merely. What I mean is that one feels at once that the man has been building up and shaping his own character and individuality. The intervening years have been creative. He has ruled his life and not let it get out of hand.

And so I would urge upon those of you, who have just graduated, to remember the importance of the years that lie immediately ahead of you, and to enter upon them with the fixed intention of making the best of them and turning them to the fullest account. I would even go further and say that what you have done at College—whether it has been brilliant or only mediocre—will, in the long run, matter very little. Academic learning, in which we learn to know that we know nothing, has little more than a temporary effect on the realities of courage, unselfishness, sense of proportion or judgment. In a few years it will be forgotten; or, if not forgotten, will have been superseded by something very much more to the point, namely, what you have built upon those early foundations. The people, who have to deal with you in your everyday lives, will estimate you, not by that past record, but by what you are, as they see you. And what you are must always be, by a law of life that knows no exception, what you have made of yourselves.

And this brings me to the second of the things which, I feel, any middle-aged man sees more clearly than when he was young.

He sees how much more he could have done, if he had only kept some aim steadily before

him, and he realizes how lamentably his time was wasted, just by not having some regulating purpose of this kind. One of the most remarkable things in life is the enormous force of habit; and almost equally remarkable is the degree to which—if we have strength and persistence enough—a habit can be cultivated. A man can go far to make his own nature. It is merely a matter of having a clear idea of what he wants to do, and sticking to it. And this is just where the man of fifty or sixty, looking back upon life, sees his own, and almost everybody else's mistake. He says to himself: "If I had only practised this or that quality or activity, deliberately, for a short time every day, what a vast difference it would have made!" For, in a span of twenty or thirty years, those short periods mount up and you will realize how much it is possible to do, if you only take hold of time and turn it to your own purposes, instead of letting it slip by you unused. I know that this is hard advice. When a man is young, and looking forward, he does not see how valuable are the minutes and hours. It is only later, when he looks back, he sees how much he has thrown away.

Now, putting those two things together, it becomes clear what any man, more or less advanced in years, would like to say to his younger contemporaries. He would like to say, in the first place: Remember that there is really no other education than that which you give to yourselves, and that the ten or fifteen years of early manhood, after you have left College, are the years in which you can do most to make a success of your lives, for it is then that you can take your education definitely into your own hands. And, in the second place, he would like to say: Remember the immense possibilities of habit-forming, and recollect that habits can be formed by deliberate practice,

and that only a short time given every day to any such purposive effort will, in the course of years, mount up to a really formidable period. Take, therefore, he would say, some aim—call it an ideal, if you will—and try by just a little daily practice, to build it into your lives. Resolve that, by the time you are thirty-five, you will have made of yourself something that the better instincts in you want you to be. It does not matter how many deficiencies you are conscious of now. In twelve or fifteen years you can do almost anything, if you will only set yourselves to it and not give up. The Roman philosopher, Emperor, Marcus Aurelius, had a favourite maxim: *Always (he said) keep some definite aim before you.* There could be no better advice. For it is only through the possession of a definite aim that we can turn time to account, and make it our servant instead of our enemy.

And now, having said this much, you will perhaps expect me to say something to you as to the kind of definite aim that you should have.

That, of course, is a thing on which any man, who has thought at all about life, will have his views. But one comes to see, as one advances in life, how much such views are a matter of temperament and of circumstances. It is impossible to legislate for all. The ideal, which will stir one mind to enthusiasm, will leave another cold. In the last resort, everyone must consult his or her own nature in selecting the aim to be followed, and it is not easy, with the best intentions in the world, for one person to advise another. We are confronted by that mystery of individuality, which has made no two human beings exactly alike; and the selection of an ideal—which is only

another name for something which shall set the whole individuality glowing with life and purposiveness and enthusiasm—is therefore a thing which must lie between every man and himself. But since to leave the matter like this may seem to be hardly helpful, let me try and tell you, in a very few words, what I feel about it myself.

It has been my lot throughout the working years of my life, to deal with what are often called "practical" things; and work and habit (and may I add, perhaps, temperament also?) have combined to make me look at life, for the most part through that particular pair of spectacles. I hold that every human being, according to his abilities, has to contribute his share towards the working of the great and complex machinery of the world's life and his success or failure depends on the way in which he performs this task. And so, ladies and gentlemen, I am inclined to place highest, and to admire most when I see them, the qualities which go to make a good worker—by which I mean a person, who never forgets that he has been sent here to do a job, and who is willing to sink his own personal preferences and advantage in the service of that larger duty.

And this, as I conceive it, implies a few quite definite qualities, which I cannot summarize in any simpler way than by saying that they are those which any one of you, if you were in charge of a great organized piece of work, would look for, and value most, in those who were working under you. Suppose, let us say, that you were the head of a great firm. When you cast your eye over your subordinates and tried to single out those whom you felt to be particularly worthy of praise or promotion, to what qualities would you look?

Would you not, before all else, single out the man whom you could absolutely trust—about whom you felt that, under no circumstances, would he ever let you or the firm down, and that, whether you were attending to him or not, he would continue to work steadily and intelligently, putting his whole heart and mind into his job? You would, in other words, attach the highest value to that *impersonal* quality—that absence of any thought for personal gain or comfort—which is the essence of all really good work, and which we often call, quite simply, a "sense of duty." To my mind, there is no higher quality in the world. For it means that, where it exists, a man's life is governed by a law transcending his own egotism; and to have achieved this is, in my opinion, very nearly to have solved the problem of life itself. To have broken that slavery to the personal self, which is the greatest of all bondages; is to have risen above the ordinary level of humanity and to have become definitely a spiritual being. And the quality remains just as spiritual, whether it be shown in some lofty intellectual task, or in performing nobly even the humblest work that may fall to a man's hand. We cannot all have a great destiny, but we can fulfil the smallest of destinies greatly.

How much this single quality of trustworthiness carries with it, it is hardly necessary for me to say. Such a man will not think of applause, for the only praise that he will value will be that of his own conscience. He will not ask: Will this line of action make me popular or unpopular?—for the winning of popularity does not enter into his scheme of things. Nor will he think of his own profit. He will be without fear and without acquisitiveness.

It has been my experience that in life, where all of us are fated to be continually on trial,

this quality of trustworthiness, of an impersonal sense of duty, is the test that human beings instinctively apply to one another. I have known men in public life, for example, in my time, with every quality but that; and, however great their brilliance, however astonishing their abilities, they have somehow never quite succeeded. Something has always stood in their way—something, perhaps, which few people would like to put into words, but which is still there. The plain fact is that people do not trust them. And why? Because they have an uncomfortable feeling that, in any great crisis, in any moment of supreme importance to the community or to the cause which they represent, it is not quite certain that such persons would act or think impersonally; some thought of self might creep in.

And it is not on the stage of great affairs only that such judgments are passed. We pass them about each other in the ordinary affairs of life. We all of us know persons about whom we feel that they are true gold all through. They may be simple; they need not necessarily be clever. But they are sound; they are unselfish; they ring true. And these are the people whom we really value. Other qualities may win our astonishment or our admiration; it is this quality that wins our love and our trust.

And so I would say to everyone of you, who wishes to make a success of his life: Try to become the kind of person whom everybody will instinctively trust. Let it be felt that you do not depend upon outward support, or control, or supervision, but that, being a law to yourself, you can therefore be left to yourself. That quality will be a passport to almost everything else. One might perhaps compare it to those general "free passes" which are issued to Directors of Railway Companies. The same

thing was seen in the early days of the Roman Empire, in the case of a certain celebrated Philosopher, who was held in such universal respect and reverence that every house in his city was open to him, whether it belonged to a stranger or to a friend. He had only to walk in, and the family felt that the greatest of all honours had been paid to it. Such an opener of all doors is the quality, of which I have been speaking; and one of the greatest pleasures of any man, in middle life, like myself, is to let his thoughts dwell upon the men of this type whom he has had the good fortune to meet.

And this quality can be practised just like any other. It can be practised in the little things of life. If you can train yourself, in whatever you may be doing, to aim at some exacting standard—not in order to win the applause of others, but to satisfy *yourself*—then you are building it into your nature. If, wherever duty happens to be opposed by a sense of fear, or by a desire for personal advantage, or even by mere indolence, you can so have disciplined yourself that duty always wins, you will have achieved what I have been talking about. You will have become that type of human being, upon whom everybody can rely.

And now you may perhaps ask me how this quality of trustworthiness, this sense of duty, will display itself in action. What sort of a man shall we expect to find him who has cultivated these virtues in himself? And you will be right in asking: for the kind of character I am thinking of is not the mere negation of bad qualities; it is a very positive thing, and it will be apparent in all the conduct of the individual towards his own life work and those with whom it brings him into contact. We shall find him putting his best into every task which falls to him, for he will not be satisfied with anything less than the best. He

will not be daunted by difficulties or discouraged by temporary failure. He will keep his eyes steadily on the goal which he has set before himself, not mistaking the semblance for the reality and refusing to deceive either himself or others. And by so doing he will all the time be educating himself in the first qualities necessary for success—hard work and courage. Some people are apt to speak with pity or contempt of the man who is a plodder. Most of us, it is true, are too easily fascinated by brilliance; but as a matter of fact the brilliant people seldom seem to effect very much. The leading men in the history of all nations have been and are intensely hard workers, and often enough success has come unasked as the reward of sheer sincerity of purpose.

In these remarks I have had in mind, throughout, what I have seen for myself, during many years of public service. I have seen and noted the kind of people who, in the truest sense, succeed—and I merely hand on to you, as part of that backward-looking verdict of middle age, my own opinion of what is the golden key to success. You all of you want to be successes and not failures. Do not be deceived by the more superficial things that seem to promise success. In the long run, hard work and character always win; and the really wise athlete is he who develops in himself the qualities that make for stamina—not the one, who chooses those which will cause him to run brilliantly for a lap or two, and then give in.

These views on what has most to do with success in life are not novel or exciting. I have said nothing which many have not said before. But life, as most elder folk will tell you, has a curious way of siding with the commonplace. It is not the striking, out-of-the-way things that tell in the long run. It is usually the simple, ordinary things, which have

become so familiar that most people begin to think that there is nothing in them. In the last resort, the plainest and most obvious philosophy, built up out of the common experience of mankind, is generally the truest and the most valuable. It may, for instance, sound like a truism to say that kind and unselfish people are the happiest; that there are few human satisfactions so complete as that of good work well done; that nothing can be really achieved in life without plodding; and that the man, who sets out by thinking that he can win the good things of life without earning them, is dooming himself to disappointment. There is no originality about such statements. They, and their like, are the commonplaces of ethical reflection. But when one comes to middle age, ladies and gentlemen, one sees, perhaps with surprise, how true such maxims are. There is many a man, whose youth was full of lofty dreams, who discovers, too late, that they have come to nothing not because they were false, but because he neglected to support them by a solid sub-structure of the ordinary virtues. It may sound a hard thing to say—but one lesson certainly is, that the "dull" virtues carry a man farthest. If he will only look after the prose, the poetry may be safely left to take care of itself.

And if this be true of the moral virtues, it is true of the intellectual virtues also. There comes a time when the kind of qualities, which (let us say) enable a man to pass examinations successfully, cease to be of prime value. They are superseded by that group of qualities which, when we meet and talk with a man, and particularly when we have to deal with him over work, make us feel that here is a person whose judgment is to be respected. Chief among those qualities is disinterestedness of outlook; but almost as essential, perhaps

equally essential, is it that a man should do his thinking for himself. He should be capable of forming his own conclusions on the basis of arguments which he himself has thought out and approved. He should be an originator, not an echo. Nothing is more unsatisfactory to deal with than a mind exclusively furnished with second-hand materials. And perhaps I may add, nothing is more uninteresting. But let a man once be honestly and simply himself, let him look out on life with his own eyes, and immediately he becomes interesting, whether you may happen to agree with him or not. If you are familiar with what happens, when any group of people are in the habit of gathering together, either socially or for the purpose of discussion, you will usually have found that the man who gradually acquires an ascendancy over his fellows is not the man with a loud voice and an emphatic manner, who merely declaims views that he has got at second hand—but the man who shows that he has pondered over things for himself, whose opinions are expressed deliberately and as the obvious result of reflection—the man, in short, who shows clearly that he is one who lives, and thinks, from his own centre. Such a man will always win respect. Others will instinctively give way to him. To use a phrase of Emerson's: wherever he sits becomes the head of the table.

And here we can readily find a parallel in the intellectual sphere to what I said a little while back while speaking of the ethical sphere: for just as we found that courage, sincerity, singleness of purpose and real hard work were characteristic of the man whose life is ruled by a sense of duty, so, also in such a man we cannot conceive that kind of mental indolence which is content to accept, ready made, the opinions of others, that sort of insincerity which

consists in merely repeating the views of others or that lack of courage, which deters a man from following his own best judgment. To take a large, calm and unbiassed view, to think things out for oneself, to refuse to be led away by views which are hasty and erroneous—these things also need self-discipline, conscientiousness and hard work in the exercise of the mental faculties, and here we have discovered another golden key to success.

It has, I believe, been complained that the type of education, which is given in Indian Colleges, does not have the effect of encouraging this first-hand thinking. As to whether this is true or not, I am not in a position to say; I have been in India too short a time. But I am inclined to think that the charge is one that could be brought against any organized system of education, as such—particularly where the system has to deal with very large numbers. In the last issue, independent thinking is a thing which everybody must achieve for himself. No system can ever impart it. It is a matter for the individual. And since those of you, whom I am particularly addressing, have now definitely broken free from the system, and have henceforward to live your own separate lives, I would ask you to try and make them as individual as you can. The great thing that any one of you can contribute to your environment is *yourself*. That is the unique gift which each of you has to offer. But before you can contribute yourself, you must *be* yourself; and "being yourself" means, in two short words, just what I have been trying to put before you in the course of this address. I have spoken of moral trustworthiness, which is only another way of saying that the man, who wishes to win the trust of others on ethical grounds, must be one whom they feel to be a moral law to himself—one whose charac-

ter, in the widest sense of the word, can be depended upon, because it is shaped and controlled from within. And to this I have added the quality which, wherever it exists, will win for a man the intellectual trust and respect of his fellows—the quality, namely, of sane, well-reasoned and independent judgment, based on a man's own conclusions and arising out of his own thinking about life. These I take to be the two passports to all real success; and if you will permit me a sentence or two in conclusion, I will tell you why.

When we speak of success, what do we mean? We mean, in a very large measure, how a man manages to impress himself upon others. Success is a thing that can very seldom be wrested from an unwilling world. Possibly a few supremely great men, or those who have started with a great advantage in life, have done this—but even they, perhaps only at the beginning of their careers. As a rule success has, to a great extent, to be conceded. The world lets this or that man go ahead, because (quite simply) it trusts him and admires his qualities; and the world, in those instinctive judgments, is usually exacting and nearly always honest. It may be deceived for a time; it is seldom permanently deceived; and when once it has found out its mistake, it is always unsparing.

Therefore, when you go forth from this University to face the impartial test of the world, think, and go on thinking of yourselves as perpetually on probation. Your period of probation of building up character has not ended with the last examination within the walls of this University, but it has only just begun. Life is one long examination in which success is within the reach of each individual according to the quality of the effort which he

makes. It is not mapped out with clear roads; its safe passage needs individual courage, confidence and steadfastness in pursuit of the goal aimed at. Sometimes it may seem that the modern world, in the elaborate organization with which it surrounds the life of each individual, tends to force all into a common mould, but this is only a partial view of its meaning. In the ever-changing problems which it presents, in the manifold demands which it makes on the character, there is still the widest scope for ambition, for originality, and herein lies the whole interest and fascination of the adventure which you are about to undertake.

And I have spoken these words to you to-day because I wish you to carry forth with you the conviction that the future, not only of each one of you but of India as a whole, lies to an appreciable degree in your own hands. It will call for the most courageous effort, the most honest thinking, that you can possibly bring to it; and if you will concentrate only on the qualities which will best equip you to contribute your best to the world in which you live, you need not be conscious of courting success, for the world will concede it to you unasked.

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THE INDIAN CONNEXION IN ENGLISH LITERATURE.*

By

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I. INDIAN WORDS IN ENGLISH.

My aim in planning the lectures is to get at an aspect of English literature, the recognition of which is calculated to impart some reality to the study of it in India. It is a cheap and mistaken sneer to regard English education in India as super-imposed upon the people by a wily government anxious about manufacturing clerks for its purposes. The Government of Warren Hastings maintained schools in which Persian and Sanskrit were taught to the exclusion of English. In the beginning of the 19th century the anomaly occurred of the Government institutions fostering indigenous culture, and of private effort establishing the Hindu College at Calcutta to impart English education. Rammohan Roy was among those who agitated for English education being introduced in government schools and we know about the committee constituted by Bentinck, of which Macaulay was leading member, and how they arrived at the momentous decision in favour of English education.

