

THE EDUCATIONAL REVIEW

A Monthly Record for India.

VOL. XXXVI.]

AUGUST 1930.

[No. 8.]

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DRAVIDIC STUDIES

By Mr. L. V. RAMASWAMI AIYAR, M.A., B.L.,
Maharaja's College, Ernakulam.

I.

THE task of reconstructing the proto-forms of current and ancient Dravidian words should be based on a consideration of all the dialects—major and minor—of this language-family. I have pointed out already in these columns that the process of reconstruction of Dravidian bases in many instances would take us only to a stage which we might describe as Common Dravidian. It is possible that some of these reconstructions may be purely hypothetical. Apart from this limitation which is incidental to reconstructions in many another language-family, there is the knotty problem of borrowings with which the Dravidist has to reckon. Except in a very few cases, the so-called word-parallels between Dravidian and Indo-Aryan have not yet been satisfactorily investigated. A fresh source of compli-

cation has also been introduced by the recently-postulated problem of the contact of Dravidian and Austric in India, dating back to pre-Aryan times. But the greater the complications, the more alluring does the investigation of etymologies become.

[A] DRAVIDIAN *Ūr*. Prof. Przyluski of Paris has, in one of his suggestive papers* on Austric loan-words, made the suggestion that this Dravidian word may have been a borrowed adaptation (with the dropping of initial *k*-) of the Austric word *kura* (village, town, etc.) One of the tests whereby a word may be shown to be presumably native in the language-family in which it occurs is to analyse its derivation with reference to other words belonging to the same family. I propose to apply this test to this Dravidian word, and to show that so far as we can say at present, the word appears to be founded upon a native Dravidian radical.

* "Noms de villes dans la géographie de Ptolémée" (B. S. L., Vol. 23).

I have already discussed in a previous paper of mine in the columns of this journal the etymologies of a few Dravidian words which, though hitherto sought to be explained on a purely Dravidian basis, appear in the light of present-day researches to be surrounded by uncertainties in view of the correspondences furnished by other language-families with which Dravidian may have come in contact in the past. In this paper I propose to show that in the case of Dravidian *ūr* (village, town) no such uncertainties exist and that its affiliations to other Dravidian words would tend to prove its native origin in this family.

Dravidian *ūr* (village, town, country) is one of the most ancient and wide-spread of Dravidian words. It exists as such with the above meanings in all the dialects of South India and besides is represented by the following forms and cognates in the dialects of Central and North India:—

Kūi: *ūrōri* (ancient, permanently existing in the land); *ori*, *ari*, *iri* are commonly found as suffixes in Kūi.

Kurukh: *urb* (well-to-do); *urbas* (master as distinguished from a serf).

Brāhūi: *ora* (room).

Not only could the word be shown to be related in basic structure to one of the most elementary word-bases of Dravidian, viz., *uḷ* (to be contained, to exist, to become), but also the meaning of 'village, town, etc.' could be directly traced to the deictic signification which underlies *uḷ* and a number of other connected words.

Some of the most ancient Dravidian word-bases are formed from the deictic particles of

Dravidian: *ā*, *i*, *ē*, *ū* and *ō*. Of these *ū* which in ancient Dravidian apparently had a deictic signification intermediate between the proximate idea denoted by *i* and the remoteness suggested by *ā*, has given rise to quite a large stock of forms, in all of which the deictic signification could still be traced.

These derivatives have been formed with the characteristic Dravidian formative particles:

- *g* (— *k*)
- *ḍ* (— *ṭ*)
- *ḷ*
- *l*
- *d* (— *t*)
- *r*
- *r*
- *v*
- *ḷ* (in Tamil-Kannada only).

Now, the historical origin of these various particles has not yet been satisfactorily traced, though it is possible after an examination of different bases in which they occur, to associate certain connected connotations with these particles.

The fact most significant for us in regard to the present discussion is that such formative particles have been employed largely in Dravidian *primarily* and *secondarily* for the construction of new forms from old ones. This fact would enable us to detach the bases on which the derivative forms have been constructed.

So far as the intermediate deictic particle *ū* is concerned, let us consider the following:—

<i>ū</i>								
+— <i>g</i> (— <i>k</i>)	+— <i>ḍ</i> (— <i>ṭ</i>)	+— <i>ḍ</i> (— <i>ṭ</i>)	+ <i>ḷ</i>	+ <i>l</i>	+ <i>r</i>	+ <i>r</i>	+ <i>v</i>	+ <i>ḷ</i>
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)

In the instances given below, the formative affixes are all *primary*; certain secondary endings (with the discussion of which we are not directly concerned in this essay) also appear in many

of the instances. It may be noted here that all these secondary endings could be separated and explained as characteristic endings of Dravidian appearing in these and other instances.

So far as the meanings of the following instances are concerned, the analysis of the semantic contents of each word would reveal the inherent deictic significance. It may be observed that there exist many *ū*-forms and *i*-forms corresponding to these *ū*-words, all of which possess "local" meanings (with slight differentiations based on original deictic significations).

TAMIL (1) *ug-* (to become separate)
ug-ir (finger-nail, etc.)
ug-ai (to move, as a boat)
ug-aḷ (to leap, frisk).

(2) *u (n) du* (to push)
ud-avu (to give)
ud-aṟu (to shake)
ud-ir (to drop off).

(3) *uḍu* (to wear)
uḍ-an (together < 'the idea of being attached.')
uḍ-ambu (body).

(4) *uḷ* (inside)
uḷ (to exist, to become)
uḷḷu (room)
uḷ-avu (existence)
uḷ-ḷam (heart).

(5) *ul-ai* (to be shaken)
ul-ar (to be dried off)
ulli (person reduced in size).

(6) *ura* (to become firm through accumulation or addition)
ur-ai (to rub against firm surface)
ur-al (mortar)
ur-i (to peel off)
ur-uḷu (to become rolled).

(7) *ura* (near)
ur-akku (to split)
ur-aṅgu (to become close to, to reside, to rest, to sleep)
uru (to exist)
ur-ai (to accumulate, congregate at a place).

(8) *umi* < *uvi* (to decay)
um-iḷ < *uv-iḷ* (to spit)
umi < *uvi* (chaff, what is decayed)
uppu (to become big at a particular spot)
uv-aḷ (to quiver)
uv-aṟu (to spring up at a spot).

(9) *uḷu* (to plough)
uḷ-akku (to stir up the inside)
uḷ-al (to wander about).

(10) *unṇu* (to eat, to take inside the mouth)
un-ar (to become conscious, i.e., in the inner mind).
un-aṅgu (to fade away).

(B) Long *ū* appears in the following:—

- (1) *ū-kku* (to swing)
- ū-ṅgu* (to swing)
- (2) *ū-du* (to blow as a wind instrument).
- (3) *ū-ḍu* (middle).
- (4) *ū-r* (to creep, to spread, to circulate)
- (5) *ūr* (place where people remain, spread and circulate, i.e., village, town, country).
- (6) *ū-r* (to percolate).

(C) I consider that the following Tamil forms are also founded on *ū*, the "intermediate" deictic particle indicating 'place,' 'direction' and other purely 'local' significations:—

uy (to live)
uy-ir (life)
uy-al (to move)
uy-aṅgu (to swing)
us'-umbu < *uy-umbu* (to move).

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uy-ar (to rise)
uy-(y)-al (swing)

The origin of -y in the base uy- common to all these forms is not clear. There are a number of ancient bases where a similar -y exists even though the preceding vowel (of the radical) is dorsal :—

cf. kāy (to be hot)
māy (to be changed)
rāy (mouth)
koy (to reap)
tāy (to wash).

Whatever the origin of this -y may be, there can be little doubt that the deictic ā underlies the u- forms given above.

U-FORMS OF OTHER DIALECTS. *

TELUGU ū-gu (to swing)
ukku (steel) < urku < uruku
uffu (to flow) < uttru < uru
abbu (to swell) — bb < vv (germinated v)
ummi (saliva) — mm < mb < v
uru (to be fit at a place)
uru (to be fit)
uli (what chips off, a chisel)
usuru (life) — s < s' < y
ūdu (to blow)
uḍu (to fall off).

TULU (1) ūkku (strength)
(2) untu (to stay, to remain)
(3) uḍal (body, belly)
(4) uḷa (inside)
uḷavu (secret)
uḷḷaye (master)

* The formative affixes appear variously modified in the different dialects. The phonetic modifications and changes which I have briefly indicated for the relevant non-Tamil forms in the course of this essay are none of them isolated or sporadic, as analogies could be adduced for them all.

(7) uje (to ooze) < ur
(8) ubar — (to become thick): b < v
ubbi (to spit): bb < v (v) < v
(9) ura (ploughing): Tuḷu — r corresponds in certain instances to Tamil-Kannāḍa -ḷ (cf. bāre 'plain-tain' with Kannāḍa tāḷe, etc., etc.)

KŪṬ

ug- (to collide, to fit)
ug- (to be stripped)
uha (to plant) — h < g
ūja (to assemble) — j < r
ūra (to sink in, to dissolve)
ūr — (to spread, to be broadcast)
usa (to set up): —s < ḷ < ḷr < r (cf.

Tam. āndru)

uje (certainly)
un — (to drink, to eat)

GŌṆḌI

urr (to become settled)
uhuk — (to puff at) — cf. southern
ūdu (to blow)
uṇḍ (to drink)
uo — (to strip hemp, to pluck bird) —
o probably < rḷ
unrga — (to sleep) — cf. Tam. uraṅgu
urr — (to coagulate) — cf. Tam. ur-ai

KURUKH

ulu (inner room)
urb (possessing, well-to-do, etc.)
urbas (possessor, lord, master)
ujma (inner life) — cf. Tam. uyir
ui (to plough) — cf. Tam. uḷ
onna (to drink) < ūn.

An examination of the above instances shows that they are all based upon the deictic particle ā. The meanings in each case could be traced ultimately to the deictic signification of ā. We are further strengthened in this conclusion by the fact that similar deictic significations could be traced in a host of words formed on the other demonstrative bases ā, ī and ō.

The word ŪR (village, etc.) itself may be directly and immediately connected with the verb ūr (to circulate, to spread), the semasiological relationship being exceedingly natural and clear. The verb ūr with the meaning 'to spread, to circulate' exists in ancient Tamil and in Kūi.

Prof. Przyluski has in his paper on *Noms de villes dans la géographie de Ptolémée* (B. S. L., Vol. 23) discussed elaborately the correspondences suggested by *dantakoura*, *dantapura* and *paloura* occurring in Ptolemy's Tables and arrived at the conclusion: "Everything looks as if the following forms have been derived from an ancient Austric root *kar*, *kur*, *kut*, meaning 'to enclose, to surround': (1) the series *-koura*, *-goura*, *-oura* and *-our* of Ptolemy's Tables; (2) Sanskrit *kuḍya* (wall) and *kuḷa* (fort); and (3) the numerous words signifying 'town' or 'village' in the Munḍa, Indonesian and Dravidian languages."

Prof. Przyluski's suggestions are interesting but they are admittedly tentative. So far as his opinion about Dravidian ūr is concerned, it appears to receive no support from our investigation of the etymology of the word on the Dravidian side.

[B] DRAVIDIAN māy and SANSKRIT māyā.

On page 90 of Vol. VII, Part I, of the *Journal of Indian History*, Prof. P. T. Srinivasa Aiyangar has, in the course of one of the most interesting and suggestive contributions of his, made the following thought-provoking statements: "Not as a proved conclusion but merely to challenge enquiry I suggest that the word so essential to later Sanskrit philosophy, *Māyā* was coined from a Tamil root-word." After describing briefly the different significations attached to this word in Sanskrit philosophy, and pointing out that a satisfactory etymology on a purely Indo-Aryan basis has not been so far given for this word, Prof. Aiyangar proceeds to state: "The older meaning of the word.....was 'wonder,' 'astonishment,'

'power of magic' and cannot be derived from any Sanskrit root; but Tamil possesses a root that exactly suits the word, and that is *māy* 'to vanish from sight.'"

We may at once state here that the correspondence between the Dravidian and the Sanskrit forms will, if definite inferences are desired,—have to be investigated with reference to the period and circumstances in which the borrowing (from whichever side it may be) may have taken place. Unfortunately history does not furnish us with these historical data; and without the help of such data linguistic word-parallels should necessarily remain as "unconfirmed probabilities." Word-correspondences, it is well to remember, can by themselves never supply the clue to historical contacts between peoples, since such correspondences may (as many actual illustrations show) be deceptively fortuitous.

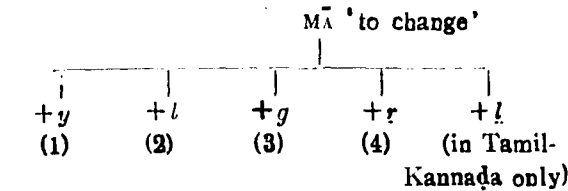
Notwithstanding these limitations, one can indeed 'challenge enquiry' when one meets with striking word-correspondences, even as Prof. Aiyangar has so effectively done in the case of *māyā* through his observations quoted above.

And one of the important aspects of this enquiry will be to investigate how far the Dravidian form *māy* is spread wide among the dialects of Dravidian and further how far the constitution of this word and of its cognates, bears testimony to its antiquity or primitive character in the Dravidian family.

There are certain criteria which, though they may not finally solve the question of the lender and the borrower, will at least give rise to certain weighty presumptions about the native or foreign origin of the form concerned.