It is an educational necessity to make English studies in this country somewhat real. Some kind of research should be instituted for that purpose. Certain special kinds of English literary research are not possible in India, but the general problems of literary criticism are not affected by geographical limitations. There are also special fields of work for the Indian student of English, and one of them is the investigation of the Indian

* A summary of a course of four lectures, delivered under the auspices of the Madras University.

connexion in English literature. It is the influence which this country has exercised on English writers. The Indian connexion is the story of social and intellectual commerce between England and India for several centuries. In tracing this connexion the subject of Indian words borrowed into English naturally comes first.

The favourable time for borrowing Indian words was when the natives of this country did not know the foreign language and the foreigners had to make shift to get on here. The necessity for the British to live in this country for long periods of time at a stretch without the modern facilities of frequent leave and quick passage home also accentuated the need to borrow local words. The etymology of the words is, however, confused to some extent by the Indian words having been previously borrowed in other European languages like Portuguese.

The borrowed words will have to be considered according to the Indian language of origin. A large number of words were taken from Persian because the British won their empire practically from the Mahomedan rulers. "Bazaar" was a Persian word which travelled to Europe as early as the 14th century. "Hobson—Jobson," the glossary of Anglo-Indian words prepared by Yule and Burnell, is a monumental work, but it contains English words derived from almost all the Asiatic languages east of the Suez. The Sanskrit words came into English only after the labours of scholars like Sir William Jones. Words like *avatar*, *nirvana*, *pandit*, *yogi*, etc., have now become world-wide. Among the Indian vernaculars, though Madras, being an early settlement, gave a large number of words to the Englishman, where the natives showed a comparatively greater aptitude to

learn English, the borrowed words would be fewer. In the North where the aptitude to learn English is much less than in Southern India the Indian words borrowed are larger in number. Of Hindustani words, *khaki* and *Pyjamas* are additions to the language of human apparel. With reference to *chupatty* and *massala*, the characteristic Hindustani food, there is a story told of a Governor-General who after living on it a couple of days remarked that *chuprassies* and *mussaulchees* were not such bad diet. Words like *cot* and *dhoby* are more convenient to use than the English *bedstead* and *washerman*. *Teapoy* which looks English in form, is really from *theenpoy* meaning *three-legged*. *Toddy* and *cheroot*, which are Tamil in origin, and *topce* have a specialised meaning. Several names of Indian animals have been made specially current through the influence of Kipling's *Jungle Books*.

SOUTH INDIAN WORDS.

Turning to South Indian words, Malayalam and Tamil have given a large number of words to English. 'Teak, coprah, coir, calico, mongooso, cheetah and bandicoot are among the names of products and animals. The word bandicoot has acquired a derivative meaning. Catamaran similarly has the derivative meaning of a quarrelsome woman by reason of Thackeray having so used it. Curry and mulgataway are reflective of the attractiveness of Tamil cooking to English taste. *Pariah* meaning an outcaste has become widely current, and it will remain as a record forever of the iniquitous untouchability in South India. *Godown* which looks English in form, is really from the Tamil *gidangu*.

There are a number of expressions growing in use in the country of which it is time to

take note in books. *Hobson-Jobson* needs a good deal of revision to be brought up to date. There are a number of disputed etymologies which deserve to be discussed and settled. Having a local interest the subject needs to be studied by Indian students. The Indian words borrowed into English are but the first step in understanding the Indian connexion in English literature.

The way in which the English poets and novelists absorbed and reflected Indian themes will form the theme of the succeeding three lectures.

II. ENGLISH POETS AND INDIA.

When the English voyagers formed their trading company in the 16th century and sailed to the East, English imagination was kindled by its untold riches. But the commerce between Europe and Asia had been of ancient date. The sailing of Vasco da Gama to India was the opening of the modern epoch in such relations and the Portuguese epic by Camoens, published in the 16th century celebrated that event. Not only did the wealth of India capture the fancy of the English poet but also the romance of the Great Moghul, for Dryden wrote a play on Aurangzebe when he was alive. Political interest in India developed in the 18th century specially after the impeachment of Warren Hastings. There were also personal links with India for many literary celebrities of the 18th century. Johnson's correspondence with Warren Hastings was of considerable interest. Addison's brother George had been Governor of Madras and when he died leaving a legacy, Joseph was enabled to marry. Goldsmith and Burke were very nearly going to India for a career.

There were also a few romantic episodes in the Indian connexion in 18th century

English literature. Landor's fascination for Rose Aylmer accounted for a perfect lyric, and Rose Aylmer's Calcutta grave was its subject. Laurence Sterne developed in his old age a romantic passion for Eliza Draper, the wife of a high official at Bombay, and this gave a Journal to Eliza which Sterne has left. The romantic revival of the nineteenth century spread interest to eastern themes and Southey's *Curse of Kehama*, and Moore's *Lalla Rookh* were the result. Byron himself was to have gone to India and his biographer Moore calculated on Byron writing on Rajput themes if he should have actually gone to India.

In passing from the Georgian to the Victorian times, we pass from the poetic glamour of the east to stronger links that focussed the mind of the English poet. The empire had been built, but it faced a period of great peril in the Mutiny of 1857. The British cause came out triumphant in the struggle, because a large section of Indians remained faithful to the British authority. The sense of comradeship between Englishman and Indian found expression in Tennyson's "Defence of Lucknow." Tennyson was the first imperial poet, and India came naturally in his purview. Kipling also devoted a poem to celebrate the fraternity between Englishman and Indian in his *Ballad of East and West*. But Kipling suffers by the partial quotation of the words

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

But the later words expressing the sentiment of oneness are little known:

"But there is neither East nor West,
Border, nor Breed, nor Birth,
When two, strong men stand face to face,
Tho' they come from the ends of the earth!"

But when examined closely, Kipling's sentiment has not advanced over Tennyson's in the matter of comradeship between Englishman and Indian. The most intense sense of it came only after the recent great war. A pretty poem by Newbolt describes, however, an episode of the sense of kinship as warriors between Sir Pertab Singh and an English officer who died at Jodhpur. When the Englishman died and the sense of caste prevented the procuring of pall-bearers, the Maharaja threw himself into the task and shamed the others. Other poets than Tennyson in the Victorian era were also interested in India as a political part of England. Browning was attracted to the founder of Empire in India and left a characteristic poem on *Olive*.

The last phase of the Indian connection in English literature is to be found in the influence of Indian philosophy. Ardent students of English poetry in India had found reflections of Indian thought in all the great poets, Wordsworth, Shelley, Tennyson and Matthew Arnold. Wordsworth was Eastern because his love of nature was akin to the 'Message of the Forest' that was loved in the East and Wordsworth was a mystic in the Eastern sense. Shelley was Hindu in sentiment because he spoke the Advaitic doctrine of Maya.

Carlyle had some attraction for the Hindu ascetic gurus and he commended the confidence of Ram Das when he said that he had fire enough in him to burn up the sins of the world. In Tennyson, alone among the great English poets, we have direct evidence from his son that he was attracted to Eastern philosophy.

The Hindu idea of re-birth could be read in a stanza of Browning's "Rabbi Ben Ezra," Matthew Arnold might be regarded as show-

ing considerable sympathy for Hindu ideals. The Hindu sage had a fascination for him. It was the same spirit which prompted him to conceive an extraordinary admiration for the scholar-gipsy for his singleness of aim in giving up the prospects of his earthly career and dedicating himself to the one aim of learning the gipsy lore. English literary history, then, is closely knit up with the political one. First, India stood for gold and she symbolised romance with such stories as of the Moguls; the sense of comradeship grew in the maintenance of Empire and when the facilities for a free interchange of thought were established Indian philosophy attracted the English poets. In a literary sense, India was a bright jewel in the crown of Britain.

III. SIR WALTER SCOTT AND INDIA.

In the nineteenth century the novel predominated over every other form of literature, because in a way it comprehended in itself all the other forms like the drama, the epic, the lyric and the essay. Sir Walter Scott was the originator of some leading currents in the 19th century novel like the historical novel which called up the rich pageantry of a remote past and the novel of social manners in each distinct period of history. When every other form proved inadequate to give expression to the new pulsations of the enlarged vision of British life the novel provided the most convenient medium. Sir Walter Scott was connected with this country by numerous personal links. Scotland, in his generation, was also surcharged with India. Scott's family connexions could be traced to two generations earlier as they continued later than Scott himself. David Haliburton who was member of the Board of Revenue at Madras was Scott's relation through his grandmother. Scott's

wife's brother, Charles Carpenter, was a commercial agent at Salem. Scott himself wished at one time for an Indian appointment. Scott's eldest son who was an officer of the Hussars lived for some years at Bangalore and died on the voyage home.

Of Scott's Indian friends Leyden had been his collaborator in the "Minstrelsy of the Scottish Border." Some experiences of Leyden on the way between Madras and Bangalore are reflected in Scott's novel "The Surgeon's Daughter." Scott met Malcolm and was pleased with him. Through him he was introduced to the Duke of Wellington. Reginald Heber was another friend of Scott's. The novelist has utilised in his novel information derived from Heber. Orme's "History of Indostan" was among the favourite books of Scott.

ALLUSIONS TO INDIA.

The Indian allusions are found in three of Scott's novels, "Guy Mannering," "St. Ronan's Well" and the "Surgeon's Daughter." The duels introduced in "Guy Mannering" and the "Surgeon's Daughter" were a well-known feature of Anglo-Indian life. Touchwood, the nabob in "St. Ronan's Well" remarks that duelling was practised by no nation he knew of except "the silly fools of Europe." Touchwood himself is the type of the meddlesome but extremely benevolent nabob met with in Scotland. A vagabond imp in the novel defines a nabob: "..... it is one comes frae foreign parts with mair siller than his pouches can haud and spills it althrough the country—they are as yellow as oranges and maun hae a' thing their ain gate."

But the novel in which Sir Walter Scott meant definitely to turn to Indian history was the "Surgeon's Daughter." Scott built the Begum Montreville on the well-known story

of Begum Samroo of whom it is related that she punished a slave girl by immuring her in an underground chamber and letting her die. Paupiah, the Brahmin dubash to the Governor of Madras, John Holland, is introduced in the novel without any effort at concealment. A quarrel which occurred between him and Haliburton and as a consequence of which Paupiah managed to get Haliburton transferred to Chanderghiry is hinted at in the novel. The journey of the political agent from Fort St. George to Haidar's court described in the novel is based on a historical mission performed by George Gray. Many other little details are also accurately copied from history.

The "Surgeon's Daughter" is a good historical novel for the very just picture of Haidar's greatness as a ruler. The story of the novel is unpopular perhaps because of the disgrace to which Middlemas, a prominent character, is subjected at the conclusion by being crushed to death by an elephant under Haidar Ali's orders. But those who have known the details of the history of South India will read with interest about the typical corruptions and bad characters that belonged to the Anglo-Indian life of the latter eighteenth century. Another observation resulting from the study of the Indian allusions scattered in Scott is that the great novelist was sympathetically attracted towards India and her people. The simplicity of the life of a Mahratta, the philosophic self-abnegation of the Brahmin, the princely sports of India, and the wise ordering of hereditary professions by the Hindu caste system are among the observations to be gathered from Scott. The portrayal of Paupiah wears a certain representative character of the Hindu type produced naturally by the contact between

the two races. Paupiah's character is typical of the degeneration of the politically inferior when attached to the shelter of the politically superior one.

IV. THACKERAY AND THE LATER NOVELISTS.

In passing from Sir Walter Scott to Thackeray, it is to a novelist who owed some kind of pupilage to Scott. As Scott had distinctly marked out a definite period of history for the back-ground of each of his novels, Thackeray also assigned his different novels to different generations of English life. The romantic call of India on the British youth as found in Scott is not forgotten in Thackeray. Scott's fancy for Indian words is further developed by Thackeray. The habit of picking up carefully bits of news from newspapers and books about contemporary events, for incorporation in his novels, was learnt perhaps in some degree from Scott by Thackeray.

Thackeray had again so many of his relations in India that W. W. Hunter wrote a book on the Thackerays in India. The departure from Calcutta when Thackeray was six years old, and the visit to St. Helena where Napoleon was, on the voyage, made a lasting impression on Thackeray. The story of Gahagan was based on the career of Col. James Gardner, and H. G. Keene has pointed out the injury done to the memory of that remarkably efficient and sensible officer by the rather ridiculous story of Gahagan. It was again unfortunate that the British civilian in India should be typified by Joseph Sedley in "Vanity Fair." The story of the Claverings in "Pendennis" had its analogue in history. The career of David Ochterlony Dyce-Sombre supplied some material for the story of the Claverings. The character of Col. Altamont should have been based on a

book of Henry F. Thompson published in 1780, and whose story may now be read briefly in Busteed's "Echoes of Old Calcutta."

In writing the "Newcomes" it may be presupposed that Thackeray was filled with the same sense of responsibility to body forth the prominent features of the age (about 1820) as he showed in writing "Esmond." In justice to Thackeray's ideals as a novelist, one should look to the greatest British figures in India at the time, in seeking for the original of Col. Newcome. Sir Thomas Munro, whose life in one volume was published in 1849, supplied many of the features in Col. Newcome. The doting love for children, the misery of parting between parents and children, a fancy for Napoleon at St. Helena, a strong attraction for the story of Don Quixote, an indifference to the fashions of dress, an eagerness to acquire literary learning and tour the European countries, are among the features common between Newcome and Munro. The way in which Thackeray has copied minute details of history to make his character of Newcome illustrates how great novelists are anxious to fasten themselves often to the strings of utter reality.

James Binnie is a composite picture made of Mountstuart Elphinstone and Lord Macaulay. The 'dangerous principles' attributed to Binnie really belonged to Elphinstone. The vast scholarship, the apparent stinginess and real charitableness, a short stature and inability to ride a horse are the points connecting Binnie with Macaulay.

Rummun Loll was chiefly based on Rām Mohan Roy who was sent as an ambassador to England by the Emperor of Delhi who also conferred on him the title of Raja. The splendid social success which attended Rām

Mohan's visit roused some envy in England which perhaps is reflected to some extent in the portrait of Rummun Loll. It is certainly typical of the perversions that Thackeray indulged in in building characters on real originals.

The lecturer had shocked some readers in England by his study published in the 'Cornhill Magazine' which identified Charles Honeyman with Thackeray's intimate friend W. H. Brookfield.

AN ADVANCE OVER SCOTT

Thackeray was an advance over Scott because from Paupiah who was a remote figure heard of by report, one passes to Rummun Loll who figured in the London drawing rooms. The unpleasant picture of Rummun Loll was atoned for by another English novelist, Disraeli who introduced in his unfinished novel published in the fifth volume of Buckle's Life, Kusinara, a man of great culture, a Buddhist and self-appointed missionary. Kusinara was no other than Sir Kumaraswami who went to England in the early sixties and was lionized in the salons of London and Paris.

Disraeli has created an interesting character called John Warren in his novel "Sybil" based on the story of Sir Thomas Rumbold, a former Governor of Madras. Stevenson has introduced an Indian, Secundra Dass, in his novel, "The Master of Ballantrae." Secundra knew the trick of burying a man for days and taking him out alive. Glancing at Taylor and Hockley, two Anglo-Indian novelists, it may be noted that while the former has given a very favourable picture of Indian life, the latter befouled it excessively.

George Meredith has discussed some Indian politics in his "Lord Ormont and his Aminta." H. G. Wells has pleaded, by his introduction of Mir Jelaluddin in "Joan and Peter" for equal privileges for Indians within the Empire. Edmund Candler and Forster have in recent years depicted Indian life on a large canvas. British writers suffer however from many limitations in their capacity to picture India correctly, and we must await an Indian Victor Hugo, Tolstoy or Dickens to write on Indian life in the English language.

INDIAN EDUCATION: A NEW SURVEY.

HARTOG COMMITTEE'S REPORT.

By

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A CORDIAL welcome will be extended to this new survey of Indian education by Sir Philip Hartog and his colleagues who constituted the Auxiliary Committee of the Indian Statutory Commission "to review the growth of education in British India." The Commission worked under numerous handicaps. It had to hustle through the whole Indian continent in a few weeks and examine systems of education varying from Province to Province and also embracing all stages from the teaching of the Three R's to the highest developments of research. The unpopularity of the Simon Commission affected the Auxiliary Committee also and it did not receive the co-operation of several important sections of the people, the help being practically confined to official and semi-official sources. The Committee had very little time to digest the enormous mass of material placed before it by Secretariat officials in the Central and Provincial Governments. That in spite of these limitations we should have an admirable Report highly useful to the student of Indian education and to the publicist is therefore extremely creditable to its authors.

Since the Education Commission of 1882 presided over by Sir William Hunter, we have not had a comprehensive and satisfactory survey of Indian education. There has, of course, been the famous Resolution on Indian Educational Policy in 1904; the Calcutta University Commission travelled beyond its sphere and considered problems

relating to University education generally in India and we have had the annual and quinquennial reports on Indian education issued by the Government. But this report serves as an up-to-date and useful review of educational conditions in India to-day, enforced by valuable statistics and also illumined by many a useful recommendation for the future.

After a brief preliminary account of the development of Indian educational policy, the report plunges directly into the subject-matter of the enquiry and has chapters describing the present system of education in India in its various stages. There are additional chapters on Women's Education, Mohammedan Education and the Education of the Anglo-Indians and the depressed classes. An attempt is made at the discussion of the financial responsibilities of further educational expansion in India and the relationship between the Central Government and Provincial Governments in matters relating to the subject. There is a concluding chapter, though we wish it had been longer, and the recommendations contained in them fuller and more adequate. Each chapter has however suggestions of some kind or other concerning the subjects discussed.

The terms of reference being confined to "a review of the growth of education" it may not be reasonable to demand from the Report detailed recommendations for the direction of educational policy, but it may be pointed out that the report will be as useful as a guide for the immediate future as it is as a descriptive record for the present. It pleads for a definite policy with regard to the extension of Primary Education, compulsion being the goal. There are interesting figures furnished for calculating the total cost

involved in free elementary education for the whole country, though we wish it had also thrown some light on the means of getting the 20 crores of rupees which it calculates the scheme would cost. It is not much help to the statesman, for instance, to be told that when the scheme of compulsion is applied there will be some reduction in the average cost per pupil as the classes could be filled up to the maximum number.

One of the useful recommendations of the Committee is the plea for strengthening the inspecting agency. It may however be pointed out that much of the present unpopularity of inspecting agencies in this country is due to their want of real helpfulness to the cause of education. Inspecting methods are still primitive and the Inspector is more the fault-finder than a "friend, philosopher and guide." The appointment of specialist inspectors as in England, supervising the teaching of a particular subject, would be an idea worth trying wherever possible. Much of the disinclination of Legislative Councils to-day to sanction additional expenditure for strengthening the inspectorate would disappear, if only there was a wide-spread conviction that inspections were doing good to the schools. If there is to be true progress in Indian education, the additional expenditure should not, of course, be grudged.

We are also in thorough agreement with the recommendation that there must be some kind of a co-ordinating agency in the Government of India for guiding educational progress all over the country. Education having become entirely a transferred and a provincial subject under the Reforms, the Government of India have gradually abdicated its control of education and we are now

confronted with the fact that there is no means of speeding up backward provinces, co-ordinating educational experiments conducted in various parts of India, or even letting one part of the country know what is being done elsewhere in the same direction. There are undoubtedly such non-official agencies as the Inter-University Board and the All-India Teachers' Federation but the time has certainly come for some central efforts for a guidance of all educational work in India.

It must be recognised, however, that there is considerable opposition in the country to even an apparent interference with provincial autonomy. This writer has vivid recollections of the storm of opposition roused by a suggestion made by him a few years ago to the same effect, when presiding over an educational conference in Poona, though the plea was only for a co-ordinating agency and not for any control from the centre. The Hartog Committee is also anxious not to interfere with provincial autonomy in education and it is good for everybody to recognise that as a poet has said, "No river runs back to its source." It must be taken for granted that the transfer of even further power to provincial governments is inevitable, but statesmanship must devise some means of reconciling an All-India interest in educational progress with independent provincial control.

It would be idle to pretend that the report has no defects. There is ample evidence of hurried preparation. There are important omissions in statistics, as for instance, in the case of education in the area administered by the Central Government. Statements are made on the authority of third parties which the Committee itself confesses it had not

time to examine or verify. There are vague references to reports and beliefs which do not amount to definite statements. There are unfortunately also plenty of inaccuracies. To take one chapter, that on the Education of Girls and Women:—There are two women's colleges in Benares and not one as the Committee states; the Girls' College at Allahabad is only an Intermediate College and not a First grade college, though some University classes are held in the same building; Haroda and Ahmedabad are not the only two centres containing institutions affiliated to the Women's University at Poona, nor are they colleges as the Committee believes; the Benares Hindu University has laid down courses in Music, Painting and Domestic Science for girls even for degree classes though the Committee is ignorant of the matter when discussing the subject of alternative courses for women. It is surely an exaggeration to say that the Women's University at Poona "has done good work" for "the higher education of women in the Bombay University" seeing that each of the two men's colleges in Poona have more girls in attendance than the so-called Women's University and according to the founder, Professor Karve himself, its success lies more in the net-work of the secondary schools it has brought into existence in Western India than in its collegiate instruction. To the serious student of education, it is a great disappointment that the report has no index and it is often difficult to look for what one wants.

In spite of these and similar failings we have however no hesitation in saying that the new survey will take an abiding place in Indian educational literature and not merely

repose on secretarial shelves amidst musty official records.

On the general question of how education has fared under the Reformed Constitution, it is also gratifying to find that the general conclusion reached is that the "Ministers have shown themselves zealous for the advancement of education—particularly of Primary and Rural education—and some of them have shown marked ability in dealing with practical problems before them." We are also assured that "on all sides there has been a desire on the part of leaders of public opinion to understand and to grapple with the complex and difficult problems of education." Let us only hope that the publication of this Report will stimulate the progress of Indian education in some measure.

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THE GONDĪ VERB.

By

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GONDĪ, a Dravidian dialect spoken by about a million and a half of people mainly in the Central Provinces and Berar, appears to be closer related to the South Dravidian dialects than Kurukh and Brāhūi of the North. Surrounded as this dialect is on all sides by Indo-Aryan with its powerful cultural heritage and political importance, the area within which it is now spoken has become reduced to a number of islets distributed all over the Central Provinces and Berar. The Gondṣ themselves are bilingual, and the process of supplantation by Indo-Aryan has gone so far that Prof. Sten Konow has expressed the fear that "it is probably only a question of time when Gondṣ shall have ceased to exist as an independent form of speech."

The uncultivated character of the dialect is nowhere more apparent than in its vocabulary which, while it teems with words expressing concrete ideas, is characterised by a conspicuous absence of "abstract" words.* Trench observes: "The lacunæ in the vocabulary of the Gondṣ are even more curious than its almost perverse fulness in unlooked-for

directions. The language is like a faulty inner tube, here bloated to excess, there lean beyond expectation. Abstract terms are almost entirely lacking; collective and general terms are very scarce. Thus there are no purely Gondṣ words to signify number, goodness, a day, cattle or an animal. But, for example, there are words describing to-day and other days, a younger, and an elder brother, at least five for cattle of differing ages and sex, and a great many for humans at various stages of growth."

Strong as the influence of Indo-Aryan languages has been in displacing native words and native speech generally, the Indo-Aryan culture has scarcely affected the development of Gondṣ thought. Whereas the Dravidians of the South are distinguished by the possession of an undoubtedly original mental outlook and thought-sweep of their own, which responded marvellously to the influences of Sanskritic and Prakritic culture and religion, and flowered forth in a burst of creative activity in the spheres of social order, literature, government and religion, the Gondṣ appear to represent a stock which has remained incapable of showing the power of native expansion characteristic of the South, or of its receptivity to the influence of Indo-Aryan in the region of thought.

Not only does the native vocabulary of the Gondṣ exhibit this deficiency, but the 'grammar also provides, while retaining the basic traits common to the South, certain features of limited and stunted growth, when compared with the highly evolved grammatical apparatus of the South.

(a) The absence in Gondṣ of the wealth of inflexional endings and post-positions possessed by the South;

(b) the lack of a large number of formative affixes of the South;

(c) the deficiency in compound verbs; and in the use of the large number of auxiliary verbs;

(d) the absence of the different varieties of causatives shown by the South, and of the late passive formations expressed in the South with the help of elementary verb-roots.

Does Gondṣ represent a stage of Dravidian anterior to the period of the development denoted by the languages of the South? Or, does it only stand, like the ruder dialects (e.g., Tōḍa) of the South, for an isolated 'ramus' of the southern speeches, which while sharing the fundamental features of the southern grammatical system, showed singular aversion to expansion of thought? The large number of close resemblances shown by the Gondṣ verb-forms to those of the South, pointed out below, would favour the latter view rather than the former.

The few variations that exist in Gondṣ are all secondary and such as could be explained by being traced, on Dravidian principles of phonetic and grammatical change, to features of the South still preserved in active use. A comparative study of Gondṣ and the southern speeches, far from enabling us to visualise the state of Dravidian in a pre-southern stage, appears in many instances only to confirm the fact that the South retains more conservative features, even while showing expansive growths in various directions.

The value of the study of Gondṣ for tracing the traits of a pre-southern Proto-Dravidian (if indeed any such existed outside of what the southern speeches with their conservatism enable us to adumbrate), thus becomes considerably reduced. Nevertheless, Gondṣ is of

help to us in shedding light on some of the linguistic obscurities of the South; and, besides, it shows certain secondary linguistic developments which are of considerable importance in the study of the other modern dialects of Dravidian.

An examination of Gondṣ verb-bases would reveal the following facts:—

(a) [i] Gondṣ, like the dialects of the South, shows the common suffixes of verb-bases:

*ng**: *mureng* (to forget), *ming* (to be sweet), etc., *murung* (to be immersed).

nd: *nand* (to be wet).

nd: *pond* (to be dressed), *tund* (to be attached).

nj: *urunj* (to suck), *minj* (to be covered), *vinj* (to pull).

mbr: *kurumb* (to be pleased), *karu* (to be burnt).

[ii] The ancient *-r*, appearing as a suffix in southern verbs like *ḍr* (to appear), *ḍru* (to be fixed), *karu* (to become angry), has in a number of instances, become merged in Gondṣ in other suffixes, subsequently attached. But they are retained in forms like the following: *ār* (to become warm, to become cool.)

[iii] The usual *kārita* affix of the south *-ā* or *-ah*, appended to verbs to mark off their non-passivity appears in current Gondṣ forms:

* *nh* appears in *vānh* (to say).

† *mb* is comparatively rare; the few available instances show the original *-v* from which (*m*) *b* was developed.

‡ Gondṣ employs *-t* also as a *kārita* affix, in certain instances:—*ārīt* (to pull.) Cf. southern *it-ukh*, *parit* (to fly. Cf. southern *parakh*), etc.

* Cf. what Carnoy says in his recent work *La Science du Mot* (page 123):—"Le vocabulaire d'une langue trahit toujours, en quelque mesure, les préoccupations principales de ceux qui la parlent.... Les peuplades dont l'évolution intellectuelle s'est opérée dans des domaines plus restreints et d'ordre inférieur—celles qu'improprement on appelle souvent des primitifs—ont donné un développement considérable à leur vocabulaire concret.... Les Esquimaux du Groenland ont autant de vocables pour désigner la "poche" qu'il y a de poissons à capturer."

nark (to cut), *ask* (to shear), *pekk* (to pick), *hokk* (to pound), *kask* (to bite).

[iv.] So far as the endings of Gōṇḍī verb-bases are concerned, variations in the character of the affixes from the types current in the south are observable:—

Compare the following:

- (a) *unḥ* (to drink) — *un* (to eat)
niṇḥ (to stand) — *niḥ*
tind (to eat) — *tin*

(b) *Kāritas* appear without the reinforcing suffix: *kall* (to steal, cf. Tamil *kakku*), *parr* (to pick, cf. *piṭṭaku* of the south).

(c) *Akāritas* appear with reinforcing affixes: *nitt* (to stand), *sōht* (to feel itching sensation, cf. *ṣṛi*), *sōrit* (to enter, cf. *ṣṛu*), *dork* (to leak, cf. southern *sōru*), *erit* (to burn), etc.

(d) Base-suffixes appear in certain forms which in the south are without them:—*unḥ* (to drink), *hand* (to go), *tind* (to eat), *tiriṇḥ* (to be turned), *vank* (to say, cf. southern *en*, *in*).

[v] Prothetic initial sounds are quite common:—

(a) The prothetic glide *v* appears prominently, e.g., *vank* (to say), *vāṭ* (to be burst, cf. *oṭai*), etc., in which the on-glide has developed into a full *v*.*

(b) This *v* has in some cases regularly developed into the full consonantal *b*:—the interrogatives *bār* (who, cf. *ār*), *bappor* (when), *bake* (where, cf. *enge*), and words like *bid* (to fall), *bir* (root, cf. *vār*).

* *v* appears in *visi* (fly) also; the occurrence of the dorsal glide before a palatal vowel (*i*, *iga*, fly) is strange.

(c) Prothetic *n* which appears in the south, is found in Gōṇḍī:—*nark* (to cut), *nind* (to be watered), etc.

(d) *y* as the prothetic glide is also common (see page 4 of Trench's Grammar); and it has become fully developed into a sibilant in the following instances:—

selar (sisters — < *yelar* < *elavar* < *iḥ-avar*); *sārunḥ* (six — < *yāru* < *ārṭ*); *sār* (plough — < *yēr* < *ār*).

d of *dork* (to leak) and of *dur* (to break, cf. *ed-ai* of the south) is probably < *j* < *y* < *y*, the prothetic glide. Cf. Brāhūi *dēr* (who), etc.

[vi] The *-v* causals of the south are conspicuous by their absence, the causatives being invariably formed by the suffix *-t-* or *-it-* which induce certain characteristic phonetic changes in the forms (*vide infra* under *Causal Verbs*).

[vii] The formation of transitives from intransitive themes by the process of the preservation* of the surd character is not common but traceable in a very few rare instances:—*aḥ* (to cook), *app* (to unite), etc.

[viii] Aphaeresis of initial sounds, accompanied by increased stress and quantity being induced on the original secondary syllable, is observable in a few forms in Gōṇḍī (cf. Kui and Telugu), *r ng* (to be opened, cf. *turakku*, to open), *rāgg* (to descend, cf. *iṭṭāṅ* of the south), *rāṇḥ* (to be mixed, cf. *kar-ai* of the south).

B. THE TENSE-FORMS.

Trench distinguishes two "conjugations" in Gōṇḍī on the basis of a difference of vowels appearing between base and Personal termination in the Present Tense and Gerundial Infinitive forms. In a number of verbs con-

stituted mostly of causals, and a few with final *nd* or *ṇḍ*, this vowel is *a*, while in others it is *i*.

An examination of the following would show that the difference in the character of the vowels employed is probably due to euphony only:

(i) The more ancient verb-bases with *ṇḥ*, *ṇḥ*, *ṇḥ*, and with final palatal vowels incorporated the link-vowel more easily; e.g., *vanki-tāṇḥ*, *vai-tāṇḥ*, etc.

(2) The causals with *-t-*, presumably formed later, and a few bases with final *nd*, having taken up dorsal enunciations (which had become common at a late period in Gōṇḍī owing to the influence of Hindi), the link-vowel became *a*, e.g., *guh-t-a-tāṇḥ*, *tind-a-tāṇḥ*, etc.

A more fundamental distinction than the above is the difference shown by all verbs with final reinforcing *-ṭ* which preserve the *-t-* only in the Present for all genders and numbers, and in the Future Third Person, e.g., *guh-t-a-tāṇḥ*, etc.

Now, the non-appearance of the *kārita* affix in other tenses than the above, I think, illustrates the fact that, as the affix *-ta* added as a mere reinforcing *kārita* affix was evidently later in origin than the base-affixes *ṇḥ*, *ṇḥ*, etc., the Present Tense forms which incorporate this late *-t-*† in such verbs and in the Third Person Future forms should have been comparatively late developments.

1 *Kārita* verbs like *guhṭa* (to seize), *parṭa* (to fly), etc., originally were conjugated on the

* *tindā* (to eat), *undā* (to drink), etc., should certainly be later in origin than *tin* and *un* of the south.

† The causative affix proper, however, appears in the base in all tense-forms.

themes (*guh u*), (*par u*), etc., exactly as *vank* (to speak), *tind* (to eat), etc.; but later when the *kārita* affix was introduced, the modification was incorporated also into the Present and the Third Person Future.

Our discussions of the Present Tense and Third Person Future (*vide infra*) actually reveal them to be of comparatively late origin, also on other grounds than the fact of the incorporation of the *kārita* reinforcing affix *-t*.

PRONOMINAL ENDINGS.

(a) These are normal for the Past, Future and Imperfect Tenses:—

	Singular.	Plural.
1st Person	<i>ṇ</i> or <i>ā</i>	<i>-ām</i> or <i>ām</i>
2nd	<i>-ṭ</i>	<i>-it</i>
3rd	Masc. <i>-al</i> Fem. <i>-ā</i> or zero Neuter <i>-ā</i> or zero	<i>-ṭr</i> , <i>ur</i> or <i>ar</i> <i>-ung</i> or <i>ang</i>

The only terminations calling for comment here are the *i* of the Second Person Plural and *-l* of the Third Person Singular.

i is probably derived from an original normal *r* as it exists in many other dialects. Whether *r* directly changed to *i* "by a leap" so as thereby to differentiate the Third Person Plural Pronominal ending from the Second Person Plural termination, or whether the same purpose was effected by the change of *r* > *r* > *ir* > *i* (alveolar) > *i*, — we cannot definitely say.