As we have seen above, there are certain formative particles in Dravidian, with which words had been regularly created from older radicals or bases.

A Dravidian base *mā-* with the basic meaning 'to change,' 'to vanish' appears to have combined with a number of these affixes (or particles) and given rise to numerous related forms.



- TAMIL (1) *may-aṅgu* (to become dim)
māy (to change, to vanish)
maṣ-al < *may-al*
maṇṇu (fog, mist) < *may* (to be dim)
mayi (dark)
- (2) *mal-ar* (to be changed upside down)
- (3) *mag-an* (son) *
mag-aḷ (daughter)
- (4) *maṭ-ai* (to conceal, change from view)
māru (to be removed)
maṟu (other)
maṟa (to forget)

Other Dialects.

KANNADA

- māy* (to change, to vanish)
masuku (dusky colour)
masuḷu (to lose lustre)
māsu (dirt, impurity)
malar
maṟu (other, different < changed)
magacu (to turn round)
magalu (to turn round)
mabbu (darkness)
maḷu (to grow dim)
? maḷe (rain) < *maḷu*?

- TELUGU *māyu* (to become dirty, to be destroyed)
masi (dark ink, ink)

* *Vide* my paper on Dravidian 'child,' 'young one' where I have traced this form and its numerous cognates to the base *mā* (to change, to ripen).

- maṣu* (dirt, sediment)
māgu (to ripen)
mādu (to be burnt black)
māṭa (exchange of words, speech)
māṭu (to conceal)
maṭu (time when darkness sets in, evening)
māṭsu (to change) ing)
māru (return)

TULU

- magu* (to turn)
magur (next, following)
maju (to become dim) ~ *j* < *y*.
māju (to become dim) "
maje (dark spot) — *j* < *dr* < *r*
madu (to go swiftly, to disappear) — *d* < *j* < *y*
mada (to forget) — *d* < *dr* < *r*
made (screen) — "
mare (shelter, retreat)
marou (to be enticed)
mār (to sell, to exchange)
māl (scum, refuse)

KŪI

- māja* (to become ripe) — cf. Tel. *māgu*
māsa (to make a mistake) — *s* probably < *t*
mās (to exchange): *s* < *t*
mās (dusk): *s* < *ś* < *y*
mag (to roll on the ground)
mār-gu (to take shelter)
māra (to beget) — cf. southern
maṟi (young one)
maro (daughter), appearing also as
māru on account of accent-shift.
malga (to fall flat on the face) — cf. Tam. *malar*
mahuri, *manguri* (dusk): *uri* is the neuter demonstrative affix appearing with its variants *iri* and *ari*, in many KŪi words.

GONDĪ

- mall* (to return) — *l* < *r*?
mamm (to sell) — *mm* < *rm* < *rv*
 [cf. Kannaḍa-Tulu *māru* (to sell)]
mār (to be finished)

- mar-eiḡ* (to forget)
marri (son)
maṟi (in different ways)
marro (black wart) — cf. southern *maṟu*
māṇḍi (word) — cf. Kann. *māṭu* (word)
 and Telugu *māṭa* (conversation) both of which are ultimately traceable to *mār* (to be exchanged.)
manne (day after to-morrow) — cf. southern *maṟu-nāl*, Mal. *matt-n-nāl* (day after to-morrow).

- KURUKH ? *māya* (pounded rice, made thin and soft for becoming beer)

- masa* (black wart)
maṟḥ (to get dirty or soiled)
maram (secret, what is concealed or made dim) — cf. Tamil *maṟam* (treasured knowledge exclusively pursued by the Brahmins)
mār (to hide)
maṟs (ink)
mākha (night, period of dimness)
mākḥ (to change from light to dimness, to grow dark)
malung (trade, exchange) — cf. southern *māru* (to sell, to exchange)
malta (otherwise).

BRĀHŪI

- mār* * (son)
masir * (daughter)
malung (to be opened) — cf. Tamil *malar*
maun (dark) — cf. Kurukh *mākha* (to grow dark)

The occurrence of such a large number of forms in all the different dialects of Dravidian, taken in conjunction with the fact that the many derivatives have been formed directly from the base

* Both these forms are basically related to southern *māri*, *maga*, etc. *Vide* my paper on Dravidian 'child.'

with the primary formatives of Dravidian (-g, -l, -o, -r, -ṛ) points to the base *ma-* having been very ancient in Dravidian, if not native in this language-family.

Further, *māy*, *māyam* (illusion) and *māyōn* (the dark one) occurring in the most ancient of Tamil classics, express ideas which are naturally characteristic of ancient Tamil genius and culture, as pointed out by Prof. Aiyangar in his "Pre-Aryan Tamil Culture."

These facts would raise the presumption that the common base on which all these various words have been formed, was native in Dravidian.

II.

DRAVIDIAN AUXILIARY VERBS.

ir (to be), *uḷ* (to be contained, to become) and *āg* (to become) are the three auxiliary verbs extensively employed in Dravidian for the formation of most of the compound tenses, and in some dialects of the primary tenses as well. They have also supplied formative affixes, in some cases.

ir judged by its present significations implies the least amount of activity in the verb-idea, *uḷ* comes next with a slight suggestion of containing or being enclosed, while *āg* seems to have the most active signification of all the three, implying as it does a growth and a becoming.

ir and *uḷ* appear to have played a more conspicuous part in the formation of tenses than *āg*.

The first two are represented in every dialect of Dr. :—

Tamil: *ir* (to be), *iru* (to sit) and a number of derivatives; *uḷ*, (to become) and a host of derivatives.

Telugu: *iruva* (seat, room), *immu* (house); *unnu* (to be), *uṇḍu* (to become); *ir* as an auxiliary has merged in *unnu* in Telugu.

Kannaḍa: more or less like Tamil, this dialect shows numerous derivative forms from *ir* and *uḷ*; *ir* appears as a more active tense-auxiliary here.

Tulu: *uḷ* and *ir* have merged together as auxiliaries; the derivative forms from these verbs are numerous, as in other southern languages.

Kūi: *retuḷe* (< *irund-uḷ*), and *rī* (to settle down, < *irī*, after aphesis of initial *i*), reveal ancient *ir*; the tense auxiliary is *man* (< *uḷ*); *ris* (to set a post) also shows aphesis, *s* being derived from *t*.

Gōṇḍi: *uḷ* appears in the tense-auxiliary *mand*; the presence of *ir* is probably traceable in the Imperfect Tense ending *-nd-*, and in the verb *irrāna* (to make remain).

Kurukh: *ir* accounts for *arga* (yet to be) and probably for the ablative termination *-nti* (< *irundu*). *a-* of *arga* may be shown on the strength of many analogies to correspond to *i-* of the southern dialects.

Brāhūi: *ann-ing* (to be) is the representative of *ir*; *uḷ* appears as the developed form *mann-ing* (to become). The tense-auxiliaries are *uḷ* and *ir*, both sometimes blended together.*

āg† is present in all the southern languages and in the following central and northern dialects:—

Kūi: *āva* (to become); probably also *aki* (branch, leaf).

Gōṇḍi *aia* (to become).

Brāhūi: The particle of obligation *ḍi* as in *bin-ḍi* (to be heard), is probably traceable to *āg*.

(a) *ir*, as an auxiliary verb, appears in the following dialects in the contexts mentioned below:—

Tamil: In the *Present Perfect* and the *Past Perfect* forms: *vand-irukḱēn* (I have come), *vand-irundēn* (I had come). Malayāḷam has the *Past Perfect* *vann-irunnu* and also an anterior

* *Yide* my Note on "Brāhūi *r-* verbs" in the "Journal of Oriental Research," April 1930.

† It is possible that a deictic particle *a* underlies this base.

Past Perfect, employed with a compound formed of three auxiliaries: *uḷ*, *āy* and *ir*: *vanniff unḍ-āy-irunnu* (I had come).

Telugu does not show *ir* as an auxiliary, though as we have already seen, the radical is not unrepresented in this language (*iruva*, *immu*, etc.)

Kannaḍa: The following compound tenses of *Kannaḍa* are formed with *-ir*:—

Past Perfect: *bired-iddēnu* (I had written).

Present Continuous: *barayuttā iddēnu* (I am writing).

Past Continuous: *madutt-iddēnu* (was doing).

Future Continuous: *barayutt-iruvānu* (I shall be writing).

Tulu: In this dialect, *-ir* as an auxiliary, has coalesced with *uḷ*. The Infinitive *ippi* or *uppi* (with the characteristic *-p-*) shows the coalescence.

In the conjugated forms, the *Present* and the *Future* tenses are based on *uḷ*, while the *Past* and the *Present Perfect* are based on *ir*. Among the minor forms, the affirmative participles and gerunds are generally based upon *ir*, while the corresponding negatives are based upon *uḷ*.

unḍu (< *uḷ*) is used in the 3rd person Sing. Neuter of all the tenses; *unḍu*, here, is probably the 3rd person Singular. Neuter form of the verb *uḷ* (to become, *-uḷ + tu*).

itte (*Past tense of ir*) appears in the *Past Perfect Compound Tense*: *maḷṭud + itte* (I had made).

uppe (*Future of uḷ*) is the auxiliary for the *Future Perfect stem*: *maḷṭud + uppe* (I shall have made) *-r-* of the Intensive forms of *Tulu* like *maḷṭ-r-(u) ve* (I make energetically) is probably to be traced to *ir*, the auxiliary verb.

Koḍagu: *iru* as an auxiliary in this dialect also, appears mixed up with *uḷ*. The *Present Tense* of the verb shows *ippaḷe* or *uḷḷe*, while the *Past* *iṇḷe* (< *irndu*) is certainly based upon *ir*.

uḷḷu is the auxiliary termination of the *Present Continuous tense*: *māḍiyandulle* (I am doing).

iṇḷe appears in *Past Continuous*: *māḍiyandinje* (I was doing).

uppe is found in *Future Continuous*: *māḍiyanduppe* (I shall be doing).

The *Present Perfect* is formed of the *Past stem* + the *Present Tense of uḷ* (*māḍit-uḷḷe*, etc.), the *Past Perfect of Past stem* + *Past of uḷ* (*māḍit-iṇḷe*, etc.), and the *Future Perfect of the Past stem* + *Future of ir* (*māditu-ippu*, etc.).

ir, as an auxiliary, is not found in the central and north Dravidian dialects at all. Evidently the tendency to coalesce with *uḷ* shown by *Tulu* and *Koḍugu* became so strong in *Telugu* and in the central and north Dr. dialects as to extinguish the individuality of the auxiliary altogether in these dialects.

(b) *uḷ*.

Tamil. *uḷ* appears as a very ancient verb, now defective in its conjugational forms: *uḷēn*, *uḷāy*, *unḍu*, *uḷēm*, *uḷir*, *uḷar*, and a *Past-Present unḍu*.

Telugu. *uḷ* is the only active auxiliary in *Telugu*, appearing primarily as *unnu* (*n* for *l* < *l*) and secondarily as *unḍu*, both these latter having the meaning 'to become.'

The *Present Tense* forms of all verbs are formed with the *Present* forms of *unnu*.

A few compound forms with *unḍu* are the following:—

Future Continuous: *ōstū unḷāḍu* (will be doing).

Future Perfect: *ōstī unḷāḍu* (will have done).

Past Perfect: *vācōi unḷīri* (they had come).

Past continuous: *ṭaduvutu unḷini* (I was reading).

Kannaḍa, like *Tamil*, attaches more importance to *ir* as an auxiliary, than *uḷ*.

In *Kūi* and *Gōṇḍi*, the formation of compound tenses is effected with a set of auxiliaries, all of

which are probably developed from *uḷ*, with an initial *m* *.

In *Kui*, the *Present Continuous*, the *Pr. Perfect* and the *Past Perfect Tenses* are formed with the help of *man* (to become).

Pr. Cont.:—*tākaī māi* (I am walking).

Pr. Perf.:—*tāka māi* (I have walked).

Past Perf.:—*tāka mase* (I had walked)

In *Gōṇḍi*, the only tense in which this *m*-word is requisitioned, is the *Pluperfect*, e.g., *vankai mattōna* (I had spoken), etc.

Kurukh and *Brāhūi* do possess verb-forms cognate with *man*, *mand* of central Dravidian, but they are not used as auxiliaries to form compound tenses. *Kurukh* prefers to use for this purpose the Hindi verb *rah'nā* and occasionally the auxiliary *be'ena*, while *Brāhūi* uses the tense-forms of *mann-ing* merely as *copulatives*.

(c) *āg*. The use of this verb as an auxiliary appears rarer than that of *ir* or *uḷ*; yet the following instances of compound constructions would show that this verb is also sometimes requisitioned for the purpose.

Tamil: *Pr. Perfect*: *vand ācōu* (has come).

Conditional mood: *vand-ān-āl*.

Signification of capacity: *varu āgum* (can come).

Purpose: *vara āga* (for coming)

Permissive: *pōgal-ām* † (can go)

Malayāḷam: *Past Perfect ending*: *unḍ-āy-irunnu*.

Gōṇḍi: *maiana*, a variant of *ai-ānā* is coupled with Hindi loan-words.

Tulu uses *ā-p-ini* (< *āg*) to form passives.

* For the probable derivation of central and north Dr. *man*, *men*, *mand*, *mann-ing*, and of the cognate *mannu* (to remain) of the South, see my *Notes on Dravidian* (I. H. Q., March 1929) and my paper on *Dravidian mann* in the May 1930 issue of the "Educational Review."

† *ām* < *ācum* < *āgum*, (*Future of āg*); cf. the Dr. forms for 'yes': Tam. *ām*, Tel. *avunu*, Kann. *avudu*.

THE TEACHING OF COMPOSITION.

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THE importance of the teaching of Composition can never be exaggerated. This is not less in the college classes than in the school. It is necessary that adequate provision is made for the composition work in colleges. The exercises have to be written once a week and they have to be corrected regularly. In carrying out this work with the large classes that we have in most colleges, a number of details has to be attended to. The note-books are to be uniform. Each student's book is to bear a serial number. A register is maintained to record the marks obtained by the students. At the top of each column, the date of the writing of the exercise and the subject are noted. Ten is the usual maximum adopted for marking. There is usually a good deal of confusion when the note-books are returned to the students after an exercise has been written. This is avoided by some previous care. If the books are arranged in serial order, the students come up in the order of their numbers to take them, avoiding all confusion. If the students are also seated in the order of the serial number, the distribution of the note-books becomes easy, even without their having to come up to the teacher's table.

For the Intermediate classes there is always separate provision for teaching composition apart from writing it. The Madras University has prescribed a course of grammar and rhetoric to be taught to the Intermediate classes. This is a very difficult part of the work to carry out. There can be no question of teaching grammar in such a way as to

imply the elaboration of a terminology to fill the student's memory. At every step the teaching of grammar must bear an immediate relation to the practice of writing. In spite of innumerable books on grammar being available, the teacher always feels the need of a more practical book for his use.

According to the Madras University prescription, epitomisation should be a constant part of the composition test in the Intermediate Examination. The practice in epitomisation is of great value to students, because it helps them to take notes of their reading. For the success of what are known as "library classes," the student needs to be trained in the capacity to write epitomes of what he reads. For exercises in epitomisation, prose passages have to be selected carefully. For effective demonstration in the composition class, the work of all authors is not equally suited. A diffuse style, such as that of Macaulay, seems to be most adapted for exercises in epitomisation. It will be a boon to the composition work in our Intermediate classes if we have a collection of suitable passages for epitomisation. In picking up these, some alterations become necessary to give them the character of completeness. The length of the passages has also to be determined with care. The time allotted is one hour, and the first twenty minutes will have to be spent in dictating the passage. The rest of the hour is for writing the epitome.

Another important part of our composition teaching is in reference to the "non-detailed text-books" which are usually novels or story-books. The work on these books is also essentially an exercise in epitomisation. It is a lively exercise to make the students in the class-room suggest headings for chapters

and induce them also to pass to the principal sub-topics in each chapter. Then, there is the other work of making inferences after putting together notes collected carefully as relevant to a topic or a character in a story.

In some books there are subtle aspects of style, like irony and humour, which have specially to be explained for the proper understanding by the students. In some cases complicate plots have to be made clear.

The present writer has been engaged in doing an abridged edition of Dickens's novel "A Tale of Two Cities" for the Intermediate class. The novelist supplies headings for chapters, but these are often more fanciful than analytical. The first chapter in this particular edition is "The Dover Mail"—a straightforward heading for the contents. But to students in India there are some preliminary explanations necessary. The stage coach is an institution to be explained. The English weather of November is another theme. The situation of Dover in relation to London is of course first to be made clear. The second chapter is entitled "Re-called to Life." It introduces the Indian student to the English Hotel and more fully to the clerk of Tellson's. The institution of English solicitors, who take care of all the concerns of their clients is also unfamiliar in India.

The alternation between England and France or London and Paris in the scenes is a striking feature of the novel. In the third chapter we pass to the wine-shop of Defarge through which we reach the garret in which Dr. Manette, released from the Bastille, lived. In the fourth we go back to London. "Five Years Later" the heading adopted by the novelist cannot describe the contents of the chapter, which gives us a glimpse of the

strange family of Cruncher and then describes the trial of Charles Darnay, an account of which occupies the succeeding chapter.

The funny character of the titles chosen by Dickens is illustrated in the sixth chapter, which is called "Hundreds of People." The chapter in reality describes Dr. Manette at home. Miss Pross, the nurse of Miss Manette, is an odd person occurring in the chapter. Charles Darnay and Sydney Carton visited the old doctor and his daughter. Jarvis Lorry, the business-man, was on a visit to the doctor and he was told by Miss Pross that hundreds of people were suing for the hand of Miss Manette. To the business-man the language of exaggeration was irreconcilable. The language of prophecy is contained in this chapter.

".....Shall we ever see such a night again, together!"

Perhaps. Perhaps, see the great crowd of people with its rush and roar bearing down upon them, too.

Once again to France. The tyranny of the aristocrat, of a poor man's child crushed under a carriage wheel, and the despair of the bereaved father inducing him to murder the lord, this is made clear in the chapter. Then the Marquis and the nephew, the uncle attached to the old traditions and the nephew rebelling against them, we meet these. We return to London in the next chapter and see Darnay informing the doctor that he would woo Lucy. A second chapter with London as the background tells us of the infamous occupation at night of Cruncher as the resurrectionist. The chapter is headed with a touch of humour "The Honest Tradesman." In the tenth chapter we pass to Paris with Madame Defarge sitting like a Fate and knitting the names of those who should be condemned to death in the Reign of Terror to come.

ADULT EDUCATION

By

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THE last few months have seen a wide awakening among the masses such as has never before been known or imagined. To stem the tide of these new forces is impossible, nay, even disastrous, as the events of the last few months will clearly show. But the leaders of thought will be doing a duty which they owe to themselves and to the nation, if they will properly harness the increasing energy and enthusiasm of the masses and use it in nation-building and other constructive activities. Adult education, agricultural co-operation, rural reconstruction, are a few of the many fields of activity which can profitably be undertaken by the leaders.

1. ADULT EDUCATION.

What is Adult Education? What experiments have been done in foreign countries and with what results? And how far the lessons of these foreign countries can be applied to the problems of Indian mass education? These and other allied topics, I will briefly discuss now.

In England the term Adult Education came into prominent use only in the last century. No doubt, it was known and practised even before that period, though only in an unsystematized manner. But in the 19th century the conditions of the day focussed attention on the topic, so that the phrase gained wide currency. Both the popular and the scientific mind became interested in it, and both in England and in America, Committees were constituted to explore the full field of Adult Education.

It may be remembered that the 19th century witnessed the appearance of forces

which gave a new orientation to man's outlook on life and faced him with new and undreamt-of problems. The Industrial Revolution on the one hand, the discoveries of science, the Darwinian Theory, the women's movement, and other allied forces brought into existence, a new world whose outlook and problems were quite different from those of the pre-industrial period.

The position in the New World may be described in the words of the "Skilled Labourer:" "In an age of such rapid invention and development, it was easy to slip into the belief that the one task of the human race was to wrest her secrets from Nature and to forget how much of the history of mankind is the history of the effort to find a tolerable basis for a common life. Man has been more successful in learning to control his environment, than in learning to control his social relationships; in learning to co-operate with wind and water than in learning to co-operate with his fellowmen." There was the overweening assumption of Infant Industry on the one hand which attempted to entirely absorb man's attention and energy; on the other there were the adult generations who had "pretty nearly dug themselves in behind the barricades of their folkway mind, orthodox creed, established usage and vested ignorance and were ready for a hard long siege."

There appeared a rift in the intellectual and moral world which threatened to widen as time progressed. Various attempts were made to close this rift; but they all failed; war failed; legislation failed; religious and moral exhortations have failed. What then is the remedy? With H. G. Wells one has to say "the world must choose between education and catastrophe—not the education of children—because they are not

responsible for war and other infernal calamities that mark the modern civilization, but the education of the adult who must be released from provincial-mindedness, his animistic prejudices, narrow customs and obsolete habits." More than the England of the 19th century, the India of to-day needs the advice of H.G. Wells. But it is asked

CAN ADULTS LEARN?

It is sometimes common to regard lightly the possibility of learning during the middle and later years of life except by the tedious and costly process of suffering and observation. Prof. James appears to be of opinion that the capacity to learn ceases at 25. Recently the Committee appointed in America to examine the scope and possibility of adult education in that country has expressed that "there is a normal intellectual interest among men and women which should receive encouragement from all institutions concerned with the betterment of human affairs. No one to-day knows with any degree of certainty the percentage of those who have reached manhood and still have the capacity to receive new ideas and to acquire new knowledge."

The report of the Adult Education Committee of Great Britain states: "The experiments in adult education already made prove beyond doubt that men and women whose school education has been cut short at an early age can nevertheless develop a taste and capacity for serious study in life."

The weighty observations of the above Committees, and the results achieved in various countries like England, Germany, Denmark and Czecho-Slovakia and our own common human experience will confirm anyone in the opinion that the road to wider knowledge and higher education is not

definitely and finally barred at the age of 25 as James states or at any other age. Look at Mahatmaji who is learning Marathi after the age of 60! and this to quote but one of a legion of such instances.

2. THEORIES OF ADULT EDUCATION.

1. *The 1st Theory.* There is a class of persons who suffer from individual deficiencies of various kinds. It may be a result of native incapacity, or it may be because of a lack or neglect of opportunities in youth that they have unfitted themselves for their proper position in life. They are therefore made to occupy a lower status and in the result, they become a strong breeding ground for envy, jealousy and discontent. This is a cause for disharmony and mal-adjustment in the world. But when these are given opportunities for better education, and their individual deficiencies are cured, a better order will be established. The first theory of adult education aims at curing these individual deficiencies.

The 2nd Theory. Not merely the individual deficiencies but the deficiencies of the community of which he is a member are also reflected in his conduct, and hamper his progress. Education must be directed to cure these communal and national deficiencies, and this education must also be of the adults.

According to both the above theories, it is clear that it is not the purpose of adult education to fly away from the new and changed environment, nor to decry the present and praise the past. On the other hand, it is an aim to so develop ourselves "that our personalities may once more become integrated, our social relationships may once again become human, and our spiritual hopes may rise triumphant above our mechanistic

instrumentalities and show us a future radiant with human light."

3. DEFINITION OF ADULT EDUCATION.

One is simply astonished and bewildered at the number of definitions that have been attempted. For one thing, it shows the vast amount of interest and study that it has commanded from various scholars and thinking people. At one extremity we find the term loosely applied to many activities that are only recreational or even to commercial propaganda. At this rate attending a cinema or even a ball may be adult education: but that is not what we have in our minds. There are people to whom the term means teaching of the Three R's to illiterates. To some others, it means vocational training. But it will be clearly perceived these definitions do not go sufficiently far. Life is a process of eternal blossoming. Each moment must find us brighter, fuller and more radiant than before. Education must help us to realise this ideal. We will now examine some scientific definitions.

(1) The Adult Education Committee of Great Britain defines it as "all the deliberate efforts by which men and women attempt to satisfy their thirst for knowledge—to equip themselves for their responsibility as citizens and members of society or to find opportunities for self-expression."

(2) B.A. Yeexlee explains it thus:—It is in no sense an effort to overtake the deficiencies of elementary education, or to recompense a man for missing secondary school or University training—adult education demands conditions and methods differing widely from those of school and even of college. It is with post-graduate study we are concerned, whether the graduation be from the halls of ancient

learning or from the school of modern experience."

(3) Viscount Haldane states that "the new conception of education must be that of education as an end in itself, a power liberating from the fetters of ignorance. It must aim at opening up to those who can receive it new worlds, worlds in which the society will be that of the greatest writers and artists that the history of the world has produced."

(4) A. Mansbridge—"The ideal of adult education is the fulfilment of capacity, the expression of the life of every man and woman at its best. All around are manifold opportunities which if seized will develop and help to bring about gradual progress through correspondence with the eternal laws which makes life at once purer, wiser and more beautiful."

(5) According to the President of the Adult Education Committee:

"It is to inspire grown-ups to be something more than they are now; and to do their work better than they do it now. Its beginning is wherever one finds oneself; it ends only when ambition ceases to function. At its best, it leads to constantly increasing richness of life, better appreciation of what life offers, greater satisfaction in the use of mind and body, and better understanding of the rights and duties of one's fellowmen."

(6) Arthur Keppel in his 'Education for Adults' claims it as the "process of learning, on the initiative of the individual, seriously and consecutively undertaken as a supplement to some primary occupation."

These definitions differ widely and naturally so, because they look at it from various points of view. It may be looked at from the point

of the individual development as by Mansbridge, where the ideal is the fullest expression of man; or from the point of view of the citizen as by the American President of Adult Education Committee; or again as from the point of view of the time devoted for study or yet again from the subjects of study.

4. SOME COMMON FEATURES.

Howsoever it may be defined, there are some fundamental features which mark out Adult Education, and which appear prominently in the above definitions. It is *voluntary* in effort. It must be suited to the individual in respect of capacity, aims and environment. The individual must be left severely free to choose what he wants or reject what he pleases; there must be absolute freedom. If at all there be any obligation, it must be because he must always carry with him an open-mindedness. It is an ideal training in individual effort and self-discipline. It is a wise use of leisure hours. It is a continuous effort for individual growth and fulfilment.

Thus far I have dealt with the various ideas of Adult Education among the Western scholars. To them, the highest achievement is to be an ideal citizen and that education is noblest which makes one a good citizen. In fact the American claims that education means Americanization. But this ideal will not satisfy the Indian conscience. To the Indian, the highest achievement is not merely to be a good citizen of the empire on earth, but to be a citizen of the 'Kingdom of God.' That education is best which enables us to perform our Dharma in the proper way and be true children of God. From this point of view, the definition of Mansbridge comes nearer to our view.