As for *-l* of the Third Person Singular, it is clearly a variant of *-n*, as Prof. Sten Konow has observed.

(b) In the Present and the Present Perfect forms the pronominal terminations appear in a reduplicated form in the First

and Second Persons, Singular and Plural :—

$\bar{a}n\bar{a}$ $\bar{a}r\bar{a}m$
 $\bar{a}n\bar{i}$ $\bar{a}r\bar{i}$

The presence of $\bar{a}n$, $\bar{a}r$, etc., together with the normal $\bar{a}$ and $\bar{a}m$, etc., shows that these tense-forms are really nouns of agency *plus* the normal pronominal endings.

The vowel $\bar{a}$ in these endings evidently represents the fusion of the final enunciative of the Participles and a dorsal initial vowel of the generic suffix employed in Dravidian to form nouns of agency.

This is clearly proved by the contrast furnished by the Past Third Person Singular and Plural forms with the corresponding forms of the Present Perfect :—Past forms of *vank* (to speak) are *vank-t-ul* and *vank-t-ur*, while the Present Perfect shows *vankt-āl* and *vankt-ōr*; in the former, *-ul* and *-ur* stand for the unaccented forms of *al* (*an*) and *ar*, while in the latter, $\bar{a}l$ and $\bar{a}r$ are clearly the results of fusion.

The Neuter Singulars of the Past and the Imperfect show no distinctive terminations, while the Plural has *-ig* (in which *i* is the spontaneous nasal, and *g* is from *gol* or *gal* or *kol*, the common Neuter Plural termination of Dravidian).

The Tenses Proper.

(a) *The Past or the Preterite* appears to be the most primitive, judged by its formation :—base + *t* + pronominal termination.

The common Past affix *-t-* alone is found in Gōṇḍi. In one set of Past Participles, the affix *-t-* is followed by *-l* and modified into *-u-* or *-s-* or *-(n)j-*, as the case may be. This *-l* evidently is only an enunciative, the actual signification of the Past idea being conferred by the original *-t-*.

It is significant that the Gōṇḍi *kārita* reinforcing affix is conspicuous by its absence in this tense.

(b) The Imperfect affix is *-nd-* as in *guhandan* (I was seizing), *vankandan* (I was speaking).

It is not enough if we content ourselves with merely splitting up such forms into the base *plus andan* (the Imperfect of the Gōṇḍi auxiliary *atona*, to exist); *andan* itself contains the Imperfect affix.

What is the origin of this affix? The meaning is clearly a *continuous* or *habitual* past, in which the element of the Past may be accounted for by the affix *-d-*. How could the "habitual" or "continuous" idea have arisen? The only solution possible, in my view, is that the affix *-nd-* represents the Past form of a verb which conveyed the signification of "continuity" or "habit."

One of the most ancient Dravidian roots capable of expressing this meaning is *ir* (to exist, to remain). May not *-nd-* of Gōṇḍi Imperfect forms be the attenuation of *irndu*, a past form of *ir*?

Compare for *more or less* similar uses of *ir*, *irndu*, the following :—The Present Perfect ending *-a* of Brāhmi, and the Past Perfect compound forms of Tamil and Kannaḍa in which the past tense form of *ir* is used as the auxiliary.

(c) The *conditional* of Gōṇḍi is an Indefinite tense with an aoristic signification and the formation of the tense appears to be analogous to the Present and the Present Perfect, based as it is on a noun of agency :

vankān-ā (I would speak, If I spoke, If I were to speak, etc.), *vankān-ām* (Plural), etc. show that the base is a noun of agency in which the characteristic suffix of agency is traceable.

How is the rest of the base to be explained?

Here, I think, the Neuter forms *vank-v-al* (Sing.) and *vank-v-ang* (Pl.) furnish a clue. These are clearly constituted of the pure verb base + *v*, the aoristic affix with a slightly future signification common to Dravidian, + pronominal termination. The aoristic meaning is here obviously due to the suffix *-v* (< *ve*).

May we not, then, postulate an original *-v-* for all forms, which now has been lost? *-v-* alone in Dravidian could adequately confer the aoristic meaning on the tense base, as is shown by the use of *-v-* in other dialects.

The question of the vowel $\bar{a}$, however, continues to present some difficulty; probably, the suffix incorporated was *-ve-* (< *vei*), and the final *v* was retained and lengthened when it was combined with the suffix of agency :

vank, verb base + *ve* + generic suffix of agency *a* (*va*) *r* = *vankāra* > *vankān* which is the tense-base for Sing. number.

Similarly, *vank* + *ve* + *a* (*va*) *r* = *vankār* > *vankān* (Pl. tense-base).

(d) The *Perfect* forms, as we have already remarked above, are nouns of agency + personal termination :

Vankān + *a* (*n*) = *Vankānā* (I have spoken), etc.

The tense-base is evidently formed of an old Past Participle with the affix *-t-* + the generic suffix of agency.

The Perfect forms are clearly later in origin than the Past.

(e) *Present Tense* forms are also produced by the combination of nouns of agency + pronominal endings :

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Vankān + $\bar{a}n$ (I am speaking), etc.

In the Present forms, the *-t-* *kārita*s of Gōṇḍi retain the reinforcing affix *-t-*. The Present forms, like the Perfect and the Conditional (aoristic) tenses, are comparatively late formations, as shown above; the fact that the Present forms of *kārita*s preserve the reinforcing affix *-t-* while the Perfect and the Conditional do not show it, shows that amongst these tenses the Present appears to be probably the latest in origin.

The formation of the Present is evidently based upon the combination of base + Present-forming particle *-t-* (< *utu*, the intermediate demonstrative) + suffix of agency + Pronominal terminations :

Vank + *t* + $\bar{a}n$ (or $\bar{a}r$) + $\bar{a}$, $\bar{a}m$, etc.

As in all Tenses formed of Nouns of Agency, the Third Person forms are without additional pronominal endings, but represented by the nouns of agency merely, the distinction being marked off by the pronominal suffixes of agency themselves.

Trench observes that the verbal root stripped of all personal endings may sometimes convey the idea of Present action, e.g., *biga handā* (where are you going).

(f) The *Future* forms of the 1st and 2nd Person, Sing. and Pl. show the affix *-k-* :

Vankā + *k* + $\bar{a}$ (I shall speak), etc.

Vankā + *k* + $\bar{a}m$ (We shall speak), etc.

-K- as a Future affix occurs in Old Tamil, Old Kannaḍa and Old Malayālam.

Possibly, this affix which is also used to express other tense-ideas (Past in Brāhmi and Kurūkh, Future in Old Tamil and Kannaḍa) is traceable to the elementary Dravidian root *kai* (to do).

The Third Person forms, Sing. and Pl. of the Future in Gōṇḍi, are characterised by

two peculiar features which mark them off from the remaining forms of the Future, as probably of later origin:—

- (e) The absence of *-k-*, the Future affix
Vankñul (he will speak)
Vankal (she or it will speak)
Vankñunur
Vankñunung } (They will speak)

How are these forms to be explained? It is not possible that they are nouns of agency, as the long *ō* of the suffix of agency (characteristic of the Present, Conditional and Perfect tenses, see above) is absent, the vowel of the final syllable being short *ī* or *ā* as in the Past Tense, etc.

If, then, the Future tense-base is *vankñn*, etc., how is the Future signification to be explained?

-n- nowhere in Dravidian conveys the idea of Future time, and therefore probably it is only a hiatus-filler in these forms. What remains is the verb-base in three of the above forms.

It is possible therefore that the bare verb-bases were combined with pronominal endings in these instances, and the hiatus-filler *-n-* inserted in all except the Neuter Sing. form.

(g) The *Past Perfect* in Gōṇḍi is formed of the combination of the Past Participle of the verb and the Perfect Tense forms of the auxiliary verb *mandāna* (to remain):

Vankñi (having spoken) + *mañña* (I have been) = I had spoken.

The *Past Perfect* everywhere in Dravidian is compounded of the Past Participle and some tense (generally Past or Perfect) of the auxiliaries in different dialects (*nī*, *ir*, *āg*, *man*, *mēn*, etc.)

(h) The *Negative Tenses* are aoristic, having only one set of Singular and Plural forms, and therefore are probably ancient:

base <i>vank</i> + <i>gn</i>	{	+ <i>gn</i>
+ (v) <i>i</i>		+ (v) <i>i</i>
+ <i>āl</i>		+ <i>āl</i>
+ <i>ā</i>		+ <i>ā</i>

The long vowel *ā* of the suffix clearly suggests the fusion of the common Dravidian negative particle *a* or *ā* with the pure pronominal endings.

-v- of the Second Person forms is a dorsal glide following the original dorsal *ā* which has been lost in this Person.

The use of the negative Particle *-ā-* is very ancient in Dravidian, as attested by many other dialects.

allā, *illā*, occurring in some dialects as modifying negatives are apparently later in origin, as they are used with Positive Tense-forms.

Gōṇḍi possesses the alternative forms *hailā*, *hilla*, *halla*, *hal*. These are added to the Negative tense-forms themselves, though the latter may stand alone in some instances. The common use of *allā*, *illā* in the South to modify the *Positive* tense-forms *negatively*, is absent in Gōṇḍi.

(i) MINOR FORMS.

(a) The *Infinitives* in Gōṇḍi, *vankñā* (to speak), *tindānā* (to eat), etc., have been described in the *Linguistic Survey* as genitival forms of the verb-bases; but this explanation seems to be rather unsatisfactory, since apart from the fact that *-nā* is only a *Plural* Genitive affix in Gōṇḍi, it is not clear how the Infinitive meaning could arise from a genitival signification.

I am inclined to think that *-nā* here is possibly a borrowing from Indo-Aryan *-nā*, as in Kurukh and Malto.

The Infinitive ending *-ni* of Tuḷu may suggest that there is no question of borrowing here; but as on the one hand we cannot be sure that the Tuḷu affix itself is not a borrowing from Indo-Aryan and on the other it is possible that *-ni* of Tuḷu may be traced to the locative affix *-il* plus the enunciative *i*, the analogy of the Tuḷu affix furnishes us with no positive help.

(ii) The *Gerundial Infinitive* is formed of the base and the particle *-lā* or *-lēsk*, e.g. *tamāṣā hurilāle handāṣṇa* (I am going to see the tamasha).

Here, indeed, we find the locative *-il* and the Dative *-k-* being employed to express the idea of purpose as in Malayāḷam colloquial *Ceyyunnatilakkku* (for the purpose of doing) etc. Cf. also the use of the Dative to express purpose in Tamil, e.g.

tamāṣā parhugiratakkku pōgiren. *-lēsk* of Gōṇḍi, therefore, is constituted of *-il* or *-al* (used for forming the verbal nouns in the South), the emphatic enunciative *ā* (cf. the instance from colloquial Malayāḷam given above), *r* (developed from the front off-glide of *ā*), and the Dative affix *-k-*.

(iii) The *Participles*.

(a) The genuine Present Participle is formed of the Infinitive base and the affix *-kā*, e.g.,

ihun kñā-le āl hōsyār ātu

ಅಭ್ಯಾಸ ಮಾಡುತ್ತಿರುವ ಮಗು ಹೆಚ್ಚು ಸಂತೋಷವಾಯಿತು
 (So doing he glad became)

The suggestion that *-kē* is an ablative termination (made by Trench) is unacceptable for the reason that it is nowhere used as such in Dravidian and that the *-k-* of Gōṇḍi ablative is from the Dative *-k-*.

-kē in the Gōṇḍi Pr. Participle is in my view directly to be traced to the verb root *kai*

(to do) of common Dravidian; only on this basis could the Participial meaning be explained.

(ii) What Trench has described as another group of Present Participles: *vankñ* *-āre*, *tinj* *-āre*, etc., are really Past Participles combined probably with the time affix *ār*, *ēr*:

āl tñjōre takandul (He came along eating)
vits-ārē han (Go running, cf. *ṣṣṣ Gw*).

For the affix *ār*, compare Kannada time-affix *ere* which, though it is used in a different context altogether, conveys the idea of time. Compare also Mal. *-ār* in *avan pōgār āyi* (He is on the instant of going, he is about to go).

(iii) The true *Past Participles* are formed with the Past affix *-t-* which latter has changed into *-c-*, *-s-*, *-j-* owing to the palatalising influence of a following enunciative *-i*:—

Vank *-s* *-i*, *tin* *-j* *-i*, *kñ* *-s* *-i*, etc.

-Kun sometimes added to these Past Participles as in *sāpi tinji kun vanki* (come having eaten bread), is probably an attenuated form of the Perfect tense *kundu* of *kī* (to do).

(a) What Trench has described as the Participle of Capability formed with the suffix *-al* and used always with the tense-forms of *aiānā* (to become), is a verbal noun with the locative ending *-al*:

Vankñal (fit to speak) as in *tupal vankñal ātul* (the boy became fit to speak).

The idea of fitness or capacity directly arises from the locative signification conveyed by *-al*; in the above instance the meaning *the boy became in the place of speaking* directly implies *capacity*.

Or, if we regard *vankñal* as a verbal noun and the subject *tupal* (boy) as being in an

implied genitive relationship to it, the meaning *the boy's speaking became* could equally give rise to the idea of fitness. Tamil employs a similar construction for expressing, not the idea of fitness, but a kind of imminence of the action in point of time, e.g.,

Avan pāgal āccu or *avanukku pāgal āccu* (It is time for him to go), etc.

The negative meaning given to these forms is due not to the locative character of the affix *-al-* but to the negative particle *al-* (< *alla*). Since both these affixes are the same in form, both the positive and the negative meanings arise.

It should be noted that the positive forms expressing the idea of fitness are, as we should only expect, always combined with the tenses of *aiānā* (to become).

(e) The *Participle of Resemblance*, as in *ad titlāp aita* (she becomes as if eating = she appears to be eating) is a Past Participle with the affix *-p* which is probably from *pāle* (like).

(f) When the locative *-al* is added to the Past Participle, a qualifying verbal noun acting as an adjective or as a noun is formed in Gōṇḍī, e.g., *Vankt-al Samācār* (the spoken news). A passive signification thus arises in these cases.

The use of *-al* induced originally a noun-force, which later incorporated an adjectival meaning.

B. Imperatives.

In the Sing. Second Person, the base alone is used: *vankā*, etc.

The Plural is *vankāṭ*, *-ṭ* being the common Pl. affix.

The Third Person Sing. ending *-i* is probably the Imper. base and the Pronominal ending *-l* (< *an*).

The corresponding Pl. ending has *-ṭ*.

C. The Prohibitive or Negative Imperative is formed with the affix *-mā* for the sing. and *-māṭ* for the plural.

The origin of this *-mā* is not clear. Is it from *āvā* (> *vā* > *mā*)? Or, has it anything to do with Austric *bā* or Indo-Chinese *mā*, used with the same meaning? Indo-Aryan *mannā* (to prohibit) may also be compared (?)

-vā appears as generic prohibitive in Gōṇḍī: *ad bhāṭ tirvā* (that vegetable should not be eaten). This affix may possibly go back to *āgā* (the acrostic negative with particle of *āg*, to become).

D. Gōṇḍī has no native *Passive* forms as such. The usual device is to employ a transitive construction without any specific subject and roughly to convey the idea of the Passive. This is the only common Dravidian method of expressing the Passive idea. cf. Tamil *viṭṭu kaṭṭi āccu* (the house has been built) with Gōṇḍī: *nāḍun valukṭōṭ* (they fenced the field = the field has been fenced).

The comparatively late use in the South of *pāḍu*, *āgu* and few other intransitive verbs in combination with verb-bases, so as to produce a passive signification, appears to be absent in Gōṇḍī.

Passive constructions owe their origin to the desire to lay stress upon the object of the action rather than upon the subject; Dravidian effected this object through the use of transitive constructions in which the subjects or the doers of the actions are eliminated or subordinated, and the importance assigned to the object; or in the alternative to use intransitive verbs with the objects of the action as subjects of the syntactical construction.

E. *pāḍ*, however, is employed to convey the idea of ability, with the form of the verb:

ē! haillaṭṭi tāki -paral (he not to walk was not able = he was unable to walk).

cf. the similar use of *pāḍ* in Tamil in expressions like *avanukku naḍakka -ppaḍ allai*.

While Tamil keeps in these constructions the intransitive character of *pāḍ* by making the verbal noun of action the subject of the construction and putting the word for the doer in the Dative case, Gōṇḍī has reduced *pāḍ* to a mere affix with its independence merged in the action of the main verb.

F. THE CAUSATIVE VERBS.

I have already observed that the *-vi-* causal formation is conspicuous by its absence in Gōṇḍī. The affix usually employed is the affix *-t-* which in the South appears as a causative affix in the case of all verb-bases with final *l*, *ṭ*, or *ṣ*, e.g., *niṭuttu* (from *niṭ*, to stand), *viṭṭu* (from *viṭ*, to fall), etc.

-t- as a causative affix is very active in Kurukh.