I will now deal with the methods used in various countries for the spread of Adult Education. It will help us to appreciate what methods produce best results and will also enable us to realise what amount of really good work can be done non-officially and without Government support. Here in India, on account of various political and other reasons, education does not obtain the same amount of recognition and encouragement from the Government as is obtained in more progressive countries. The case of adult education is much worse still. While the indifferent attitude of the Government deserves strong protest, it cannot be a sufficient reason for lack of unofficial effort. The example of western non-official workers and a knowledge of the indifference of our own state must conspire to compel us to activity and where there is a will there will certainly be a way.

The means adopted by the western countries may be classified under these heads:—(1) special schools; (2) extra activities of existing institutions; (3) the library; (4) other miscellaneous methods of work.

Folk Schools.

The special schools are known as Folk Schools. They were first introduced in Denmark and were found to be a great success. They have since been tried in Czecho-Slovakia and other countries and have been successful to an astonishing degree. I will first describe its origin, growth and effect in Denmark.

About a century back, Denmark had only one system of schools, ranging from the elementary grade to the University of Copenhagen. Like the ordinary schools their object was to conserve the learning of the past, and transmit it unblemished to the next

generation. In Denmark, as elsewhere, this system failed to let the unique personality of the individual manifest itself.

About that time there lived in Denmark a great thinker named Nicolai S.F. Grundtvig. He was popularly known as the "Prophet of the North." He was a University man and was intended for the Church. After education he spent six years of impressionable life in a heath village and his strong patriotism and national outlook date back to this period. Next, he visited England where the English sense of freedom and the doctrines of the educational reformers appealed to him most. He was thinking how to instil the ideas of freedom into the minds of his own countrymen and make them better citizens without their losing their national character to combine the primitive Danish character with the English freedom. He thought and thought and finally the idea took shape in his mind in the year 1832.

He thought that a new type of school must be started to give a new type of education—education, not for learning, but for life; not for childhood but for adults. This school "must remember the common life of the people." These schools must provide what the other schools have failed or ignored to give; and help to fully realise the unique personality of the individual. He realised the need for this new type of school but did not reject the old. He claimed that the old type satisfied some, while the new one was needed by many. In short, the aim of the new school was 'to awaken and develop the sense of responsibility in the young, to call forth the individuality of the pupil and to help him to body forth his aspirations in terms of the history and understandings of mankind.'

These schools are known as Folk High Schools,

These are small schools with only 100 to 150 pupils on rolls. These pupils live a common life which the teacher shares. In fact it is a sort of enlarged family. In some respects it corresponds very nearly to our ancient Gurukula. But admission is restricted to students between 18 and 25. The course itself is brief being three months in summer for women and five months in winter for men. After this period of training, they go back to their previous life.

There are no text-books, except a song book. Each class commences and ends with a song. Teaching is by the living word of the teacher. There is no discussion in the class-room. But pupils assemble later for discussion. There is no home work or other lessons or inflictions on the pupils. But there is a very beautiful and well-equipped library attached to each school which can be freely used by them. There are no examinations to deaden enthusiasm and interest in study. Virtue is its own reward, and as their efforts so the benefits to students.

These schools became very popular, so that if we now look at Denmark, we find two sets of schools existing side by side. One supplements the other. The old type imparts knowledge to students, but the new type vitalises them. Their effect on Denmark and other countries will be discussed in the next article.

THE GUIDING PRINCIPLES IN THE SELECTION OF SUBJECTS FOR THE CURRICULUM.

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It is a matter of mystery that school systems reflect the school conditions of national life. Schools ought always to reflect the dominant interests of the thoughtful and aggressive groups in society. These determine the general aims of education, which, in turn, govern the organisation of the material which is to be included in the courses of study in schools. The fundamental cause of this reorganisation is to be found in the social and economic changes that have within less than a decade popularised the High School. At the present time, children of all the people are being given a training designed particularly to fit for college. It matters not that an abnormally large number drops out of school before completing the course.

Thousands of children are led away from agricultural and other productive pursuits in which they are needed, and for which they are qualified into professions for which they are not adapted.

As such the school should provide its pupils with educative material of sufficient power and scope to make it possible for young people, leaving school at the end of the elementary system or the high school or the college to steer their own lives with a high expectancy of success; but regardless of the social standing, age, or mental capacity of its pupils, every school must produce individuals who understand the principles of directing their own lives, physically, mentally and morally. Those who advance to the higher courses will of course develop a higher order of life, habits,

but they will rest upon the firm basis of the lower orders.

Now coming to the aim of education, there is a changing conception of it with regard to secondary education. The modern High School must start with the needs of the students as centre, not of the chosen few but of the children of all people. Our mission is not scholarship but service, not books but boys, not culture but citizens. The High School should stand for the equality of opportunity. This is to be secured not by offering the same intellectual food to all, but by providing a rich curriculum of the needs of all important groups in the community. The idea of culture must be modernised and reinterpreted in terms of the present-day needs and in terms of the dominant social ideal of service to society.

Thus far we have dealt with the new aims of education that play a great part in the reorganisation of the curriculum. We now turn to another group of principles which affect more directly the content of the curriculum. The High School should reflect in its curriculum the major industries and social needs of the community. Vocational instruction should be recognised as a legitimate function of the High School. There is a growing belief that desirable social attitudes can best be cultivated through the practical study of the social sciences and the organisation for educational purposes of the social activities of the school debating societies, organisation of games and sports. In general, first place in the curriculum should be given to these subjects which prepare most directly for social, civic, and industrial efficiency.

The community High Schools with different courses in their curriculum are the result of

the recognition of the first principle. The curriculum thinking has attempted to define the contents and organizations of five kinds of High Schools:—

1. The Cultural or General High School:—

The subject-matter is determined in the main by college requirements. Language, literature, history, mathematics, and some science are taught here.

2. Manual Training High School:—Here the instruction is definitely serviceable in an immediate career. Sciences, English, etc., are taught here.

3. Household Arts School.

4. Commercial High School:—One finds here that a business career is planned.

5. The Agricultural High School:—It prepares for scientific farming.

The recognition of individual differences with vocational references has found expression in the mode of curriculum thinking. Pupils may choose subjects deemed suitable for a career. This type of flexible grouping aims to abandon mass education and to give recognition to the constantly prevailing variety of ambitions in a democracy. At the same time, it is understood that every pupil as a citizen needs a certain common preparation, a training that will emphasise his similarity to others. This will make it possible for them to co-operate in those broader duties implied in social efficiency.

The foregoing schemes are definitely committed to a cultural and vocational differentiation. There is another means of approach which is concerned with certain psychological principles of learning process.

1. Concentration:—The choice of a number of courses that stress a specific skill. It

involves an educational theory that every individual should know something about everything, and everything about something. Division of labour requires such concentration.

2. Continuity:—The arrangement of courses in a logical sequence so that the completion of one naturally leads to the other or the successful pursuit of one depends upon the apperceptive material acquired in the course of reading. Physics—Physiography.

3. Co-ordination:—The organisation of curricula to include such related courses as will enrich the pupils' association of ideas. They aid him in forming large controlling concepts that will interpret, evaluate, and organise facts into real knowledge.

The direction taken by curriculum thinking is increasingly psychological in that it seeks to direct the pupils' behaviour in the main fields of human nature. These are:—

1. The education of the instincts:—Here the thought is to inform the pupil of his life forces, the impulses, tendencies that comprise the raw material of his self or of his career. We have to tackle such subjects as will unfold him to himself. Biology, Social Psychology, Hygiene bring into clear light the meaning of human nature.

2. The training of the senses:—Every boy is entitled to an efficient development of the tools of observation and application. Vision, hearing, taste, motor skill must be consciously planned for in Nature Study, Physics, Chemistry and Laboratory courses including Manual training.

3. The refinement of emotions:—By means of literature, the arts and also the wonders of science and history, the pupils' ideals rise to greater altitudes of vision. We

are called to develop citizens who can aspire to be nobler and more useful to-morrow.

4. The enrichment of imagination:—We have to include under this heading ability to perceive quickly and accurately, to memorise economically by careful association and with effective recognition and recollection, to reconstruct by creative skill past experience with a work of art. Here we have the necessity of having oral and free composition exercises with previous judicious selections of material.

The objectives of curricula discussed above may be summarised thus. The first and second are primarily vocational. They aim to prepare pupils for specific careers. They are also cultural in that they introduce the pupil to the heritage of knowledge. The third is principally pedagogical and instructional. The fourth is distinctly psychological, and aims to develop all the factors in the pupil's individuality. The following table shows the functions discharged by certain subjects in educating an individual:—

Functions.	Educative material.	Outcome.
1. Productive.	1. Manual training. 2. Agriculture. 3. Commerce.	Skill.
2. Protective.	Sciences.	Knowledge.
3. Directive.	1. Social Sciences. 2. Hygiene. 3. Psychology.	Control.
4. Interpretative.	1. Language and Literature. 2. Painting. 3. History.	Ideals.
5. Communicative.	Languages of other nations. English in India.	Outlook.
6. Recreative.	1. Athletics. 2. Gymnastics.	Health.

According to this conception, the end of education is to produce individuals who have developed talent to do at least one thing well, who have understood the ways and means to make their own lives for an extended career of usefulness, who realise ideals of correct,

progressive and noble living, who have been taught the joyful knowledge of language by which men can educate and lead and console and inspire his fellows, and finally individuals who can respond to deeper demands of recreation. Here we find an all-round education.

A NOTE ON THE DATE AND TEXT OF 'HAMLET.'

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THIS question, as many others regarding Shakespeare, presents us with much difficulty. Our endeavours can get us only to an approximate decision. The text of almost all the plays of Shakespeare being lost to us, we are to content ourselves with what contemporary play-wrights have assigned to him. Shakespeare, we all know, was an actor and later he wrote plays for the stage which were sold to the proprietors in manuscript form. These plays were enacted, and short-hand writers took down the version of the play as the words fell from the lips of the actors. Later, additions and omissions were worked out by inferior dramatists and they were then edited. These are the pirated editions of Shakespeare's plays.

The story of *Hamlet*, methinks, was suggested by the *Historia Danica* of Saxo Grammaticus, a writer who flourished about the latter half of the twelfth century. This story with that of *Romeo and Juliet* and many translations from the Italian of Bandello are contained in Belleforest's *Histoires*, the only extant edition of the translation into English being that of 1608. The story as it appears in this edition bears the title: "The Historie of Hamblet, London: Imprinted by Richard Bradock, for Thomas Pauier, and are to be sold at his shop in Corne Hill, neere to the Royall Exchange, 1608."

The analogy between this and the one which Shakespeare gives us is only far fetched. The similarity is only in their broad parts. The Gertrude of *Hamlet* is the Geruth of the *Histoires*. Apart from this no other

character bears the same name. Shakespeare's *Hamlet*, we infer, is an abridgement of the *Historie* in so far as many of the later developments are ignored and inasmuch as Shakespeare kills Hamlet at the end of his play.

Many critics mention the performance of a play in England in the year 1587 having the story of Hamlet as its substance. Thomas Nash, in his Preface to Greene's *Menaphon*, which Dyce contends was first published in 1587, in spite of the fact that no earlier edition than that of 1589 was known, refers to a play, *Hamlet*, in which ingenious critics find an attack on Shakespeare. The passage as in the reprint of 1616 runs thus: 'It is a common practice now-a-days, amongst a sort of shifting companies that run through every art and thrive by none, to leave the trade of *noverint*, whereunto they were born, and busy themselves with the endeavours of art, that could scarcely latinise their neck-verse if they should have need: Yet English Seneca read by candle-light yields many good sentences as 'Blood is a beggar,' and so forth: and if you intreat him fair in a frosty morning, he would afford you whole Hamlets, I should say, handfulls of tragical speeches.' However, if the date 1587 as is given in the first edition be true, we find it hard to reconcile ourselves to the fact that Shakespeare wrote it as he was only twenty-three years old then. According to a record in Henslow's diary, a play entitled 'Hamlet' was written and enacted at the Newington Theatre on the 19th June, 1594. Again Lodge's *Wits Miserie and the Worlds Madnesse*, printed in 1596, contains a description of the fiend 'Hate-virtue' in the following terms: "He walks for the most part in black vnder colour of grauity, and looks as pale as the vizard of Ye Ghost which cried so miserally at Ye Theator like oister

wife, Hamlet, reuenge." But this warrants no assumption that it was the *Hamlet* of Shakespeare. Truth to tell it bears no reference or resemblance.

The determination of the date of a play can be effected by two ways, namely, internal and external evidences. The record in the Stationer's Register and Mere's *Palladis Tamia* are two important sources wherefrom we can glean certain facts concerning the date of the play. Again mention is made of certain contemporary events in the plays. The metre, rhyme, use of prose and other tricks of dramatic art mark the play to a certain period in the author's life. Such facts afford us a good deal of pertinent information which we cannot ignore and which we can profitably utilise for our purpose, though in no case can we certainly decide in which year a particular play was written.

Regarding *Hamlet*, James Roberts records in the Stationer's Register under date 26th July 1632, the fact that a 'Booke, The Revenge of Hamlett Prince of Denmarke as y^e latelie was acted by the Lord Chamberlayne his Servantes.' And the following year saw the publication of the 'Tragicall Historie of Hamlet, Prince of Denmarke. By William Shakespeare. As it hath beene diuerse times acted by his Highnesse Seruantes in the Cittie of London: as also in the two Vniuersities of Cambridge and Oxford and elsewhere. At London printed for N: L. and John Trundell, 1603.' This together with the fact the quarto 1604 bears the entry 'Printed by I. R. for N. L.' suggests that Roberts was also the printer of this quarto of 1603. - James I, on his accession to the throne, accepted 'the Lord Chamberlayne's Seruantes' as his own and thus they are identified with the 'High-

nesse Seruantes' of the printed look and it seems certain that Shakespeare was one of this Company. Be these as they may, we do not have any direct and distinct clues by which we can decide the occasion on which it was presented at Cambridge or Oxford.

In the year 1604 appeared 'the Tragicall Historie of Hamlet, Prince of Denmarke. By William Shakespeare. Newly imprinted and enlarged to almost as much again as it was, according to the true and perfect coppie.' This edition differs markedly from that of 1603 in that the latter contains only thirty-two leaves while the former contains fifty. Several quarto editions followed in 1605, 1611, and 1637 excluding one which bears no date: but which, we can safely assert, was more or less a reprint of 1611. Folios came into existence and they contain much that is not in the quarto and have discarded some passages to boot. They are not based on any of the quartos but are of independent origin and beyond some minor differences there is not any noteworthy departure from the quarto editions.

A certain Mr. Knight argues, not with enough ingenuity to satisfy us, that the play, as in the edition of 1603, was an original and unrevised one, basing his suppositions on which he says that it was an early work of the dramatist. Not only have we no positive proof for the statement, but we have a good deal of negative arguments which forbid us to acquiesce with him. Meres, a sufficiently forcible evidence on the date of Shakespeare's plays, makes no mention of *Hamlet* in his *Palladis Tamia* till 1598. Herr Karl Elze cites the instance of *Pericles* and *Henry VI* as similar cases, but evidences are not wanting to prove that *Pericles* belonged to a

different time and that Shakespeare was not actively engaged with *Henry VI*. And we gather that *Hamlet* was written and enacted between 1598—1602 and in the light of the foregoing evidences we are not far from the truth when we say that it was not very long before 1602 that the play was written. Had the play been present in any form before that date the enthusiasm of the publishers would not be so slack (particularly then) as to allow a year or two pass by without availing themselves of any opportunity to be more accurate. Further, the errors in the edition of 1603 seem to be more a fault of the hearer than of the writer and this is sufficient proof of the haste with which the publishers tried to present the first printed edition of the play. Again, the entry in the Stationer's Register, 'as yt latelie was acted,' is further proof that it was written and acted somewhere between 1600—1602. Steevens in the light of the evidence of a note by Gabriel Harvey in a copy of Speght's edition of Chaucer contends that *Hamlet* was known in 1598. But there is no decisive proof for his theory, as he might have written the note in any one of the thirty years that he lived after it came into his hands. Malone assigns the enactment of *Hamlet* to the autumn of 1600 as it was in the June of that year that the 'Inhibition' of the players, except the Globe and the Fortune, took place. The reference is to the incident in the text, 'their inhibition comes by the means of the late innovation.' But this theory cannot hold water in so far as the edition of 1603 does not contain any reference to the above incident while in that of 1604 it is specifically mentioned. And hence we are not unreasonable in supposing that the 'Inhibition' did not take place till 1603 and that it might possibly have taken place between 1603 and 1604.

As students of literature, we cannot pass over the vast discrepancy between the folio and the quarto of 1603, and consequently we proceed to examine them. The edition of 1603 was a pirated edition and as elsewhere said, was probably taken down as it was acted and then transcribed. The avidity with which the publishers seized anything like a copy of a new play has been responsible for its appearance in printed form and this hastiness accounts for some of its errors. But this does not in any way bring us nearer the solution.

In such a short note as this we cannot exhaust the whole range of Shakespearean criticism on the subject, but the opinion of Messrs. Clarke and Wright is well worth a discussion. They say that a close examination of the text of 1603 and that of 1604 (and thus of the folio which resembles it almost) reveals a vast difference between their component parts. However much the 'action,' order, and sequence of the plays be the same, they argue that we cannot overlook the by-no-means negligible modifications and corrections as well. The Act III, Sc. 1 of the present play is the Act II, Sc. 2 of the older play. Polonius and Reynolds of the quarto of 1604 are Corambio and Montano of Q. 1. In the earlier version of the play the madness of Hamlet is much more than feigned and the queen is not at all guilty of complicity in the crime. But this is not exactly what the present play gives us. The first two Acts of the two quartos are much less the same though the other three Acts are much varied. In the play of 1603 they find a good deal of inferior work which is certainly not Shakespeare's and this is very pronounced in the first, third, and fourth scenes of the third Act. The fourth Act, again, differs markedly from that

of the later version and there are traces of the original play and any one who has had any intimate knowledge of Shakespeare will easily notice the striking dissimilarity. The foregoing facts sufficiently confirm the conclusion that the present play has been undergoing the transition stage and they concur with the opinion that the earlier edition was the work of an inferior dramatist, and Shakespeare was only engaged in 'retouching' the play. However, by his 'retouching,' if at all that were the right sort of solution, the play has assumed a new and totally different form and to all appearance, has nothing in common with the earlier one. And they venture to think that the quarto of 1603 was Shakespeare's, though to a minor extent, and that, that of 1604 is Shakespeare's perfect version of the play.

The facts, as they give us, are no doubt true and they deserve just praise. But they have miserably failed to use these materials for a conclusion. They confound between 'retouching' and 'remodelling.' The first operation does not include the second 'Retouching' admits only a correction here, an addition there and one omission somewhere else. But 'remodelling' is a wider and a more distinct change by doing which we are licensed to change the order, structure, plot, construction and to adopt all sorts of blessed dramatic craft. And if we admit that Shakespeare only 'retouched' some play, we sorrowfully fail to appreciate the genius of Shakespeare and it does him hardly any credit. Then the whole range of Shakespearean criticism on 'Hamlet' is baseless and unaccountable. 'Remodelling' is a better expression though not totally expressive of his genius. In fact his hard, strenuous and whole-hearted work, which I am unwilling to attribute to any, even to a minor extent, commands attention and compels admiration.

UNIVERSAL LANGUAGES.

By

Mr. K. VENKATAPPAYYA, B.A., B.L., B.Ed.,
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AMONG the many attempts to establish peace and harmony in the world and to bridge the gulf between races speaking diverse languages, the invention of a universal language deserves the best consideration of all lovers of mankind. A common language sufficient to serve as a medium of thought is nothing short of a necessity in these days of inter-dependence of nations. Modern European linguists have spared no pains to solve the problem of inventing such a language. The attempt that is being made in India of making "Hindi" the *lingua franca* of this country also lends support to the importance given to the problem by the cultured minds of the East and the West.

The invention of a universal language based upon scientific principles is, however, a desideratum. For a long time, Latin was the common learned language in Europe. The rapid development of modern science and modern thought dislodged it from that position long ago and various proposals have been put forward for the establishment of a 'Universal language' in Europe. The adoption of an existing European language was one of such proposals but such a course is neither easy nor practicable. A second proposal was to promote a particular language like English, Spanish or French to that honour but such a procedure would obviously result in giving undue advantage to the native speakers of that language. It would also create national jealousies and wound the patriotic feelings of the speakers of other languages. A third proposal was to select one of the classical languages like Greek or Latin for the purpose,

language as in the syntax. According to Dr. Sweet, the inventor of Esperanto did not possess any systematic training in scientific philology in its widest sense. Nor does it possess the maximum internationality in its words which is a condition precedent for a universal language. The political advancement in the Far East also stands as a bar to the acceptance of Esperanto as an international language.

Mr. Butler, on the other hand, claims for Esperanto the position of the I. L. and quotes facts and figures in support of his contention. He merely contents himself by stating that it is "neutral, international in its elements, logical and regular in construction, and as euphonistic as Italian or Spanish for which it is mistaken." He adds: "Its grammar can be grasped in half an hour. Every rule is without exception. Its spelling is phonetic and its dictionary is small." Dr. Findlay is another notable exponent of Esperanto and would prescribe the teaching of Esperanto in schools side by side with the teaching of a foreign language. Mr. Butler differs from Dr. Sweet when he says that an '*a posteriori*' language is the only language that can lay any claim to internationality.

IV. *Idiom Neutral*. Dr. Sweet characterised *Idiom Neutral* as "the most formidable rival of Esperanto." This was first published in 1902 and was the work of Rosenberger, the Director of the *Akademi Internasional de Lingu Universal*, which was originally instituted by the Volapük Congress of 1887 and 1889. Many former adherents of Volapük as also many ex-Esperantists became its members. *Idiom Neutral* is an '*a posteriori*' language and is practically Romance Latin. The words in *Idiom Neutral* are almost

self-interpreting, e.g., 'ornit' means 'bird' and 'diurn' means 'day,' while 'bird' (pronounced as 'beard' in Esperanto) cannot be understood until written. French is the basis upon which the grammar of *Idiom Neutral* is formed. Its interrogative is formed by using 'esk' and the superlative by using 'leplu'. The Reformed *Neutral* published in 1907 represented 'the extreme swing of the pendulum' to the *a posteriori* side. But this language died with its inventor in 1918.

V. *Interlingua*. This was invented by Prof. G. Peano, who succeeded Rosenberger as the Director of the *Akademi* in 1908. It was first published in 1908. In this language a systematic simplification of Latin was attempted. Grammar is practically discarded as unnecessary. *Interlingua* might attract classical scholars, but is more suited to mathematical and philosophical exposition than to narrative, lyric, or dramatic style.

VI. *Occidental*. This is the last artificial language worthy of note, and was invented by Mr. E. de Wahl, who had experimented with many systems. His description of it is that it "is comprehensible at first sight to 10,000,000 educated Europeans without preliminary study." But it has fallen far short of its expectations. It is more difficult to read it than to speak or write it.

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THE VALUE OF EDUCATIONAL HAND-WORK AS A SCHOOL SUBJECT.

By Mr. A. RAMAKRISHNA SASTRI,

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1. NECESSITY FOR THE INTRODUCTION OF EDUCATIONAL HAND-WORK INTO SCHOOLS.

EDUCATION is a means calculated to develop to the fullest extent the faculties of man and thus enable him successfully to carry out the duties in this world in whatever sphere they may lie. To this end it is essential that all the faculties which lie undeveloped in the "embryoman," must receive the careful attention of the educator, in order that they may be quickened and guided into right channels, that correct habits may be formed—habits of thought and action which shall make the individual a social blessing rather than an object of pity or social curse.

If the purpose of education is to prepare pupils for right living, then it is surely essential that schools should not only impart literary knowledge, but also arouse the practical powers of the pupils and afford an outlet for the natural instinct of constructiveness and experimentation which is common to all children, for, it is on the successful development of these powers that individual success, true social peace, and the industrial prosperity of a country largely depend. There is at present too little connection between the theoretical instruction of the schools and the practical affairs and requirements of every-day life. Too exclusive book-study is likely to prejudice pupils against occupations in which manual labour is necessary.

Hence a training which aims at the development of child mind through its natural activ-

ities is of the highest educational value. A serious drawback in the system of education at present is the absence of a systematic form of hand-training. It is at a very late hour that the educationists began to find in hand-work a new educational power. It came to be regarded in the light of a new method by which the child learns everything by doing.

In order that the nobility of hand-work should be recognised not only by those who practise it, but also by society as a whole, and to mitigate the aversion or indifference for manual work among the growing generation, the surest and the only practical method has been chosen, namely, the introduction of hand-work or manual-training into schools.

2. ITS MEANING.

Hand-work is known under a variety of names. Manual Training, Manual Instruction, Hand and Eye Training, Handicraft, and learning by doing, have all stood for that branch of education which seeks to develop and instruct a child by the employment of his hands in the manipulation of materials in a variety of forms.

3. EFFECTS OF EDUCATIONAL HAND-WORK UPON THE PUPIL.

All the terms suggest that the main idea is work with the hands. In working with the hands, the eye too is called into use and the mind directs both hand and eye. This hand and eye education is a type opposed to the old form of bookish education. By this means, pupils get their knowledge at first-hand instead of taking things on trust. They see for themselves why success or failure follows an effort. Thus they gain education through hand-work. The question is not how quickly a model can be made, but how far a model or the making of it can be used as a means of educating the pupil.

Hand-work enables the pupil to acquire the general manual dexterity that renders the hand a more efficient servant of the brain in whatever calling he may choose. It does assist the boy who is afterwards to enter any skilled trade and is also of great value to all boys whatever their future occupations may be. Hand-work not only provides suitable preparation for advanced technical training, but, what is more important, it assists the mental, moral and physical developments of the pupil. Thus the aim is threefold. Mentally it quickens the intelligence and stimulates the perceptive faculties in such a manner as to call forth the child's powers of accurate observation and careful comparison. Morally it encourages and strengthens the habits of diligence, perseverance, love of order, neatness, self-reliance and respect for manual labour. Physically it develops the activity of the body, dexterity of the hand and the accuracy of the eye.

The psychological relation between manual activity and mental growth is very marked. Training in muscular activity has a powerful influence on intellectual growth. No physical manipulations can be accomplished without mental concentration, and mental concentration is essential in the thinking process and hence to mental development. There can be no really skilled artisan without strong mentality. On the other hand, weak mentality has never yet produced skilled dexterity. Thus hand-work implies brain work too. The one helps the other and by the correlated action a boy's intelligence is developed. Many who are weak in other subjects do well in art and hand-work. It seems, as it were, that when they are using their hands their brains work better. Thus they are encouraged with interest in work and hope in life instead of being

driven to desperation by their failure at intellectual effort.