Gōṇḍī causative affix gives rise to some phonetic changes in the causative verbs:

(i) In a few causals like *kisṭānā* (to cause to do) from *kisṭānā*, we find an *-s-* before *-t-*, which is either the development of a palatal off-glide *j* or derived from a slight velar aspirate induced by the aspiration of the dental plosive:

Either *kī (y) + t > kist*

Or *kī + t > kiht > kist*

(ii) In a few instances, there is an additional process tending to produce a longer causal than in (a):—

huṭāna (to see) → *huṭṣāna*, causative produced according to (a) above → *huṭṣuh-āna* where an intermediate vowel creeps in

between *s* and *t* and slight velar aspirate is (again?) produced.

(iii) A velar aspirate before the affix *-t-* is the rule in a number of words like *meṭṭānā* (to graze) from *meṭṭānā*.

For a similar production of a velar aspirate, produced by the aspiration of some plosives, compare Tamil *āydam*: *ahdu*, *ihdu*.

Cf. also the aspirate produced before the Plural ending *-k* in some instances of Gōṇḍī plural formation:

G. The *Auxiliary Verbs* are *aiānā* (to be) conjugated for all tenses except the Imperfect; *maiānā*, employed commonly in conjunction with borrowed Hindi verbal roots; *mandāna* whose Perfect forms are used, as we have seen, for the Plu-perfect compound tenses, and whose imperfect forms *mandan*, *mandul* are used exactly in the sense of *unḍu* (existed, remained) of the south.

The uses of *aiānā* cover the following meanings:—

(a) Copulative, e.g., *imma bōni andī* (who are you & *am* (Tamil) *-nī āṛ āṇu* (Mal.)

(b) Sense of becoming, growing, e.g., *imma ihū bāri aittānī* (why do you become like this — *t āṇuṭṭu* *Quā āṇuṭṭu* (Tam.)

Roughly speaking, the use of *aiānā* covers the use of the auxiliary verb *āgu* (to become) of the South, and *aiānā* is the Gōṇḍī form of the base *āg* which appears as *āv*, *āi* in some tense forms even in the South, *-g* changing into *-v* or *-i* through an intermediate fricative and aspirate.

maiānā of Gōṇḍī is employed with Hindi borrowed verbs usually with the above meanings, and in a few other contexts in which it shows a slightly more specific meaning of

behaving, etc., e.g., *immā tāhū maitōnī* (how are you behaving).

What is the relationship between *aiānā* and *maiānā*? Whence has the initial *m* of the latter arisen? The discussion of the third auxiliary *mandānā*, given below, may probably shed light on this.

Mandānā is used mostly in its perfect and imperfect tense forms:

Anā aggā mattāna (I was there *nānu okkōṭa unṇinī* (Telugu) — *నేను అక్కడ ఉన్నాను* (Tam.)

Ad dēste vorul rājā mandul (In that land was a certain king *ā dēsadallī onḍi rājā idḍaru* (Kann.), *ā dēsalō okka rājā unṇenu* (Tel.)

The above instances would show that *mandānā* has the sense of *remaining*, and is used in contexts where the South employs *uḷ* or *ir*.

Particularly remarkable is the analogy of *mandāna* to Kui *men*, Kurukh *man*, and Telugu *unnu*. The last-mentioned is based on *uḷ*, a very ancient Dravidian base with the meaning, *to remain*.

There is also a form *mannu* (to remain) common to ancient Tamil, Telugu and Kannada and Telugu.

Now what is the relationship, if any, between these forms?

The use of *mannāna* in one of the dialects of Gōṇḍī, mentioned on page of L. S. is exactly analogous to the use of Telugu *unnu*, not only in meaning but also in form except for the initial *m*. If here we have a link-form, then indeed *uḷ* (from which Tel. *unnu* is certainly derived) should be connected with the forms with initial *m*.

Are these latter forms derived from *uḷ* then? There seems justification to answer this question in the affirmative.

The initial dorsal glide *ṽ* characteristically appearing before initial dorsal vowels of Dravidian has changed to *z*, or *h*, in some Gōṇḍī instances, and *v* has changed to *n* also:—

bār (who, cf. *ār*), *ḥṛī* (to touch, cf. *oṭṭi*) *vank* (to speak, cf. *en*, *an*).

For the change of *v* to *n*,

marust (to fry, cf. Sa. *varukh*), *mīs* (to burn, cf. *vay*), *mōla* (time for *vāla*), *mīdēt* (to separate, cf. *viṭuttā*), etc.

Cannot we then postulate a change of *uḷ* to *man*, *men*, *mand*, *mannu*, somewhat like the following:—

uḷ > *vuḷ* > *vaḷ* > *ven* > *men*?

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MY BOOK FRIENDS—8.

"CRANFORD"—"THE CAGE AT CRANFORD"—AND "THE MOORLAND COTTAGE."

By Miss GASKELL.

Published in World's Classics Series.

By Miss CORRIE GORDON, B Ed.,
Teachers' College, Saldañet.

MRS. GASKELL lived in the early part of the last century, and was born at Chel-sea, but spent most of her days at Kuntsford, Cheshire, which is the "Cranford" of her stories. Her father was a literary man, and she married a Unitarian minister, who was also a professor of English literature at Manchester.

Cranford was a little place of about five thousand inhabitants, and so quiet that it used to be said that you could fire a cannon down the main street at midday without danger of injuring anybody. Nevertheless, it was a town and not a village, and this fact differentiates Mrs. Gaskell's book from such a work as Miss Mitford's "Our Village," since the village there in question consisted of no more than some half-dozen houses.

No doubt there are scores of little country towns almost identical with Cranford, yet there are very few which superficially considered, seem to contain in them the seeds of quiet romance which Mrs. Gaskell found in her little home town. This contrast, however, is no doubt more apparent than real, and it is in her ability to get right below the surface of things that our authoress shows her real artistry.

But she was not only an artist, she was also, quite obviously, a woman of a beautiful, kindly nature. Small country towns are notorious for back-biting and slander, yet Mrs. Gaskell managed to discover in practi-

cally all her townsfolk, qualities of self-sacrifice, blindness, and generosity, and all kinds of amiable impulses. It has been said of her that she is the only woman novelist who is entirely kind and benevolently humorous, and this benevolent humour is found above all in "Cranford."

A good idea of the state of society in this little town in those days, just about a century ago, is conveyed by the opening words of the first chapter.

"In the first place, Cranford is in possession of the Amazons; all the holders of houses, above a certain rent, are women. If a married couple come to settle in the town, somehow the gentleman disappears; he is either fairly frightened to death by being the only man in the Cranford evening parties, or he is accounted for by being with his regiment, his ship, or closely engaged in business all the week in the great neighbouring commercial town of Drumble."

As for the ladies, they "have only an occasional little quarrel, spouted out in a few peppery words and angry jerks of the head; just enough to prevent the even tenor of their lives from becoming too flat."

It is interesting to recall that the sketches which make up the book appeared originally in the pages of "Household Words," at that time edited by Charles Dickens. From Dickens's letters to Mrs. Gaskell, it is clear that he made certain alterations in one of the sketches, which contained some references to himself and his works. "With my name on every page" (he explained) "there would be—or at least I should feel—an impropriety in mentioning myself."

Of the other two stories in this collection, the shorter one is concerned with a present of a "Cage," erroneously assumed by the recipient to be for the accommodation of her parrot. "The Moorland Cottage" is a fragrant little romance with the usual complications and the usual happy ending, but the whole invested with Mrs. Gaskell's charm.

OUR EDUCATIONAL NEEDS.*

THE whole cosmos is undergoing evolution and involution. This cycle of evolution and involution must needs be attended with changes—old state of things should disappear giving place to new order of things. That such a change is inevitable may be seen from the following lines of Lord Tennyson :—

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways."

Education also is a process of evolution.

It has been admitted on all hands that the whole world is passing through a wonderful period, a period in which awakening in all directions is taking place. We are now having a Renaissance. We see Political Renaissance, Industrial Renaissance, Social and Religious Renaissance and it is in the fitness of things that there must also be Educational Renaissance. This is observed not only in our country but it can be witnessed throughout the world. This educational awakening is necessary now that the conditions of life have changed and the system of Education, introduced years ago, cannot now fit in with the present-day awakening.

Since Education it is that brings life and strength to a nation, anything, anti-deluvian, wooden and inelastic, in the system of education must certainly affect the smooth flow of national life with the result that here and there we see stagnant pools full of weeds which block and obstruct the free current of life.

Wherever we turn our eyes we see and hear people, laymen as well as professional educationists, passing adverse criticisms

* A Paper read by Mr. E. Narasimha Ayyar, B.A., L.T., Science Assistant, Board High School, Bapatla, before the Teachers' Association, Bapatla.

against the products of the present-day education. We also see an appalling number of young men without any employment roaming about in the streets aimlessly and the number is increasing, so much so that the problem of unemployment has become the burning question of the day.

Again one cannot but admit that the present-day younger generation have the greatest admiration for everything western, and the greatest contempt for everything indigenous. But every action must have a reaction and it is a good thing that the reaction in this matter has already set in and the eyes of the people have been opened and as a result we see that attempts to go back to the ancient simplicity of life are now being made, thanks to the splendid lead given by the greatest man of the world, Mahatma Gandhi.

Further before I take up the subject of to-day's discourse let me place before you some elements of modern life which necessitate a change in the educational programme of our country. There have been three stages in the educational advancement in India. The first stage was when the necessity for a large number of English-knowing Indians for public service was felt and so education, then given, was in conformity to that aim. Then there was a change in the aim of education and in consequence along with the intellectual development that of the body was combined and the system was accordingly altered. Now there is the third stage when the function of education has been understood to include not only the development of the body and mind but also the refinement of morals and the elevation of the higher nature of man. If the function of education is the perfection of the citizens and the adapta-

tion of their life to their environment, then the content of education must change in consonance with the changes in the environment. It must take into consideration the changes which the political and economic conditions of India have undergone these years. So any one who now feels carefully the beatings of our Indian national pulse will be convinced of the unsuitability of the educational system.

Considering therefore the growing needs of the country and taking into account its cultural traditions we must say that the education that is now imparted to our young men in schools and colleges is not at all suitable. This has been accepted by eminent thinkers, both European and Indian. Lord Ronaldshay in his "Heart of Aryavarttha" says: "The whole system of education is completely divorced from Indian culture and tradition.... The high school and non-graduate courses are essentially western and altogether lack that intimate relationship between the teacher and the taught which was an outstanding feature of the indigenous system."

The late Mr. C. R. Das when he presided over the Bengal Provincial Conference in 1917 observed: "The education which we now receive is a borrowed and an imitated article. It does not co-operate with the national genius of our being and hence it is powerless to enrich the life blood of our soul."

Poet Tagore says: "English education as now given is a kind of food which contains only one particular ingredient needful for its vitality and not fresh but dried and packed in tins."

So then our educational system should not only have a sound philosophical background but also take into account certain factors of modern life and the changes that have come

about in the broad world of which our country forms a part.

The main factor of modern life is the spirit of democracy and this feature is common to all the civilized nations of the world. What was the object of the recent Great War? One of its chief aims was the establishment of a world democracy. Now the tendency is towards a form of government in which the governed will have an important voice and share in the administration of their affairs and in order that the future democracy might be safe and sound, it goes without saying that it must be based on the broad foundation of mass education.

This spirit of democracy takes different forms in different departments. In politics it is self-determination; in the industrial world it assumes the form of self-reliance and self-sufficiency; in the domain of religion and philosophy it appears as self-realisation and in the educational world it may be seen in the form of self- or auto-education and self-activity.

Another important factor of modern life is the powerful hold of Science over the lives of the peoples of the whole world.

Again our land and our civilisation have certain fundamental characteristics which are our own and the future educational policy must not, therefore, lose sight of these characteristics which may be summed up thus: (1) India's high spirituality, (2) worship of those who have dedicated their lives to the cause of truth and who have sacrificed for the welfare of humanity, and (3) the genius of Aryan civilisation.

Gentlemen, let me now proceed to the examination of some of the anomalies of our educational system as on the right under-

standing of these anomalies our educational needs depend.

Every casual observer of our educational system must admit that the system is top-heavy and the foundation on which the edifice of education has been built is unsound, narrow and weak.

In the first place the elementary education has no connection at all with the secondary education. It is an unfortunate thing that the unity of education, that was accepted by the Hunter Commission which was appointed 45 years ago for examining the situation in the educational world as a whole, has been totally lost sight of in the formulation of our Indian educational system. One of the recommendations of the Commission runs as follows:—

"That while every branch of education can justly claim the fostering care of the State, it is desirable in the present circumstances of the country to declare elementary education of the masses, its provision, extension and improvement, to be that part of the educational system to which strenuous efforts of the State should now be directed in a still higher measure than heretofore."

When so much strenuous effort was necessary for the provision, extension and improvement of elementary education 45 years ago, how much more strenuously should the efforts of the Government be now directed towards the stabilisation of the foundation of our educational edifice, *i.e.*, the expansion of primary or mass education?

Pupils trained in the modern elementary schools are absolutely unfit for receiving the secondary education that is being imparted in our high schools. The first and foremost

need in our educational reconstruction is that the top-heaviness in education should be abolished and the primary education must be placed on a broad and sound foundation. Any edifice or structure that is built on a weak and narrow foundation is sure to crumble. This process of abolition and reconstruction means a thorough overhauling of the elementary education so that the nation that is nurtured and brought up under this new mass education might become virile and bold. Of course this reorganisation involves heavy expenditure and also requires a large contingent of teachers of the right type. The overhauling does not mean the creation of a special officer and an increase of some appointments in the higher grades of service. I may here bring to your attention and to the attention of the authorities the following words of Sir Charles Trevelyan, the new Minister of Education in England: "I have no doubt that the country is prepared to see a great expansion of educational opportunities, even if it should imply an expansion of educational expenditure. But if we give the right lead in Parliament, there must be an active public opinion outside to carry us through difficult phases of educational change. That opinion, the knowledge and interest of the teaching profession must help us to create." We should not think that our duties cease by our efforts towards the enhancement of our emoluments. We should be able to give the lead to the country in all educational matters. We must be able to give sufficient light and guidance to the publicist and administrator in our country.

The next stage in the re-modelling of our educational system is the defining of the scope of secondary education. Here also I may refer you to another recommendation of the

Hunter Commission wherein you will find scope of secondary education well defined.

"That in the upper classes of High Schools, there should be two divisions, one leading to the entrance examination of the Universities and the other, of a more practical character intended to fit the youths of the country for commercial and other non-literary pursuits."

If these two recommendations of the Commission had been carried out during these forty-five years, the history of our education would have been entirely different from what it is to-day. We would not have a large army of discontented youths wandering aimlessly in the country and causing not a little anxiety to the public and to themselves. Again students can be divided into two classes—introverts and extroverts. What is food for one may be poison for the other and hence there must be two kinds of schools catering for these two types of students. Technical and vocational subjects should not be included in the curricula of studies prescribed for our secondary schools where pupils have to satisfy the voracious appetite of the nine-headed hydra of the rigid Secondary School Course combined with its concentric and eccentric systems of teaching the various subjects of A, B and C groups. But I would propose the opening of separate schools for pupils who are vocationally inclined which they will join at the end of their middle-school course and pupils who are declared proficient in those subjects may, if they like, be allowed to undergo an advanced course in a central Technological College. Degrees in these subjects also might be granted by the University to successful candidates like the degrees in other subjects.

The expansion of mass education as indicated above and the suitable provision of a

secondary school course suited to the two types of pupils will go a great way in relieving the congestion in the world of unemployment.

Coming to the division of secondary education which leads to the entrance examination one will see that all is not well with our pupils preparing for the entrance examination. The so-called revised S. S. L. C. course is still defective and needs revision again. In this connection I may be permitted to observe that the remodelled S. S. L. C. course reminds me of one of *Æsop's Fables*—"King Log to King Crane." We have been complaining against heavy syllabuses and the early specialisation as the great stumbling block to many a promising youth in the ladder of education. The revised S. S. L. C. course is like the King Crane. The Government appointed a Committee for revising the secondary education in our province and its report is still pending with the Government and before any final orders have been passed on the recommendations of the above-said Secondary Education Committee we have been asked by the S. S. L. C. Board, Madras, to follow the revised courses of secondary education which is nothing more than the old demon with another head and body. I need not dwell much upon this as the question has been well discussed by the various guilds and associations of teachers. There must come a Hercules to remove this demon out of our sight.

As for the University education the less said the better. Our Universities do not seem to have any ideals. As Sirdar Patel said: "Our Universities are simply producing two crops of graduates every year."

I would not be doing justice to the subject if I leave out of consideration the most

pressing need in our modern education—the need of reform within the school. As I told you in the beginning we are passing through a period of Renaissance in every department of human activity. Every one hears of national reconstruction and village reconstruction. In all these movements the teacher has to play an important part. But he has very many disabilities to labour under. What with the internal misunderstandings and bickerings and what with the repercussions of class and community hatred and class domination, noticeable here and there, the schools, instead of being the nurseries of sacrifice, love and service, have become hot-beds of jealousy, hatred and disunion and on account of this the teacher is not having a smooth and good time of it.