One of the highest mental attributes which hand-work fosters is that of self-reliance. It forces the boy to observe and think and interpret what he observes and to describe it. Difficulties are met which can be overcome by deliberate effort on the part of the boy himself. If he makes a mistake, it is self-evident and it is only by constant perseverance that these efforts will be successful. Concentration of attention (to small and apparently trifling details) and patience are two qualities which are encouraged and which are necessary if success in any work is to be achieved.

Hand-work gives delight and needs little demonstration, for in no other school subject is more enthusiasm shown by the pupil than in this, and it is this enthusiasm which makes hand-work such a powerful influence in the formation of character and which reveals individuality to such an extent.

Apart from its utilitarian value, psychologists tell us that educational hand-work acts as an intellectual stimulus and assists in the development of certain brain centres. This is particularly evident in the case of mentally defective children and in children whose mental development in its earlier stages has been somewhat retarded by sickness or other causes. In such cases hand-work often gives them an opportunity for performing work in which they gain a certain amount of success and in which they are able to feel satisfaction in something achieved. This success gives them self-confidence which reacts to a great extent on their other studies.

Its value is also found in the case of children of an excitable and hasty disposition. The work impresses upon them the necessity of

slow and careful procedure, and it has steady influence on such types of mentality. Hand-work is a means of directing misplaced energy along lines calculated to develop both mind and character.

4. CORRELATION WITH OTHER SUBJECTS.

The educational value of any subject is increased by association with other subjects of study, and educational hand-work should not be regarded as an isolated subject. It is naturally allied to and can easily be associated with Drawing, Arithmetic, Geometry, Science, Geography and Nature Study. Thus hand-work becomes a device in the teaching of the above subjects and forms a practical method to illustrate and verify the facts in them to a great extent.

5. SUMMARY.

Summing up all the above points, educational hand-work or manual training, i.e., education through hand-work, is a pedagogical device for the purpose of—

(a) i. Utilising the self-activity of children and giving expression to their love for motor-expression.

ii. Giving mental training through the development of brain cells and nerve centres, which control muscular co-ordination.

iii. Giving mental relief from the strain of purely intellectual subjects.

iv. Developing a love for the artistic or beautiful in the creative things of his environment.

v. Giving him more indulgent attitude towards the humbler ranks of society and endowing him with an appreciation for the dignity of labour.

vi. Giving him an apperceptive basis for an appreciation of the wonder which has been

wrought in steel and stone and for all the fabric reared by the hand of man through the confluence of activities emanating from hand and heart.

(b) 1. Psychological Values.

- i. Power of observation is developed.
- ii. Reasoning faculties and judgment are improved.
- iii. Constructive imagination is developed.
- iv. Memory is strengthened.

2. Physical Values.

- i. The power of muscular control is increased.
- ii. Muscular strength is developed.
- iii. Keener and more accurate muscular co-ordinations are acquired, i.e., slow and careful work.
- iv. The hand becomes a more obedient servant of the mind, and the child takes pleasure in physical work.

3. Social Values.

- i. The school is recognised to be a form of community life.
- ii. The child learns a deference to the rights and opinions of others.
- iii. Community spirit is created in boys and sense of interdependence of one unit upon others is developed within them.
- iv. The child views labour with respect and appreciation.

4. Informational Values.

- i. The child gains a knowledge of tools and materials.
- ii. He acquires a knowledge of the history of properties of the materials, and the location of the sources of supply.
- iii. A knowledge of the historical development of the race is given him.

THE WORK OF THE FOURTEENTH SESSION OF THE INTERNATIONAL LABOUR CONFERENCE.

THE Fourteenth Session of the International Labour Conference which opened on the 10th June adjourned on the 28th June after having dealt with all the questions entered on its Agenda.

Three important questions had been submitted to it with a view to the adoption of international regulations and conditions of work either by an International Convention or by a Recommendation. The three subjects were:

- (1) Forced or compulsory labour;
- (2) The hours of work of salaried employees;
- (3) The hours of work in coal mines.

The two first questions had already been discussed for the first time last year according to the usual procedure adopted by the Conference.

This year they gave rise to the adoption, in the first case, to a Draft Convention and two Recommendations; in the second case, to a Draft Convention and three Recommendations.

The third question had been dealt with by urgent and exceptional methods at the request of the Assembly and of the Council of the League of Nations. The Draft Convention had been prepared by a preparatory technical Conference of experts from the coal producing countries of Europe which was called last January by the Governing Body of the International Labour Office.

In its first reading, it was adopted by a majority of over two-thirds, but the Draft

- iv. He becomes acquainted with the principles underlying the erection of buildings and various styles of architecture.

5. Ethical Values.

- i. It creates the habits of accuracy, order and industry, neatness, thoroughness and perseverance.
- ii. It gives the child a critical attitude towards his own work which often results in the habit of truthfulness.
- iii. It creates self-reliance and independence.
- iv. It makes a wholesome and rational provision for leisure and leads to the profitable use of time.

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Convention on the Hours of Work in Coal Mines did not succeed in attaining this majority in the final vote, there being 70 votes for, and 40 against.

The Draft Convention, as it had been submitted, having thus been rejected, the Conference decided by 105 votes to 22 to enter the question of hours of work in coal mines on the Agenda of the 1931 Session of the Conference.

It may be mentioned here that the Conference had already decided in one of its resolutions to examine next year the question of regulating the hours of work in lignite mines.

These two questions which had been thus separated after considerable discussion by the Draft Convention which has been rejected, will now again be dealt with together.

The two other Draft Conventions were adopted.

FORCED OR COMPULSORY LABOUR.

The forced or compulsory labour of natives of colonial territories was the subject of a Draft Convention which has been adopted by the Conference in its final vote by 93 votes without opposition. Its general aim is given in the first two paragraphs of Article I, as follows:—

"Each member of the International Labour Organisation which ratifies this Convention undertakes to suppress the use of forced or compulsory labour in all its forms within the shortest possible period, with a view to its complete suppression. Recourse to forced or compulsory labour may be had during the transitional period for public purposes only and as an exceptional measure subject to the conditions and guarantees hereinafter provided."

Article I also provides that during a period of five years after the coming into force of the Convention, the Governing Body of the International Labour Office will consider the possibility of the suppression of forced or compulsory labour in all its forms without a further transitional period and the desirability of placing this question on the Agenda of the Conference.

For the purpose of the Convention, the following will not be deemed to be forced or compulsory labour:—Any work or service (1) exacted in virtue of compulsory military service laws for work of a purely military character; (2) which forms part of normal civic obligations; (3) exacted as a consequence of the conviction in a court of law; (4) exacted in cases of emergency which are specified in the Convention; (5) for minor communal services.

Forced labour for the benefit of private individuals shall not be permitted after the ratification of the Convention and Articles. Any concessions which allow the possibility of having recourse to forced labour are to be rescinded as soon as possible.

The Draft Convention specifies in detail the conditions and the safeguards which are to cover forced labour in those exceptional cases in which it is permitted for public purposes during the transitional period.

The only authorities competent to permit the use of forced labour are the authorities of the metropolitan country or higher central authority in the territory concerned.

Forced labour may not be exacted from natives except subject to several paragraphs, the number of which are:—

(a) Same rate of pay as for voluntary work;

- (b) Respect for conjugal and family ties;
 - (c) Safeguards as to their health and repatriation;
 - (d) Compensation in case of accident or illness;
 - (e) Maximum duration of 60 days a year;
 - (f) 8 hours a day only for portage.
- Only able-bodied men from eighteen to forty-five years may be subject to forced labour. School teachers and pupils are exempt from any such obligations.

The Draft Convention also refers to Article 408 of the Treaty of Versailles concerning the annual reports which the States Members must provide on the application of the Conventions which they have ratified, as well as Article 421 concerning the exceptions of which States Members which have ratified the Convention might want to make use of.

There are also two Recommendations.

The first deals with the indirect compulsion to forced labour and to economic conditions which might in a disguised form re-introduce the use of forced labour.

The second Draft Recommendation provides more especially for the issue of regulations adopted in accordance with the Convention.

The two Recommendations were adopted by 91 votes to nil and 91 to 1 respectively.

HOURS OF WORK OF SALARIED EMPLOYEES.

The Draft Convention on the hours of work of salaried employees was adopted in the final vote by 86 to 31. The main provisions of this Convention are:—

The hours of work of salaried employees in commerce and in offices is limited to 48 hours per week and, as a rule, to 8 hours per day, the hours of work being defined as "the time

during which the persons employed are at the disposal of the employer." The maximum of 48 hours in a week may, however, be so arranged that hours of work in the day do not exceed ten.

The Convention specifies certain exceptions and derogations.

The Convention applies to the staff of the following establishments, whether they be public or private:—Commercial or trading establishments, including postal, telephone and telegraph services; establishments in administrative services in which the persons employed are mainly engaged in office work; and mixed commercial and industrial establishments in so far as they are not deemed to be industrial establishments. The competent authority of each country will have to issue regulations which will define clearly the establishments and the persons to which the terms of the Convention are to apply.

Persons employed in hospitals and similar establishments, in hotels and restaurants, in theatres and places of public entertainment, are not included in the scope of the Convention.

With a view to extending at a later date these regulations on hours of work to those categories of persons, the Conference has adopted three Recommendations, requesting States Members to undertake investigations on the conditions of work of such persons. Within a period of four years the results of these enquiries are to be sent in to the International Labour Office, which will prepare a report on the basis of which the desirability of entering the question on the agenda of a later Session of the Conference may be considered.

These three Recommendations were adopted together by 103 votes to 18.

RESOLUTIONS.

Thus two large categories of workers have for the first time come within the scope of special international regulation.

In the case of salaried employees, the Conference extended to a large category of workers the advantages of a 48-hour week and an eight hour-day which the Washington Convention had already accorded only to workers in industrial establishments, including, amongst others, miners.

In the case of forced labour, the Conference has furthered the universality of the International Labour Organisation by extending its work of social justice to millions of human beings. These will now be covered to some extent on the basis of principles which have hitherto been deemed to be only applicable to the workers in the more advanced countries.

The Conference has also voted important resolutions which will affect the future action of the Organisation.

It adopted a resolution, submitted by Mr. Jouhaux, French Workers' Delegate, concerning the preparation of children and young persons for a fully-developed life, by 83 votes to one.

It also adopted a resolution, submitted by Mr. Müller, German Workers' Delegate, concerning factory inspection, by 80 votes to 3.

The Conference adopted a resolution, submitted by Mr. Sokal, Polish Government Delegate, concerning annual holidays with pay, by 84 votes to 21.

It adopted a resolution, submitted by Mr. Suzuki, Japanese Workers' Delegate, concerning freedom of association, by 81 votes to 5.

A resolution submitted by Mr. Joshi, Indian Workers' Delegate, concerning the convoca-

tion of an Advisory Conference of Asiatic countries, failed to obtain the required quorum of votes.

The Conference also discussed the report of the Committee on Article 408 concerning the reports which the Governments of States Members send in to the Office each year concerning the working of the Conventions which they have ratified.

The usefulness of this procedure has once again been proved.

It must also be mentioned that, as in preceding years, an interesting discussion took place on the annual report which Mr. Albert Thomas, Director of the International Labour Office, submitted to the Conference. This discussion was particularly important, in that it covered the general lines upon which the Organisation is moving, and the methods which will assist it in its work.

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By

DR. D. M. SAN, M.A., Ph. D. (London).

IN Sweden, as in other European countries generally—with the possible exception perhaps of England—the chief aims of the school have been and are, to impart knowledge, erudition, to give to the children what we might call an intellectual outfit. This has on the whole been the case since the childhood of the European educational system.

In the beginning of the 19th century only there arose a growing general tendency to bestow some care upon children's physical training as well, which was threatened with complete neglect on account of one-sided learning and school-work. Gymnastics were introduced into Swedish schools. This development has implied constantly increased demands for medical and dental treatment, as well as baths, in a word, physical hygiene for the pupils. It has recently resulted in the introduction of compulsory games, sport, and open-air training into the time-table of the school. Such has thus been the evolution in Sweden, where, in education as in other respects, the pre-war general course of cultural development has perhaps been pursued more persistently than in other States, right to its utmost consequences and climax.

So the school system of Sweden is regarded as one of the foremost of Europe. The magnificent school buildings and educational palaces impress the visitor. The sums spent annually by the State upon education are astounding. The staff of teachers are praised as being "matchless, enlightened, self-sacrificing and devoted to their duty." And school

gymnastics and "sloyd" enjoy world-wide fame. Instruction is compulsory for all inhabitants between seven and fifteen years of age. Everybody is granted free instruction, and to a great extent, also free medical and dental treatment, baths with instruction in swimming, school material, clothes, and food. Within a short time no doubt, nobody in this country will be prevented on account of poverty from the possibility of attaining the highest grade of learning. The variety and thoroughness of knowledge are probably greater here than in any other European country. A uniform primary school system is prevailing in Sweden, and the entire educational organization is kept together by strict centralization, more and more superseding all private initiative and all private schools, creating a monopoly of education in the kingdom, a pedagogical *ecclesia catholica*.

Illiterate persons consequently occur less here than in any other country—there are practically none—although the State is one of the most sparsely populated in Europe. At the same time, the Swedish is one of the foremost sporting nations of the world; it proved to be the first at the Olympic games in 1912, in spite of its small population. Should learning and sport, intellectual and physical training, be the only infallible way to a people's health and prosperity, this nation ought to be at the pinnacle of perfect health and wealth. And were the human ideal expressed altogether by the motto: *Mens sana in corpore sano*, the Swede ought, more than others, to be an incarnation of that ideal. Many utterances might, in fact, be quoted proving such opinion to be prevalent.

In different quarters of Europe novel opinions have, however, appeared, especially after the war. As always after a great catas-

trophe, the question presented itself: Whose was the fault? It was easy and handy to accuse neighbours, fellow-actors in the drama and fellow-fighters. Profound reflection on the matter will not, however, be satisfied with such reasons, as all the warring nations were on the same cultural level, and all were more or less similar exponents of one and the same culture, the Western European. From this point of view that fact was a rather indifferent one—who really started the fight. The incomprehensible thing was: How could any nation at all enter upon such a war? And the Swedes too were forced to ask themselves, whether the germs of a universal war were not inherent in the European civilization itself. The whole matter was looked upon from a general European point of view. In the same way as modern psychology will ask with regard to a criminal what his childhood was, this point was also raised: How is the education, that such a thing could have taken place? The fundamental cause of the terrible catastrophe of the war was ultimately admitted to be the entire European educational system. After such a scrutiny of European and Western civilization, the proud European school system was regarded in quite a different way.

A cardinal defect was discovered; no real education was given at school, or, the one given, entailed the catastrophe of the war. The standard according to which children were made to think and act at school was: Acquire as much knowledge as possible, knowledge is power, it will bring success. A child was estimated altogether with regard to marks received in various subjects or rank held in examinations passed. When physical training was introduced, children were pressed on to physical strength and skill in the same way, by marks for gymnastics and games, and

prizes for sporting competitions. To be the first in a class and on the sports ground, that is what the old school prompted and still prompts children to be. He who was able to make his way so far, was held forth as a model of *mens sana in corpore sano*. Duties with regard to school-fellows and fellow-creatures consisted mainly in certain negative considerations. One kind of positive education only was imparted, that for their native country, one social moral only was impressed upon their minds, duty to the native country. That was the bond uniting this whole herd of individuals and egotists, that were hurrying along. To their own country all had to submit as to a super-individual, divine being, endowed with every perfection, forming the last resort of judgment in life. Its only aim was that of all the individuals put together: To make its way, to become the first scholar in the class of nations, to become "the biggest in the world." The different nations endeavoured to be heard, one above the other, with "Deutschland Über alles, Über alles in der Welt," or "Rule Britannia, Britannia rule the Waves! Britons never shall be slaves."

The principle of life which has become the only one predominant in European philosophy of life and mentality, among individuals as well as among nations, may be expressed by the words: to become the first. No European has probably maintained this doctrine more ruthlessly than Nietzsche, with regard to individual men. Even in love he asserted it to be the only one, as when saying: "Dies sei Eure Ehre, immer mehr zu lieben, als ihr geliebt werden, und nie die zweiten zu sein!" It was surely never preached more undisguisedly with regard to collective conditions than just at and immediately after the breaking out of the war, by the jingoes and

war philosophers of all the various nations. "Der Übermensch"—the first among men—and "der Unterthan"—a member of the first among all nations, these were two one-sided types, both equally the products of the old school, and lapsing into sheer absurdity as representatives of an ideal type.

Against the charge of such an absurd "will to power" and will to great-power, the fortifications of an old inherited morality must at last fall, the ancient tables of negative taboo and prohibition finally become broken. To begin with they fell between the nations, as they were weakest, least developed there. But already during the war as well as after it, they fell between individual beings as well. Through falsehoods, breaches of promise, immoralities, embezzlements, fallacies, and murder, were pursued attempts to rise to power, to become first one, each in his city and his country, a *tout prix*. The diseases of conflict followed in their track as epidemics: mental disorders, neurasthenia, lunacy and suicide. The post-war phenomenon known as the "revolt of youth" soon became a general one.

Such has also been the case in Sweden. "To a superficial observer," a Swedish educationist tells us, "Sweden will present a happy, smiling, and healthy appearance, it is true. But one resident here will know but too well, that the cankerous symptoms spreading—more quickly indeed—in the warring states, appear here as well, slowly but surely. Along with a steadily rising curve indicating the average currency in industrial shares and the index of production there is a parallel curve denoting the number of prisoners in our prisons and mental homes. No one that is not living on the surface only, can help being

seized by a paralyzing anguish and cosmic sickness, when confronted with the unscrupulous, blind, *parvenu* kind of life that will urge everything on to make a show and glitter on that fine, but hollow and soul-less exterior which is called organization. The fact of Sweden's having developed and monopolized, through the State, the old European school ideal and system, perhaps more than any other country, has implied, too, the spreading and coercive monopolizing of its cardinal drawbacks, may be to a greater extent than in any other State. All private schools—as a rule nurseries of renovating vital pedagogical ideas—are systematically extirpated. This is brought about by means of withdrawal of State grants, or non-granting of examination licences, lest conditions according to legally valid pedagogical ideals be not complied with, and further by means of general claims for training controlled by the State, in order to obtain any posts at all in the community. Vital, profoundly human, and intellectual beings get stifled. The staff of teachers is transformed into an exceedingly clever staff of civil servants, of intellectual waiters who have to feed the pupils coercively according to a minutely fixed bill of fare only. A smouldering opposition against this intellectual tyranny is held in check as we are obliged to carry out the curriculum. If we do not, we cannot stand competition with abroad, we cannot become the economic, scientific, artistic and spiritual great power that we are about to become."

But even the master-builder of the entire proud Swedish school organization, Director-General Bergonist, recently retired, did, however, on surveying his accomplished work, evidently feel some anguish at its emptiness

and lack of vitality. He exclaimed: "For the organization we forget the children."

A new spirit in education is emerging in Europe. Its origin, it is true, sprang from times already long before the war, but it did not make any general progress until after that time. Against the State's endeavours to form "unterthans" by suppression of personalities it wants to assert children's individual character, and claims individual instruction. Instead of the ego-centric desire for development and will to be a superman, it wishes to evoke social sympathy and education for co-operation. Against the superman and the subject it vindicates the man. Instead of history of war it claims history of civilization, and instead of war, understanding and co-operation between the nations. For an education of nationalism, it wishes to substitute an education of internationalism and solidarity of all men. This movement has developed to become the first pedagogic universal one of the world, with demands for novel methods of education, a "new education" prophesying a "new era."

The contrasts between supermen and subjects, between men and women, between the upper and lower classes, between the old and the young, between great powers and protectorates, between eminent and mean races, between the East and the West, between man and nature, get eliminated through a philosophy as expressed in these words of Fenelon's: "I love my family much, but still more my native country, I love my fatherland much, but still more humanity."

The 'Siljensgarden' School was started in 1927 as a modest attempt within the movement of "new education." "It seemed," said the founders, "an exceedingly difficult and

risky enterprise to try to establish, with very limited financial means, a private complete school, whose aims were so divergent with those inherent in current educational system. Too many obstacles through ignorance and distrust have had to be overcome, in Sweden, where the State educational system was just being introduced in a most rigorous form."

The school is situated about 300 km. to the north-west of Stockholm, on the Lake Siljan in the centre of one of the most beautiful districts of Sweden (Dalarna) and in a country-side with ancient cultural atmosphere. The houses are built of timber in old Dalecarlean style. They have thus a picturesque look and are in harmony with their surroundings. Great pains have been taken to render the interior artistically harmonious, and inspiring in form and colour. The children are always in beautiful and harmonious surroundings, in-doors and out-of-doors. The significance of these circumstances will be evident to those that have grasped the implications of modern psychology of education. The inherent character of the school is that of a home, where husband and wife live and work for and together with a flock of children. Many a school have I seen in the south of England and in northern Europe but few excel the little Siljensgarden in picturesqueness, within and without.—*The Modern Review*, August, 1930.

KALIDASA

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Aug. 1930.] RABINDRANATH AS AN EDUCATIONAL REFORMER. 467

RABINDRANATH AS AN EDUCATIONAL REFORMER.

By

Mr. N. LAKSHMANAN.

THE life and work of Rabindranath Tagore as a teacher are of much practical interest at the present time. It is our country's great good fortune that Rabindranath is not a mystic with his head for ever in the clouds nor a mere poet living in a palace of art from which the cries of suffering humanity are shut out. He is, on the contrary, a pioneer of the National Education Movement in India.

Rabindranath has been brought up in an atmosphere of aspiration, aspiration for the expansion of the human spirit. He says:—"We in our home sought freedom of power in our language, freedom of imagination in our literature, freedom of soul in our religious creeds and freedom of mind in our social environment. Just as my father, Maharishi Devendranath, allowed me to wander about the Himalayas at my will, so in the quest for truth he left me free to select my path. My father held up a standard, not a disciplinary rod. I now clearly see that the mistake is to judge boys by the standards of the grown-ups, to forget that a child is quick and mobile like a running stream, and that in the case of such, any touch of imperfection need cause no alarm, for the speed of the flow is itself the best corrective." Thus, Rabindranath is fully alive to the truth that "restraint and liberty have each their place in the unfolding destiny of human life." He tries to assert his words and works that education has its only meaning and object in freedom—freedom from ignorance about the laws of the Universe, and freedom from passion and prejudice in our communication with the human world,

Rabindranath founded his now-famous school in the year 1901, with only five boys. And twenty years later, he had a three-fold programme.

(1) To concentrate in Santiniketan, in the midst of the Asrama Vidyalaya, the different cultures of the East, especially those that have originated in India or found shelter in her house.

(2) To lay in Sri Niketan the foundations of a happy, contented and humane life in villages.

(3) Finally—Through the Viswabharathi as a whole, to establish a living relationship between East and West, to promote inter-cultural and inter-racial amity and understanding and thus fulfil the highest mission of the present age—the unification of mankind.

It is important to note that up to this time, Rabindranath is ploughing a lonely furrow; and acting up to his own song: "If nobody follows thee, go thou forward *alone*." But his faith in his life's work, his educational mission is undiminished. Children are his inspiration and the fountain of youth is hidden in his heart.

Rabindranath, by his life and work, has taught us the lesson that "we must seek for our inheritance, and with it buy our true place in the world." This is his consistent attitude; as long ago as 1893, he wrote to a Bengali friend, "Till we can justify ourselves we should hide ourselves." In his evidence before the Calcutta University Commission, Prof. Trivedi selected the following traits as being characteristic of education in Ancient India:—

- (1) Identification with religious belief,
- (2) Pursuit of knowledge for its own sake,
- (3) Admission of the poor to learning,

- (4) The personal tie between the Guru and the Sishya.
- (5) Freedom from detailed control by Government.

All these traits are found in Rabindranath's educational institutions.

When years ago Mr. Ramsay Macdonald visited Santiniketan, he asked Rabindranath why Government grant was not acceptable? "They would have made my boys sit on benches" said Rabindranath with a quiet smile, "whereas I think it far better that they should sit on mats under the trees." The question of students and politics is yet a burning topic of the day, so far as the official system of education is concerned. But Rabindranath has faced this problem with characteristic courage and wisdom. During my short stay in Santiniketan, the martyrdom of Swami Shraddhanand, sending of Indian troops to China, South African letters from Deenabandhu Andrews, were the topics of discussion in the Visvabharati Sammaleni. In this connection, it is important to remember that Rabindranath is the inspirer and chief apostle of the Greater India Society. Thus his students are receiving what Swami Vivekananda described as *man-making* education. They are taught by precept and practice "never to disown the poor, nor to bend the knees before insolent might."

It is interesting to note that in such a purdaredd province as Bengal, Rabindranath has introduced a carefully-planned system of co-education. Competent observers assure us that the Santiniketan boy is much less sex-conscious and much less sex-susceptible than his brother school-fellows elsewhere in Bengal. While Rabindranath has a lofty conception of womanhood, he seems to favour

"the functional view" of education. Rabindranath knows fully well that institutional care is, after all, only a poor substitute for the loving care of the mother in home life. So he has provided facilities for the little inmates of the *Ashram* to come into living contact with the elder members of *the Nari Bhavan*.

His Excellency Lord Irwin, in speaking to the members of the Delhi Fine Arts Society, observed that Indian Art, standing firmly on its own feet, is now in a position to make a deliberate choice of such elements as the West has to offer it and to decide which it will adopt and which it will reject. Modern India owes this great power of choice to the pioneer work of Rabindranath and the other gifted members of the Tagore family. The Kala Bhavan or the School of Arts is in charge of Babu Nandalal Bose. I found him assisting Rabindranath in staging the poet's latest drama known as the *Natir Pooja*. Rabindranath himself appeared on the stage in the role of *Upali*, a Buddhist monk. Nandalal Bose's daughter played the part of *Sreemati*, the palace dancing girl. *Upali* does not accept the offerings of the princesses, but receives alms from *Sreemati* and blesses her. *Lokeswari*, the Queen Mother, asks half in bitterness and half in derision:

This dancing girl your teacher? That is indeed
where this religion leads us. The fallen shall
come with the message of salvation! So
Sreemati blossoms into a saint?