Last but not least is the need for ensuring the teacher's security of tenure. Here again I need not dilate upon the subject as the same was the subject of a departmental circular which sought to come to the rescue of the teacher. It was discussed at the meetings of the various guilds throughout the presidency some four months ago and the decision of the Department has not been published. We hope that something will be done ere long in this direction. My friends are aware of the fact that the Bengal Government have come forward to help the teacher against the vagaries of the Government and have instituted an Arbitration Board for hearing and examining the appeals from teachers who are badly treated by their managements. Here also I should like to have a central body like the Board of

Education of England or like the Medical Council or the Bar Council, to safeguard the interests of teachers. I would suggest the formation of a *Pedagogic Council* or Council of Education on the lines of the Madras Bar or Medical Council with the Minister for Education as its President assisted by a number of experts nominated or elected by the registered teachers of the presidency. The shibboleth of modern age being "self-determination," the teaching world must be guided by the same principle. So attempts should be made for the registration of all certificated teachers of all grades in the presidency and the formation of a *Pedagogic Council* which, in my humble opinion, will solve satisfactorily the much vexed problem of the security of the teacher's tenure.

Before I conclude, gentlemen, let me say a few words about the outlook of us, teachers. We have a very great responsibility to discharge inasmuch as we are the moulders of the future Indian nation and the future of our country depends, to a large extent, upon our mentality and outlook. Therefore we must not allow our vision to be darkened by pessimism and despondency. Our fight is noble as it involves sacrifice and its watchword is service. In order that we may carry on our noble task, we may do well to have before us always the famous lines of Longfellow:—

"Let us, then, be up and doing
With a heart for any fate;
Still achieving, still pursuing
Learn to labour and to wait."

THE GROWTH OF EDUCATIONAL ENDOWMENTS IN AMERICA.

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

THROUGHOUT American life, whatever may be its defects, runs a serious sense of responsibility for the use of wealth, and a conscious obligation to use some portion of a fortune for the Public interest. Perhaps in no other country has the accumulation of wealth been considered so generally as conferring, not only an opportunity for enjoyment, but an obligation to Society. It is an encouraging characteristic of American citizenship. Thus concludes the section on "The Rise of Endowed Foundations in the United States," in the twenty-third annual report of the President and Treasurer of the Carnegie Foundation for the Advancement of Teaching. The following account of the educational endowments of America will show how well-founded such a proud characterisation is.

While the bulk of the colossal endowments of the United States are less than fifty years old, the first major endowment appears to stand quite apart from these both in time and in manner. It is as romantic in its conception as the career of its founder, Benjamin Franklin (1706-1790), one of the well-known heroes of the American War of Independence. In his will he provided for two gifts of £1,000 each to the town of Boston, his native city, and to the city of Philadelphia, the city of his adoption, where he also founded a Circulating Library, often said to have been the earliest. These sums were to be lent at five per cent. interest to young married apprentices of good character for a period of a hundred years, by which time Franklin estimated that they would have increased to £131,000. The bulk

of the sum so accumulated was to be expended in some public work "useful, convenient and agreeable to the inhabitants" of the respective cities. The remainder was to accumulate for another century and again utilised in a similar manner.

Although the first century after Franklin's death ended in 1891, the sums were not available for use till 1904, on account of legal technicalities. The Philadelphia accumulation amounted only to about £22,000, while the Boston accumulation nearly reached Franklin's estimate as it amounted to £100,000. Boston utilised this amount to build the Franklin Union, a technical school for persons in the trades.

While this early endowment of America was thus of the nature of a deferred perpetuity, its latest educational endowment appears to be just the opposite in its nature, for the Julius Rosenwald Fund of £5,000,000 bequeathed for the education of "negroes, backward peoples and persons of small means," is to be completely spent—principal and interest—within twenty-five years after 1928, the year of the donor's death.

In the interval between these two endowments, the United States have seen the creation of about seven other large educational bequests.

(1) The first among them, in order of time, is the Peabody Education Fund of £600,000, established in 1857 for "intellectual, moral and industrial education...in the Southern and South-Western States." The Fund established and developed several Public Schools, and founded the George Peabody College for the Training of Teachers.

(2) The educational philanthropy of Andrew Carnegie is as well-known as it is

varied. He is said to have spent ninety per cent. of his fortune in public charities. There is hardly an important town or county in the United States or in the United Kingdom, which does not have a Carnegie Library. The chief of his foundations are the following:—

(a) The Carnegie Institute of Pittsburg, including a library, a scientific museum and a School of Technology. Amount £7,000,000. Founded in 1896.

(b) The Carnegie Trust for the Universities of Scotland for scholarships in aid of research. Amount £2,500,000. Founded in 1901.

(c) The Carnegie Institute of Washington for Advanced Research in scientific and sociological subjects. Amount £5,400,000. Founded in 1902. About 573 Research Memoirs have been published so far by this Institute. All of them are available in the University Library at Madras.

(d) Carnegie Foundation for the Advancement of Teaching for the study of education and to provide pensions for teachers and their families. Amount £7,500,000. Founded in 1905.

(e) Carnegie Endowment for International Peace for the prevention of war through international friendship, education and publication. Amount £2,500,000. Founded in 1910. The publications of this Trust also are all available in the Madras University Library.

(f) Carnegie Corporation of New York for the advancement and diffusion of knowledge, through the establishment of schools and libraries in the United States and the countries of the British Commonwealth. Amount £34,000,000. Founded in 1911. This Trust has already extended its sphere of

action to Canada and South Africa. It is hoped that India will not be lost sight of.

(g) Carnegie United Kingdom Trust, for the improvement of the well-being of the masses of the British Isles, through the provision of Libraries, public baths and similar things. Amount £2,500,000. Founded in 1916.

(3) Next in order come the benefactions of the Rockfellers, which amount to more than £140,000,000. While most of their benefactions have been directed towards Medical Research leading to the eradication of human disease, the International Education Board, established in 1923 with £5,000,000 provides for the advancement of education throughout the world, especially through research fellowships, tenable for a definite number of years.

(4) The Russell Sage Foundation was established in 1907 by Mrs. Russell Sage with £4,000,000 for the improvement of social and living conditions in the United States especially through the organisation of education, libraries and research.

(5) The Commonwealth Fund was established in 1918 by Mrs. Stephen V. Harkness with £9,000,000 for the promotion of the welfare of mankind, through the provision of educational fellowships, research and publications.

(6) The Juilliard Musical Foundation was established in 1919 by Augustus H. Juilliard with £5,000,000 for the musical education of gifted students and of the Public.

(7) The Duke Endowment of £10,000,000 was established in 1924 by James B. Duke for Duke University and other Universities and Colleges.

In addition to these nine endowments of the first order, there are said to be about a

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hundred endowments of the second order and countless endowments of a minor order.

After such an enumeration, one naturally turns homewards and asks what can we show as a parallel. We may, at best, refer to our distant past and perhaps our historians and epigraphists may succeed in constructing an equally amazing list of South Indian benefactors. Or, we can at least quote the well-known epigram of Kalidasa *Tyagaya Sambhritharthanam* (amassing wealth, only to give it away) and suggest that it is really descriptive of the mental set of our illustrious ancestors. But, what about the present and

the recent past? Raja Sir Annamalai appears to be the solitary benefactor that may be said to have reached the American standard.

This comparison of America and present-day Madras may be said to be unfair, in view of the wide difference that exists in their economic condition. But, the only reply to this remark is: Can this difference be narrowed except with the spread of education among the masses? and can education of the right sort spread among the masses at the right speed except with the aid of private benefactions?

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TENNYSON'S "IDYLLS OF THE KING."

By Mr. V. SREEMOULY, B.A., L.T.
Municipal High School, Narsarajpet.

POPULAR tradition and folklore while passing through successive generations undergo many a change; and the Arthurian legends—"The matter of Britain"—being interesting, amusing and stirring up men's imagination, were rendered into songs by wandering minstrels who effected therein such changes and variations as best suited the spirit of chivalry, to the enjoyment of lords and ladies in courts and bowers. The stories were collected by Walter Map, where Arthur was more a figurehead than a real hero, presiding over feasts and waiting for adventure. Geoffrey of Monmouth wrote down the history of Arthur in his Latin history of Britain. Luytacion out of his independent research and imagination added religious mysticism and piety through the christianised version of the myth of the Holy Grail. To him is indebted Malory, in whom out of a chaotic confusion and medley Arthur emerges as the real hero.

In Spenser's Fairy Queen, Arthur embodies the twelve moral virtues, and is the hero of an allegory in the guise of knight errantry, intended to teach morals. Milton, Dryden, Scott, Matthew Arnold, Morris and Swinburne tried their hand each in his own way, the latter three to a greater extent, at the famous and fabulous Arthur and his knights.

Tennyson takes his cue mainly from Malory, and works out of *Morte d'Arthur* his *Idylls of the King*, where he aims at

Shadowing sense at war with soul
Rather than that gray king.

* This is a short introduction to my stories from Tennyson's "Idylls of the King" to be published shortly.

Sense or flesh is by its very nature antagonistic to soul, as it represents sensuality, lust of the flesh, and self-indulgence, trampling down the bounds of Duty set by soul, and thus proving treacherous to the overthrow of the soul. That the *Idylls* picture the transient success and ultimate failure of the noble ideal.

At the coronation of Arthur, the enthronement of Soul which comes from the limitless sea, guard the three queens, faith, hope, and charity, as well as the Lady of the Lake representing religion. The soul is aided by intellectual powers as typified in Merlin. The Round Table is an image of the mighty world, and its knights after gradually passing from utter barbarism through the different grades of moral perfection, 'with growing wings' have to seek after and attain to spiritual perfection and beatitude. The soul must be mated to sense, and Arthur marries Guinevere; and he has spiritual weapons to aid him in his upward march.

In the lovely spring of the Round Table—in its youth when heaven lies about it—hope and enthusiasm are at their height. We find here Gareth and Geraint who war against the foolish symbols of time, the serpent river of life with its three ages full of temptations, and even overthrow Death thus ushering in a happier day.

In its summer 'the sullying of the queen' is felt, slothful ease saps the vigour of the knights, and Vivien appears—the harlot who tries to ensnare others in her hateful toils. Arthur's ideals are hateful to her, asceticism chills her nature, the warmth of carnal desires is to her the fire of heaven. She leaves her poison in the court and destroys Merlin. We see here Balin whose rest is poisoned by the

SOME PROBLEMS OF SECONDARY EDUCATION IN BENGAL.

By Mr. SYAMA PRASAD MOOKERJEE,
M.A., B.L., M.L.C., *Bart.-at-Law*.

slanders of the queen; Pellam, a religious ceremonialist, more of form than of spirit; and Lancelot troubled with remorse but fast bound in the shackles of guilty love. Here again is the Holy Grail. The quest is undertaken—too premature and therefore doomed to failure; despair and moral degeneracy eventually follow. The pure and enthusiastic Pallas is too idealistic to fit into the degenerate society, too credulous to escape the consequence, and he finally realises that "most friendship is feigning, most loving mere folly." He is born out of his time.

Then comes the autumnal season, with its gloom and fading glories. The forces of lust and ambition, kept back temporarily by the unwise quest of the Grail, after its failure redouble their vigour. They now take a firm hold; Modred appears and Guinevere flies the court.

Now is the chilling winter, the season's close, when Guinevere mourns her fate in her frosty cell when hopelessly too late. Now is the time of Modred and envious ambition, the vice and treachery of Mark, the secret slanders of Carlon inflicting wounds unseen, the harlot Vivien stirring up 'snakes within the grass'—all having done their work.

Arthur now fights his last fight, not against the heathen hordes but against his own flesh and blood. In this struggle he conquers and is defeated as well, struck down by the cruel hand of Modred. He realises he has vainly striven for the regeneration of this naughty world, to work God's will on earth, and he sees the world has reeled back into the brute. The flesh has been too much for the soul. In his utter despair he moans "Has God Forsaken Me?" He brightens up, "Nay, there is hope beyond." He has fought his good fight in this world; and the soul casting off its mortal coil, shorn of earthly dross, passes away, having run its course, to the limitless sea, from whence it came.

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MY first words must be of sincere thanks to you all for the welcome you have extended to me and to your Association for the great honour which they have done me in asking me to preside over this Conference. Your first two Presidents, Sir Praphulla Chandra Ray and Principal J. R. Banerjee, are distinguished teachers whose services to education will long be remembered with gratitude. I cannot claim any such eminence or distinction, much less the ripe experience and mature wisdom which they undoubtedly possess. I am for these reasons deeply sensible of the honour you have done me and of the responsibilities which at your request I have agreed to shoulder to-day.

No doubt this is a Conference of the teachers of secondary schools in the city of Calcutta, and problems intimately connected with the rights and interests of the teachers and the schools in this area will arise in course of its deliberations. Let me assure you at once of my whole-hearted support in all legitimate steps which you may propose to take in that behalf. I should, however, like to draw your attention and, through you that of the educated public outside, to some of the urgent problems of secondary education in Bengal. Such problems affect the institutions you represent here just as they do all secondary schools in Bengal.

The question of future control of secondary education in this province is a vital one.

* Presidential Address at the Calcutta Teachers' Conference, held on 7th and 8th September 1929.

Under the present system the Syndicate of the University is responsible for granting and continuing recognition to High Schools. The University has no inspectorate of its own and has to depend on reports from officers in the Education Department. It has no resources at its disposal which it may utilise for grants-in-aid to the schools. All that it can do is to call upon a school to effect improvements which it considers desirable, although it cannot render any financial assistance which is obviously essential for enabling the school to introduce such changes. In case the school fails to satisfy the demands of the University, the Syndicate proceeds to warn its authorities and then repeat the warning and when its patience is exhausted, it is often led to apply the finishing touch by withdrawing recognition altogether. Thus, if the school cannot mend itself, the University ends it. As one who has been connected with the University intimately for a number of years, I must at once say that the University has never been eager to deal this last blow and it resorts to it most reluctantly and only in desperate situations.

The Education Department, on the other hand, has at its disposal such sums of money as Government is willing to forego for the purpose of distribution amongst schools as grants-in-aid. It is matter of some satisfaction that the niggardly provision of a step-motherly Department of Education has risen somewhat in recent years, though the amount set apart for this purpose is even to-day far from adequate. As I have just observed, the Education Department has no voice in the matter of recognition although it has the power to distribute grants-in-aid which are subject to conditions that are not always free from objections.

This anomalous relationship between Government and the University was considered very carefully by the Calcutta University Commission and its unanimous recommendation was to the effect that the control of secondary education should be vested in a Board specially to be appointed for the purpose. I do not propose to discuss in detail the necessity of such a Board, for I believe, whatever differences of opinion may exist on minor issues, some of which by themselves are of no little importance, it is recognised on all hands that if secondary education is to be placed on a sound basis, we must have a Board to control and guide its policy. Attempts were made some years ago to introduce a Bill into the Legislative Council for establishing two Boards of Secondary Education in this province. It is an open secret that the proposal was strenuously opposed by the University and was characterised as an attempt to revive the Partition of Bengal,—this time not political but educational. It is also well-known that the Boards were proposed to be placed under the direct control of Government, and this roused the emphatic protest of the University. Only recently another Bill to establish a Secondary Board in Bengal has been drafted. Although it does not embody the considered views of Government, it has been circulated amongst various public bodies for canvassing opinion. I do not here propose to discuss its provisions in detail, but I should like to emphasise certain requirements which must be satisfactorily fulfilled before any measure can be accepted by the educated public of Bengal.

Public opinion cannot be content with anything short of an autonomous Board of Secondary Education. We do not want to give Government large powers of control in

the sphere of education, secondary or otherwise. I am not concerned here in the least as to the systems which prevail in other countries. If there are countries where State-controlled education is a common feature, there are certainly others where it is not so. When the former class of cases is quoted for our edification, I feel that one very important aspect of the question is overlooked and that is that in those cases it is the Government of the people which enjoys the large powers of control, which again have been given to it by the will of the people themselves. In an inorganic State like ours, where the interests of the rulers and the ruled do not actually coincide, the educational policy must remain under the control of the people's representatives who are intent upon national welfare and efficiency. The Calcutta University Commission was definitely against any proposal to transfer to the Department of Public Instruction the powers now exercised by the University in regard to recognition of schools. The Commission, as we all know, consisted of eminent educationists who looked at the various problems from the academic point of view and it expressed itself very clearly that the transfer of the power of recognition of schools from the University to the Department would be regarded as a reactionary measure and a menace to educational freedom. It is a sound instinct that tells us that education should not be controlled in all its vital aspects by a bureaucracy, however efficient, acting in the name of Government. The Commission went further and declared that rightly or wrongly such a proposal had become associated in the public mind with designs unfavourable to the wider diffusion of educational opportunities. Impelled by such considerations, the Commission recommended that

Bengal should have an autonomous Board. Any scheme for the establishment of a Board must be carefully examined from this point of view. We recognise that the Board like other institutions will be ultimately responsible to the Government of the country but we are not prepared to give our approval to a Board which will be deprived of its autonomy and placed under the direct control of the Education Department.

An autonomous Board must be given a proper constitution. It must be representative of the various interests and we cannot consider it to be completely or satisfactorily formed unless it has on it an adequate number of distinguished representatives of Head Masters and teachers of schools. It is an irony that schemes of educational reconstruction affecting the High Schools are devised and introduced without the guidance and advice of the Head Masters who are directly concerned in the matter. The Board must have an elected non-official majority and its President, who will be responsible for carrying into effect the schemes which the Board will formulate, must be appointed in a manner which will secure the confidence of the public.

The Board must have its own staff of Inspectors on whose report it should be able to arrive at decisions. There must be a statutory provision for placing at the disposal of the Board sufficient funds for, after all, many of our defects are directly traceable to financial troubles and no amount of wise counsel without financial support will help to remove the present unsatisfactory features of secondary education.

The demand for education as displayed in Bengal during the last quarter of a century or more is almost unique. But the question

which it is our duty to ask ourselves is, are we imparting to our youths in secondary schools the right type of education? It is idle for us to ignore the fact that the present system of secondary education in Bengal has almost broken down. That was the verdict of the Sadler Commission and that is also our experience. There are thousands of boys and hundreds of girls who are clamouring for educational opportunities and our schools are still crowded, notwithstanding the deficiencies of the present system. There are hundreds of institutions which are managed by private generosity and I refuse to believe that such schools are started and financed principally from the point of view of profitable business. The demand is there, the anxiety on the part of generous citizens to come forward and start schools is there, but the system of education which is in vogue is hardly of any practical utility. I have no sympathy with those, and I would regard them as enemies of progress, who declare that the remedy lies in forcibly shutting down schools and reducing their number. The remedy lies in improving the system and increasing financial assistance. I do not want to tire your patience by tracing the history and growth of the present system of secondary education in this province, but I do say this that the time has definitely come when the demand must be sent forth and clearly formulated from all associations interested in education that changes must be introduced so as to adapt the present system to modern needs and conditions.

One of our greatest drawbacks is that our boys have to learn everything through the medium of a foreign language. Nearly eight years ago the Calcutta University adopted a scheme to introduce the vernacular as the

medium for instruction and examination up to the Matriculation stage. That scheme was based mainly upon certain resolutions which were passed at a Conference of Head Masters of secondary schools in this province. The scheme has not yet been introduced and I must say that while the attitude of the Government of Bengal in this matter has not always been exactly commendable, the University itself is not altogether to be forgiven for this delay. But this is a change which must come if improvements are to be introduced at all. The introduction of the vernacular as the principal language and as the medium for instruction and examination will make teaching a reality and students will begin to take a genuine interest in their studies. This experiment has been introduced in some other provinces in India and it has altered the entire outlook of educational policy.

I do not for a moment say that we should neglect the study of English. Politically placed as we are, if not for other reasons as well, the knowledge of English is essential for us. If students are allowed to read the other subjects in their own vernacular and also write their answers in their mother-tongue, they should be able to finish their courses far more easily than at present and should also then be in a position better to devote themselves to the study of English. I do not think that we want the average student who passes the Matriculation examination to be a scholar in English; it will be sufficient if he is able to clearly express his thoughts in simple English. To tell you frankly, we need not be ashamed or be filled with horror, as some of us often are, if our boys cannot speak or write English as correctly and properly as an Englishman would do, for, after all, it is a foreign language—and one

may ask legitimately, how many Englishmen, Bachelors and Masters of great Universities in the West, who have spent their lives in Bengal, can speak or write Bengali as well as even the average Matriculate student can read or write English.

Our curriculum and syllabus require drastic revisions in many other respects. Some of these directions were indicated by the resolutions which the University adopted several years ago. The scheme thus formulated had as compulsory subjects Vernacular, English, Mathematics, History and Geography. The optional subjects included among others a classical language, Advanced Mathematics, Mechanics and Elementary Science.

In this connection may I refer once again to the report of the Commission and quote its views on the possibility of development of school-organisation and the adoption of a well-planned course of intellectual training? A school, says the report, is fundamentally two things, a place of authoritative instruction and a community in which may be learnt by way of practice and preparation many of the duties and activities of life. In both of these aspects a school can form character, and it has no higher function. And through its course of studies, to some boys even more than through its corporate life, it can impart the essentials of moral as well as of intellectual training. The two are inseparable. The intellectual factor is conduct is at least as important as the emotional. But, in order that the intellectual factor may have full weight in moral education, the course of study should not only train the mind in concentration of thought, in accuracy of observation and recollection, in precision of reasoning and in the power of selecting and sifting opposite facts, but should also furnish

it with ideas, kindle its admiration, make it acquainted with noble examples, arouse and train the love of beauty. Thus the question of curriculum becomes more crucial than when it is regarded simply from the point of view of what the rules of an examination require. And under the influence of this wider view of education teachers and parents alike begin to feel the need for a course of study which can touch every side of a boy's nature, give scope to all his natural gifts, stimulate him to many kinds of expression and impart to him a high purpose in life. Literature, history, mathematics and natural science, each demands a place in such a course and in addition to these physical exercises and music, drawing and other forms of manual skill.

Such an education, wide and yet exact, adapted to individual aptitudes but also watchful of national needs, liberal as a preparation for life but also specific in its preparation both for the University and for immediate entry into other careers can only be attained by the joint action of parents, of school authorities and of the University. There must be an insistent demand for such a wider and more stimulating education and there is no power which will be able to resist it, if our demand is sufficiently articulate and effective.

I do not propose to deal at any length with various other problems which, I know, also require very careful consideration. The issue which I want to put before you is that you must organise public opinion and claim the immediate establishment of a Board of Secondary Education, not a Board which will be in the garb of a department under the control of Government, but an autonomous and independent Board, clothed with definite

powers and duties by the legislature—a Board, which will devote its entire attention to the solution of the difficult problems which lie ahead of us. The first step which such a Board must take will be to introduce a new policy, to formulate a scheme of studies whose aim will be to make men fit for life and not candidates for examinations. Such a Board will arrange for the recruitment of well-equipped teachers, will lay down their minimum qualifications, will recognise their rights and status, will protect their interests, will not remain satisfied by giving warning to schools but will lend a helping hand to struggling, but deserving, institutions, and with a sympathetic outlook and zealous regard for national welfare, will carry on a progressive policy of "more education and better education."

Before I conclude, I should desire to express my views on a matter on which I feel deeply. You are all aware of the circumstances which have gradually led the University to formulate what is known as the School Code. One of the great things which the University has achieved is to have protected the interests of the hundreds of teachers in the schools which are to-day more or less at the mercy of the Managing Committees. This protection, this assurance of support, coming from a powerful body like the University which can dissolve a school if it so chooses, has come not too early in the day. I need hardly assure you that in all cases where teachers are treated unjustly by the authorities of particular institutions, the support of all right-thinking educationists is with you. But the danger which threatens the future growth of secondary education in Bengal is the slow but systematic standardisation of rules and procedures which are being laid down by the

University to be rigorously followed by all schools under its control. I do not desire to pursue this matter further, but I do feel that nothing will be more harmful to real progress than this regimentation by which all schools are to be moulded in one pattern, and individuality of enterprise and initiative are to be crushed under rules and orders. I suppose the present system of dual control exercised by the University and the Education Department is bound to lead to such standardisation and I hope and trust that this aspect of the question will be carefully examined by any Board of Secondary Education which may come into existence in future.

To the teachers of schools who are assembled here, I cannot but appeal to them to bear in mind always the nobility of the profession which they have chosen as their own. The boys who are passing through their hands to-day are the men of to-morrow and in the coming struggle for political freedom they are bound to play their part, in whatever spheres of life they might find themselves. While their achievements will depend upon various considerations, the chief of them will be the training which they have received at the hands of their teachers in schools. I do not for a moment forget the conditions of service of teachers generally and the gloomy atmosphere which usually surrounds their official duties. But even amidst such surroundings have sprung up in this province teachers in schools who, though not as widely known to fame and renown as they should be, have served as ideals of character to many a student who had sat at their feet. May that tradition of real service animate all those who are assembled in this hall to-day!—*The Calcutta Review*, October 1929.

Reviews and Notices.

A PRIMER OF HINDUISM BY D. S. SARMA, M.A., PROFESSOR, PRESIDENCY COLLEGE, MACMILLAN & Co., LTD., MADRAS. Price Rs. 1.

Professor Sarma deserves the thanks of all students of Hinduism for bringing out this able exposition of the cardinal features of our great religion. As he himself explains in the preface, "the Primer is intended to provide a common platform for all classes and sects" and we have also to remember that "it tries to deal with religion not in a technical manner, but with a close connection with life and conduct."

Those who have attempted to teach the fundamentals of Hinduism to a class would enthusiastically welcome this book, as it is written by one who speaks from personal experience as a teacher. Since the publication of Sanathana Dharma textbooks, some two decades ago, there has been no comprehensive and synthetic exposition of Hinduism attempted. The exposition in this book is not from the point of view of an ultra-orthodox person nor of a radical; but the attitude maintained throughout is that of a liberal-minded student of the best traditions of his race. All liberal and rational Hindus will, therefore, agree with most of the statements of the author.

The author views Hinduism not as a collection of set doctrines but as a growth and envisages it with reference to a background of immensities in time and space, the vast continent over which it has held sway for nearly four millennia. The author's opinion that "the ultimate ground of Hindu religious belief is not merely the arbitrary authority of a religious tradition or a piece of historical evidence or an individual utterance, but facts of experience which could be ascertained by any man, who is prepared to go through the necessary discipline" would be endorsed by all enlightened followers of Hinduism. He also holds, and modern historians would support him in his view, that Buddhism and Jainism are mere off-shoots of Hinduism and that

these three great religions have many things in common.

The book is divided into four chapters. The first chapter deals with the "Pramāṇas" or the authorities and the remaining three chapters deal with "Dharma", "Bhakti" and "Gnana". They are beautifully represented as forming the three great ascents which all must negotiate before reaching the goal of life. Though the author has been very impartial in his explanations of the various systems of philosophy, his inclination towards "Advaita" is patent.

Professor Sarma has purposely avoided all elaborations of points of a controversial nature like "Varnasrama", but while agreeing with him in his exclusion of the origin and development of the caste system, we cannot but mention that the living forms of Hindu religion centering round temples and "fasts, feasts and festivals" have not been sufficiently elaborated.

It is also to be noted that in spite of his best attempts to conciliate all sections and to avoid conflicts, the rigidly orthodox are not likely to accept his interpretation of Hinduism in many respects. The following may be pointed out as typical examples. In page 8 the author says about Hinduism that "it allows not only the introduction of new laws, but also the production of new scriptures. Else it would be a dead religion." In the beginning of page 10 he harps upon the supreme importance of the society's responding to the needs of the hour and following the lead of the living sages taking care to be true to the eternal principles of unity and brotherhood and love declared by the "Ṛishi". In page 15 Buddha is recognised as one of the great teachers of mankind and the author goes on to say that the Hindus look upon Buddha as one of their great teachers. Certainly no orthodox Hindu could endorse this opinion. The "Enlightened One" decried the Vedas and He is looked upon as a "Vedabāhya" or outside the pale of the Vedic religion. In page 42 his interpretation of "Satya" as "not merely

truth-speaking but our enthusiastic support of all correct views, just causes and right actions and beautiful ways of life" though appealing to the modern educated public, would not be accepted by the orthodox.

The peculiar circumstances, purely personal, under which the book came to be written and published, add a tragic charm to this book which even otherwise is very appealing. The historic slant given towards the end adds to the usefulness of the book and it is our earnest hope that many a Hindu parent and teacher will find this volume of great help to him in his attempt to discharge his duties towards his children and pupils in the matter of teaching the fundamentals of our religion. The book deserves to be translated in all the vernaculars of the country in which case, as the author himself remarks, the ideas being familiar, girls and boys would be able to understand the subject more easily.

S. K. Y.

THE CASE FOR NURSERY SCHOOLS, BY THE EDUCATION ENQUIRY COMMITTEE. GEORGE PHILIP & SON, LTD., LONDON. Price 4s. net.

The book appears at a very opportune moment when the country is confronted with the problem of Elementary Education. It is very essential for the reformer to take stock of the activities and development of the child, physical as well as mental, in the pre-school period. The child has a right to expect a sound education from the parents. If the home is not properly equipped so as to give the child the best possible training, it is evident that some means should be found to meet the legitimate demands of the child. The best way to meet the situation is to open Nursery Schools. Especially in India, the problem of the Nursery School must receive the careful and serious consideration of teachers, parents, educationists and administrators as well.

The book under review deals exhaustively as to why the Nursery School should be looked upon as

the first link in the chain of educational institutions. If the conditions in England are different from those in India so as to warrant the necessity for these schools, there are also some conditions which warrant the necessity for these schools even here (e.g.) the father does not find time to look after his children, the overworked young mother with her large family of children has not the bent of mind. Added to this the lack of knowledge of the ways of child training is a serious handicap to those who are inclined to take up the work. More than all the dearth of elders in a family necessitates the opening of separate schools for children under five.

The book clearly indicates that the work of the institution should consist in the nurture and training of the children attending the school. The work consists in playing in the open air, training in good habits, and creating a desire to learn. A school of this kind will certainly reveal to parents the lines on which the child should be properly trained at home as well. The book indicates that as a first step in the opening of such schools, provision should be made in all Elementary schools for admitting children under five and giving them the proper training necessary. The Enquiry Committee has done well to show the ways of training a special teacher for the Nursery School work and the best ways of getting helpers from among students under training.

As is pointed out in the book, well-equipped and well-staffed Elementary schools can take up this problem. The training colleges and similar schools can also open Nursery classes for experiment and research. Philanthropists can come forward and take up the problem of Nursery Schools in earnest. On the whole the book is well written and it provides ample material for careful reading by Kindergarteners or students of child study and child education and by those who are keenly interested in this important branch of educational work.

We heartily recommend the book for libraries in training schools and colleges and to students and teachers of the above institutions.

INDIAN PRACTICAL BANKING, BY O. S. KRISHNA-MURTHY. (D. B. TAPASWALA, SONS & CO., BOMBAY.) Price Rs. 2.

As the title of the book indicates, it is a small hand-book describing in a simple style the day to day working of a Modern Joint Stock Bank in India; how the various departments are operated, Current Accounts, Savings Bank, Fixed deposits etc.; how the various ledgers and books are maintained; how bankers' advances, loans and overdrafts are made; how remittances, inland and foreign, are arranged; how the half-yearly accounts

and balance sheets are prepared, etc. The book contains also a passing reference to the banking done by Chetties and Marwaries and also that of the Nidhis or Fund offices. But their manner of working is not described in detail. So it is essentially a description of Joint Stock Banking as it exists in India to day. The book closes with a plea for the establishment of a Central Reserve Bank for India. The author deserves to be congratulated on the lucid manner in which he has described the actual working of a modern Indian Joint Stock Bank. Students of Banking, as also our University students who take up Economics and do the theory of Banking as part of their course, will be benefited much by a perusal of this book which describes the routine of Banking Methods as followed in Indian Joint Stock Banks.

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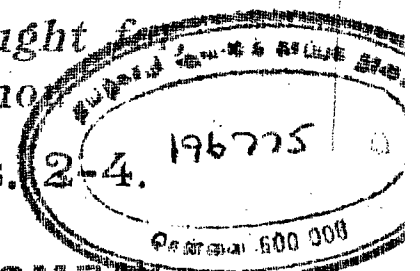
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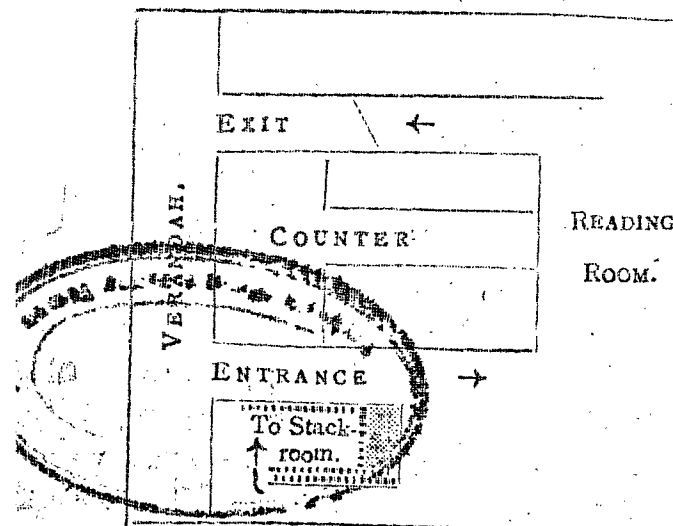
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MADRAS UNIVERSITY LIBRARY. INTRODUCTION OF THE OPEN ACCESS SYSTEM.

Early this year, the Library Committee of the Madras University Library reported to the Academic Council that it had resolved to introduce the Open Access System. Since then, the Committee has been making arrangements to the system step by step. The community in Western continents have been enjoying the open access for some years. It is a great privilege. It is hoped, that it will be exercised by the visitors to the Library with a full sense of responsibility. In this system, the reader is given direct access to the thousands of volumes on the shelves. He can himself pick out any number of volumes and use them with the least formality. But, for obvious reasons, he should not himself replace any book on the shelf. Every book taken out of the shelf should be returned to the counter. The system provides the ideal way of choosing books for study and also saves the time of the reader to a remarkable extent. Further, it relieves the library staff of a good deal of unnecessary drudgery and releases them for the more fruitful work of helping the readers individually in the choice of books and in a thorough exploitation of all the resources of the Library. The members of the staff will be most happy if the readers seek their help unreservedly. For lack of tradition, several of the new readers appear to be puzzled as to what to do to get into the library and use it. Hence, certain instructions are set forth here in the order in which they are to be followed.

OPEN ACCESS SYSTEM.



INSTRUCTION TO READERS.

1. BEFORE ENTERING THE WICKET GATE.

- 1.1. Enter your name and address in the door register.
- 1.2. Deliver the library books to the counter clerk and take back one of your tickets for every book returned.
- 1.3. Examine if the tickets are the correct ones.
- 1.4. Deliver to the counter clerk your stick and umbrella, and get a token.
- 1.5. Deposit at the counter all the private books and other materials.
- 1.6. Then, push the wicket gate and enter.

2. HOW TO GET YOUR BOOKS.

- 2.1. If necessary, find from the catalogue the call numbers of the books you require and note them down on a slip of paper.
- 2.2. Go to the stack room downstairs and pick out the books yourself. You may freely take the help of the Library clerk on stack-room-duty in selecting or picking out your books.
- 2.3. Select and pick out your books with the least disturbance to the arrangement on the shelf.
- 2.4. Switch off the lights you used and come upstairs to the reading room with the books selected.
- 2.5. Do not read in the stack-room.

3. CONSULTATION.

- 3.1. You may bring up at one time as many volumes as you desire for consultation.
- 3.2. In the case of books brought up only for consultation within the Library, as soon as consultation is over, prepare a consultation slip (blank forms available at the counter) for each volume used and deliver each such slip with the corresponding volume to the counter clerk near the exit gate.

- 3.3. Do not return any book to the shelf directly yourself.

4. LOAN IN THE CASE OF DEPOSITORS.

- 4.1. In the case of the volumes you wish to take on loan, prepare a loan slip (blank forms available near the exit gate) for each such volume, when you are ready to go home.
- 4.2. Present the volumes, the corresponding slips and an equal number of your borrowers' tickets to the counter clerk near the exit gate.
- 4.3. You get the volumes immediately with the due date stamped.
- 4.4. Return your token and get back your stick or umbrella.

MADRAS UNIVERSITY LIBRARY. LATEST ADDITIONS.

Generalia.

Encyclopaedia Britannica, 24 Vols., 14th Ed.

B. Mathematics.

Haag : Cours mathematiques speciales, 4 T.
— : Exercices du mathematiques spec., 4 T.
Bachmann : Neueren zahlentheorie.
Foster : Synthetische zahlentheorie.
Ruge : Praxis der gleichungen.
Beck : Axiomatik der algebra.
Willers : Praktischen analysis.
Hausdorff : Mengenlehre.
Horn : Differential gleichungen.
Kraft : Elliptische Funktionen.

C. Physics.

Eucken : Energie u. Warmehalt.

E. Chemistry.

Dyson : Chemistry of chemotherapy.
Ullmann : Enzyklopadie der tech. chemie.
Sutherland : Metal-ammines.
Goddard : Organometallic compounds.
Haas : Chemistry of plant products.
Prideaux : Nitrogen.
Haworth : Constitution of sugars.

L. Medicine.

Harrison : Treatment of syphilis.
McCance : Carbohydrate content of foods.
Head : Aphasia and kindred disorders of speech.

O. Literature.

Herrick : Poetical works.
Wright : Life of William Blake.
Abbott : Life and letters of George Darley.
Meredith : Poetical works.
Tagore : Letters to a friend.
Sturgeon : Studies of contemp. poets.
Stuart : Development of dramatic art.
Broad : Dictionary—plays and novels of Bernard Shaw.
Darton : J. M. Barrie.
Thorp : Triumph of realism in Elizabethan drama.

Walkley : Drama and life.
Howe : Dramatic portraits.
Beach : Method of Henry James.
Johnson : Some contemporary novelists.
Grabo : Technique of the novel.
Braybrooke : Philosophies in modern fiction.
Malory : Birth, life and act of King Arthur.
Lehman : Carlyle's theory of the hero.
Bett : Studies in literature.

- 4.5. Get back also your private books or other articles, that you might have left with the counter clerk.
- 4.6. Then push the exit gate and reach the verandah.

5. HOW TO REGISTER FOR BOOKS WHICH ARE ON LOAN.

- 5.1. If a book that you require happens to be on loan, and if you would like to have it as soon as it comes back to the Library, get from the counter clerk, near the entrance gate, a register-card and write down the call number, author and title of the book on the printed side and your address on the other side of the card, and leave it with him.
- 5.2. As soon as the book is available, this card will be posted to you and within two days you should call at the Library for the book. The book will not be issued unless the card is produced.

6. BORROWERS' TICKETS.

- 6.1. You will be given three (or more if you are entitled to borrow more than three volumes at a time) borrowers' tickets bearing your name, address and number. One and only one book can be borrowed on each ticket at a time.
- 6.2. You are responsible for all the books borrowed upon them. Hence, take special care of the tickets. The tickets are of such a size that they can be conveniently carried in the purse.
- 6.3. For each book that is to be given to you, you must give to the counter clerk one of your tickets in exchange. He will keep these tickets until the books are returned.
- 6.4. Books will not be lent unless the tickets are thus given in exchange.
- 6.5. The number of Library books plus the number of tickets in your possession, at any one time will be three (or the number of tickets you were given).
- 6.6. Deposit money will not be refunded unless all the tickets are returned.

7. CYCLES.

- 7.1. If you bring a cycle, it must be tied to one of the cycle stands and properly locked up. It is not safe to leave the cycles unlocked. Do not leave the cycle under the staircase, near the entrance.

SENATE HOUSE,
TRIPPLICANE,
11th Nov. 1929.

S. R. RANGANATHAN,
Librarian,
Madras University Library.

Bissell : Amer. Indian in Eng. literature.
 Scott-James : Personality in literature.
 Waugh : Tradition and change.
 English Association—Essays and studies, V. 13 and 14.

Clark : Short-story art.
 Albright : Short-story.
 Joseph : Short-story writing for profit.
 — : How to write a short-story.
 Gallishaw : Twenty problems of the fiction writer.

Moseley : Short-story writing and free-lance journalism.

Benson : Tennyson.
 Hodgson : Poems.
 — : Life of James Elroy Flecker.

Flecker : Collected poems.
 Goldring : James Elroy Flecker.
 Lowell : Dams of many-coloured glass.
 — : Men, women and ghosts.
 — : Can Granda's castle.
 — : Pictures of the floating world.
 — : Legends.

Freeman : Collected Poems.
 Clarke : Girlhood of Shakespeare's heroines.
 Barrie : Margaret Ogilvy.
 — : Peter Pan.
 — : Alice Sit-by-the-fire.
 — : What every woman knows.
 — : Half-hours.
 — : A kiss for Cinderella.
 — : Echoes of the War.
 — : Mary Rose.

Paterson : George Eliot's family life and letters.
 Morris : Stevenson and the Scottish highlanders.
 James : Letters.

Freeman : George Moore in a study of his work.
 Bennett : Anna of the Five Towns.
 — : Tales of the Five Towns.
 — : The old wires' tale.
 — : Matador of the Five Towns.
 — : The Regent.
 — : Riceyman steps.
 — : Lord Raingo.

Johnson : Bennett of the Five Towns.
 Barrie : Auld Licht Idylls.
 — : A window in Thrums.
 — : My Lady Nicotine.
 — : Little white bird.
 Alexander : Poetical works.
 Brooke : Coll. poems.
 Elliott : Modern poetry.
 Harrison : Robert Duddleigh.
 — : De Montfort's Squire.
 — : Within a year.
 — : Sea Scouts afloat.

Braybrooke : Wisdom of Chatterton.
 Overton : Philosophy of fiction.
 Pottle : Literary career of James Boswell.
 Dyer : Biblio. of Carlyle's writings.
 Collingwood : John Ruskin.
 Benson : Ruskin.
 Whitman : Workshop.
 Arnold : Culture and anarchy.
 Tagore : Thoughts from, by Andrews.

Q. Religion.

Duff : Hist. of the religion of Judaism.

R. Philosophy.

Guenon : Man and his becoming according to the Vedants.

Hook : Metaphysics of pragmatism.
 Harris : Dune Scotus.

S. Psychology.

Goddard : Two souls in one body.
 Hollander : Uses of hypnosis.
 Blatz : Parents and the pre-school child.
 Ogden : Meaning of psychology.
 Adler : Understanding of human nature.
 Ooster : Psycho-analysis for normal people.
 Low : Unconscious reaction.
 Jung : Analytical psychology.
 Hutchison : Child and problems.
 Arlitt : Psychology of infancy and childhood.
 Gesell : Infancy and human growth.
 Piaget : Judgment and reasoning in the child.
 Watson : Psychological care of infant and child.
 Swift : Psychology of youth.
 Averill : Hygiene of instruction.
 Sandiford : Educ. psychology.
 Claremont : Intelligence and mental growth.
 Overstreet : Influencing human behaviour.
 Symonds : Nature of conduct.
 Levenson : Moslem mentality.
 Allport : Social psychology.
 Markey : Symbolic process in children.

T. Education.

Banerji : Swaraj in education and govt.
 Hillegas : Class-room teacher, 13 V.
 Yeaxlee : Working out the Fisher Act.
 Wilson : Schools of England.
 Brigstocke : Facts.
 Hughes : Education of a nation.
 Smith : Reading process.
 Gray : Summary reading investigations.
 Robson : How shall we train the teacher of modern languages?

Cook : Salaries for county school superintendency in U. S.

U. Geography.

Brooke : Influence of Arctic Ice.

V. History.

Shotwell : War as an instrument of national policy.

Toyne : Surv. of internat. affairs, 1927.
 Fry : Key-book of the League of Nations.
 Hardinge : Speeches.
 Morley : Life of Richard Cobden.
 Eaden : British constitutional Law.
 Nolde : Russia in the economic war.
 Gooch : Hist. of our time.
 Hogarth : The Ancient East.
 Giles : Civilization of China.
 Hunter : Earl of Mayo, 2 V.
 Greenidge : Greek constitutional history.
 — : Roman public life.

Smith : Takaakhamen and the discovery of his tomb.

Muir : America, the Golden.

Harway : Brit. trade over the Caspian Sea.
 Jarratt : An Indian commentary.

ADRAS UNIVERSITY LIBRARY :—The number of readers and the number of books issued during the month of October 1929, were 7256 and 2356 respectively. The corresponding figures for the last year were 7787 and 2835.

SENATE HOUSE,
 MADRAS,
 31st Oct. 1929.

S. R. RANGANATHAN,

Librarian. 11-11-29.

CONNEMARA PUBLIC LIBRARY. LATEST ADDITIONS.

Blatter : Beautiful flowers of Kashmir.
 Brayne : The Re-making of village India.
 Brayne : Socrates in an Indian Village.
 Clark : History of Manufactures in the United States, Vols. III.
 Dickinson : The Best Books of our Times.
 Fauna of British India. Birds by Baker, Vol. VI.
 Do. Osleopera Carubidas by Andrews, Vol. I.

Finn : Stereodates Mammalia of India.
 Gopal Panikkar : Malabar and its Folk. (New Edition).

Greaves : The Personal Library.
 Gwynn : The Irish Free State, 1922-27.
 Hammetton : Universal History of the World, Vol. VIII.

The Library Movement—a collection of Essays.
 McCarrihan : Food.

Martin : Lehrbuch der Anthropologie, 3 Vols.

Matheson : Wales and Sea Fisheries.
 Saker : Brahma Dharma of Maharshi Debendra-nath Tagore.

Sherborn : Index Animalium, etc., Pts. 17 to 19.
 Srinivasachari : Ramanuja's Idea of the Finite Self.
 Sullivan : Essentials of Anthropometry.
 Swingle : A Text-book of Systematic Botany.
 Patrabhushan : The Philosophy of Brahmanism.
 Wells : Science of Life, Parts 1 to 14.
 Winckworth : Notes on Nomenclature.

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TATTVA-TRAYA

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419

The Educational Review.

In reviewing the report for 1928-29 of the Commissioner for Government Examinations, Madras, Government in their order No. 1967, Education, dated the 23rd September 1929, have stated that they note the testimony borne by the Commissioner to the good work done by the Secretary and his staff. The testimony of the Commissioner, who is also the Director of Public Instruction, Mr. R. G. Grieve, is that the Secretary (Rao Bahadur R. Krishna Rao Bhonsle), the Assistant Secretary (Mr. M. S. Sundareswara Ayyar), and the other members of the staff did the good work "in discharging the responsible and difficult duty of arranging for and conducting the several Examinations." The number of examinations is 12 spread throughout the year like the seasons of the year; number of candidates, 42,000; number of centres, 660; finance: receipts, Rs. 3,49,000 and charges, Rs. 2,75,000. The Secretary is *ex-officio* Secretary to the Secondary School-Leaving Certificate Board, the Training School Leaving Certificate Board and the Text-Book Committee. For the S.S.L.C. Examination, there were 18,000 candidates, and for the T.S.L.C. 10,400. The total number of books considered by the Text-Book Committee in ten languages was 1,250. Fifty-five Secondary Schools used the vernacular as the medium of instruction, and the examination in History of England and India was held in Tamil, Telugu and Oriya, that in Elementary

Mathematics, Physics and Chemistry in Tamil and Telugu, and that in Botany and Domestic Science in Tamil. The Moderation Boards appointed by the Madras and Andhra Universities have expressed their appreciation of the great help afforded to them by the Secretary and the Assistant Secretary. The Technical Examinations for which there were 9,200 candidates, were also held in the Indian States of Mysore, Travancore, Cochin and Pudukottai. There were five candidates from the Lady Willingdon Training College, Madras, for the Teachers' Certificate Examination in Physical Training, 28 candidates for Pandits' Training Certificate Examination from Sri Minakshi Oriental Training College, Chidambaram, and six candidates from the School for the Deaf Palamcottah, for the examination for certificates to teach the deaf and dumb children. The Secretary conducted also the Indian Imperial Police Service Examination, the Examination for admission to the Training ship—'Dufferin', and the Madras Staff Selection Board Examination. The quantity of work turned out is large and the quality varied. The normal difficulties in conducting examinations have been accentuated by a rapid expansion in the number of candidates for the several examinations and the figures are eloquent to the truth of this contention. We congratulate the Commissioner and his staff for the work well-done.

"GENERAL ENGLISH"

—where the fault lies.

The deterioration in the general standard of Matriculation and School-Leaving candidates in their ability to write English, is admitted by all. Various methods are suggested to remedy this defect, but all the critics are agreed at least on one point, *viz.*, that this is mainly due to the fact that nowadays much less time is devoted to "General English"—to setting the boys regular exercises in story-writing, letter-writing, summarising, essay-writing, paraphrasing, etc., than was done formerly. The majority of teachers, while they admit this charge, plead that now that text-books in English are prescribed, very little time is left to them for systematic work in this direction. On the other hand, few deceive themselves into the belief that they are not neglecting "General English," inasmuch as they set their boys casual exercises in Composition while reading the prescribed texts.

The right attitude is to make good the neglect of what is known as "General English," by using in the class a reliable book of English Composition, adapted to the needs and conditions of our boys, such as Wren and Martin's "High School English Composition" (Pages 504, Price, Rs. 2-4) and using it systematically and conscientiously throughout the last two years of the High School course.

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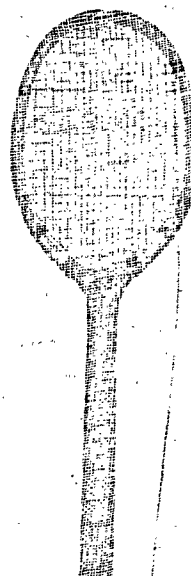
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Editor: BEATRICE ENSOR

July, 1929

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The First Five Years. J. C. Hill (King's College, London)

The Nature and Use of Fear. Dr. Alice Hutchison

The Problem of Discipline. Dr. John Rickman

School Government and Discipline

Discipline in Scottish Schools. Dr. William Boyd (University of Glasgow)

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