Now, *Sreemati* sings as she dances. Here and throughout the play, Rabindranath has given us the correct and practical method of rescuing the arts of music and dancing from unworthy women and unwholesome surroundings. With characteristic courage, he is planning to teach Dancing to his girl students and he told me that his pilgrimage

to Java has only reinforced his resolve to try the experiment in his own school.

Rabindranath is a pioneer in rural reconstruction in India. Sri Niketan is his rural centre. Through this institute, the educated youths are taught how to discharge their debt of gratitude to the toiling, voiceless villagers. Communal troubles are, in Rabindranath's opinion, a relic of barbarism. His remedy is more education or rural reconstruction. He has years ago solved the problem of Medium of Instruction in High Schools. He has established what Prof. Ramalinga Reddy has termed an *Educational Adwaita*. Prof. Reddy has pointed out that Bengal, where the vernacular is most developed, is not, and has never been, revivalistic; Rabindranath himself has elaborated his ideas on the subject. Again, his attitude towards Western culture and science is equally correct.

Just as the award of the Nobel Prize set the seal of international recognition on Rabindranath, the Poet-Laureate of Asia, the Canadian National Council of Education and the Hibbert Trust have recently brought into bolder relief Rabindranath's place and function as an educational reformer. The founder of the Eastern University has declared that education should be like a nest and not like the cage. His booklet, *The Parrot's Training*, reveals the fact that he is a born teacher. Professor Geddes (to whom he has dedicated this booklet) says that John Dewey is to-day perhaps the world's foremost type of teacher and psychologist in one. In the second volume of his book *The Foundations of Education*, Professor Findlay institutes an interesting comparison between Rabindranath and the American thinker Dewey. He writes: "No two types more remote from each other could be named, yet they are united by prac-

tical experience of child life which bridges the chasm between East and West." After visiting the poet's school, Mr. J. A. Spender wrote as follows:—"There is unfortunately only one Santiniketan, and, so far as Europe knows, only one Rabindranath Tagore. But the experiment is on a sufficient scale to show capacities which must be latent in large parts of India."

It has been said that Rabindranath has found that poise and calm of spirit which are perhaps his chief gifts to the world, judged as teacher rather than as poet, Rabindranath's Visvabharati is not a mere University, but a *Tapovana* from where we hear India's old-new chant of Santam, Sivam, Adwaitam. —*The Scholar*, July 1930.

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The aim of the American Colleges to-day is to acquaint the student with books rather than with text-books. The under-graduates should make use of the College years to gain a cultural and factual background for their later life and to form habits for a stimulating and wholesome avocation which may serve to divert and solace their minds in the midst of the nerve-breaking urban life of to-day. The modern methods of instruction have been profoundly altered by this new orientation. To induce the necessary library habit, various devices are employed, all of which result in the College Libraries being subjected to demands far beyond the limits of a College budget.

Two years ago, this aspect of the development of the College Libraries attracted the attention of the Trustees of the Carnegie Corporation, who ordered a careful survey of the Library needs of the Colleges. To meet the demand disclosed by that survey, a sum

of about a crore and ten lakhs of Rupees has been voted during the current year to improve the effectiveness of the Libraries in under-graduate teaching in thirty select Colleges.

Now, we have about thirty first-grade colleges forming part of the Madras University. What is the total sum that is set apart for the up-keep of their Libraries? Is it at least half a per cent. of what is provided for an equal number of Colleges in the United States? It is doubtful. But in the last Inter-Universities' Conference, an odious comparison is said to have been made between the Indian under-graduate and his Western contemporary, in the matter of study habit. With such colossal difference in the Library facilities, such a comparison is hardly fair. Will the Indian Colleges and the Indian public give their under-graduates opportunities similar to those enjoyed by their Western brethren before they are judged and pronounced to be wanting?

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M.A., B.C.L., LL.D., Bar-at-Law,

Pro-Chancellor of the University of Madras.

I MUST first thank His Excellency for the honour he has done me in asking me to deliver the Convocation Address to the graduates of this year. I am not unnaturally proud of a distinction which can necessarily be conferred only on a few persons during the course of a generation. I feel it a special honour to be allowed to address the graduates on this important day in their lives, since I myself am a graduate of this University.

In thanking His Excellency, I desire also to welcome him to our University as Chancellor on the occasion of his first attendance at its Convocation. I feel confident that the University will continue to receive the same sympathetic support from His Excellency as its Chancellor as it has always hitherto received from the Head of this Province.

I also desire to congratulate all the degree and diploma-holders who have achieved success in the various examinations and to welcome them as fellow-graduates. From my own past experience, I feel sure that you must have the happy feeling that hard work has brought its own reward. I am particularly glad to note the further increase in the number of lady graduates and graduates from the backward classes.

In speaking to you to-day, I have to bear in mind that my address should be one in which candidates must be exhorted "to conduct themselves suitably unto the position to which they have attained by the degree conferred on them." Let me first point out that, as graduates, your aim should be to conduct yourselves in a manner worthy of your character and your University. On your conduct in the wide field of public life depends the answer to the oft-propounded ques-

tion: "What is the contribution of a modern University to national life?"

In dealing with the relationship of Universities to public life, the Hartog Report states that "Universities are not isolated institutions devoted wholly to teaching, study and research. They are, in a real sense, organs of the commonwealth with a place of their own in the national economy... The proper conduct of Universities is a matter of first-rate importance to the State, because it is in them that the leaders of the country are trained... It is from his University teaching that a young man should learn to examine critically the material before him, to arrive at a balanced judgment and not to be carried away by mere catch-words. But in public affairs something more than the power of criticism and intellectual judgment is needed. It is mainly outside the class-room that a student learns the lessons of corporate life, how to understand the views of others and to work with them, how to sacrifice cheerfully his private inclinations for the common good, and how to lead others by influence rather than authority. He learns these lessons by daily contact with his fellows in Clubs and Societies, in the playing-fields and the common room, and also, not least, by the guidance of his teachers, from whom a timely word may mean so much."

Unfortunately bitter experience has shown us that all too often, the lessons of toleration, fair-mindedness, self-sacrifice and intellectual courage taught and imbibed in our Universities are not applied in after-life. There is a tragic waste of our University material owing to the inability of many of our graduates to find suitable openings in life, but there will be an even more tragic waste if the high ideals fostered at college are not directed to the ultimate benefit of the social well-being of the country. The essence of education is that it should build up strong character. The study and discipline you have gone through all these years should help you to

exercise your will-power wisely. The expenditure of time and energy during the years when you were receiving your education will be a waste if you do not benefit by it, but allow yourselves to drift along, merely keeping to the level of those you live amidst and making no effort to raise yourself, even though you realise your actions go against your convictions. Independence of thought and growth of strong individual character should be cultivated by the help of the education you have received and will further receive in life. Let your education help you to think out problems for yourselves and give you courage to act up to your own beliefs, even though you have to go against popular traditions. It is necessary that you should open your minds to the opinions of others, but hold fast to your private judgment: sympathise with your fellow-beings who differ from you, give them due deference and consideration and even receive inspiration from them but determine your own feelings and act according to them. It is no doubt easier to live without any effort to frame opinions or act according to one's own judgment but that is not what one should do, certainly not one with your education. Set up high ideals before you and endeavour in every way, no matter what the rest of the world says or thinks, to live up to them.

We often hear the complaint that our Universities are like machines turning out graduates in large numbers but with hardly any one of them having striking individuality and strong character—men who would be the real leaders of a nation—whose character and personality would inspire hope and confidence in every man, and encourage him to stand up for what he is convinced is right. This is probably because our graduates do not pay sufficient heed to the cultivation of individual and strong characters and of courage to hold fast to their convictions. I believe, like Channing, that every human being is intended to have a character of his own, to be what no other is, to do

what no other can do. But this character should help him to realise his duties and responsibilities and fulfil them most conscientiously and faithfully—in other words, should teach him to be true to his convictions, his ideals and his particular work in this world. Your lives, your careers, are affected by your character, and love of truth is the surest foundation for integrity of character. As Smiles says, "You should consider character as the most precious of your possessions." You have all had the same kind of education to prepare yourselves to face the world on your own, but the degree of success in your examinations varied with your individuality. In the same way your success in this world will vary in your varied walks of life. It does not lie in your hands to be rich or poor, but it does lie in your hands to be worthy men of character embodying all that is true, noble and righteous in this life. It rests solely with you to work with a high sense of responsibility and to carry out your duties, no matter how big or small they be, conscientiously and truthfully. Be true to yourself, your beliefs, and your ideals, and you will inspire confidence and trust in others, and people will look to you for guidance. This is what your education should do for you if you will only take full advantage of it. If your University education has not provided you with sufficient intellectual courage to apply in public life the high ideals believed in and talked of during college days, then it has really proved a failure.

Unfortunately we still find that ideals are too often divorced from practice. Some of our learned graduates of this University have vehemently opposed the passing of what is known as the Sarada Act and now advocate its repeal. If all the learning that they have gained at this *Alma Mater* is going to still keep them in the bonds of superstition, I for one would feel that the education we have had at this University has been useless and our vision has risen no higher

than that of the ordinary rustic, who still believes in the tantrams of his village deity. If really these highly-educated gentlemen believe that they will be committing a mortal sin if they marry their daughters after they are twelve, then I can only exclaim that all the education that this University has imparted to them has been in vain. I would specially remind you women graduates, that your responsibility in this respect is much greater than that of men. You are the real guardians of our national culture and I hope your education will guide you to keep what is good and to eschew what has become obsolete.

I know that you, young men and women, are as much interested in the political advance of our motherland as any of our elder politicians, and I would like to ask you to consider whether it is possible for us to have the political ideal of Swaraj and at the same time adhere to our ancient customs and traditions which make distinctions between man and man. If you have really benefited by the teaching and influence of our University, I am confident that you will realise that it is impossible. I would therefore plead with you, that you should, when you go out of the portals of the University, make it a point to see that the land you live in becomes really imbued with modern ideas and that the distinctions between man and man are rapidly abolished. Can you after all the learning and metaphysics you have received at the hands of your mother, the University, really believe that the soul which resides in an Adi Dravida is different from your own? What right have you to keep him out of your temples, if his soul and yours are the same? I do hope that, in the interests of national unity, you, young men and women, who are just about to enter the arena of life, will keep before you this ideal of the oneness of our race and will try to bring about a peaceful social revolution which will make our country a happier and better one to live in than it has hitherto been with all its divisions of castes

and creeds. It is true we are not now so fanatic and intolerant as to persecute others because their religious opinions differ from our own, but we have still amongst us causes for estrangement due to this difference and we must remove them altogether. It is only when these causes entirely disappear and we feel we are all one in spirit that we can have real unity. But let us remember, that unity cannot be real if it is based on any political considerations to the advantage of any one community. Trying to keep down any community, or working to further the interests of one community, to the detriment of another, on the grounds of differences of creed or what is known as caste, must be considered as great a crime as that of the persecutions in mediæval times. No people or community can prosper by such a crime and no success can be a compensation to any community for the wound inflicted on another by denying the usual common human rights. Graduates, your education should open your eyes and minds to this danger that still exists in our country. Your education should give you courage not to waver from the duty of doing your best to eradicate it. You should take care not to do anything that would enhance this evil, even though your particular community might benefit, as such an act would not only debase your own mind and soul, but would stain the fair name of this University of which you have the honour to be a member.

I would also appeal to all Hindu and Muslim graduates to think of themselves, and act as common citizens of this great country, even though there may be differences with regard to religious beliefs. At the same time, I hope that the education that you have had in this University will help you to look on the members of another community as your own kith and kin, whose interests and yours are the same. You have learnt to know and understand each other at school and college and surely amity between each other in

after-life is an aim which is worth striving after and achieving. If the two great communities which inhabit this land can come together and really use to advantage the spirit of toleration which the Universities have taught them as an ideal, then I am sure the work of unification of this land will become not only an easy task, but an accomplished fact.

I believe it was His Excellency Lord Irwin who at an Inter-Universities' Conference stated that one of the main objects of University education should be to train those who are destined to be the leaders of the nation and with that ideal in mind I address you to-day and it is because of that feeling that I exhort you to try and get rid of divisions which keep us apart. Many solutions have been offered for the Hindu-Moslem problem, but I, for one, believe that unity can only be obtained by bringing up the youth of all communities from the earliest age in common public schools and colleges. The understanding and friendship established in the younger generation cannot be easily transmuted into hatred and distrust in later years.

I have already reminded the women graduates of their special responsibilities in regard to social progress. I must appeal to them again to use to the full their opportunities for advancing national unity and social well-being. The influence of women in the home and to an increasing extent in public affairs is the most potent factor in the forward march of progress.

It is a sad fact that our country has suffered by the growth of customs and laws which have kept women in the background and raised a mountain of prejudice against their advancement. This has to a great extent impaired their influence both in private and public life. For a long time they had little or no education and suffered under legal inequalities and injustices which unfortunately created a so-called intellectual inferiority

which has been most unreasonably and unfairly converted by men into an argument for continued prejudice and oppression. But there are signs that our people are realising their mistake and making attempts to retrieve it. It is because of this progressive movement, launched by the great pioneers of social reform, whose memory India should always revere, that you, women graduates, are here to-day, receiving your degrees on the same footing as the men. While being thankful for having had the good fortune of a University education you must also realise your duties arising out of that education—duty towards your sisters who have not had your advantages and duty to your country. It is your clear duty to work for the full emancipation of our women and to help them to win their just and proper share in the life of the country. This task you will find much easier if by your life and conduct you show how much you have been benefited by education and thus banish away any kind of prejudice against the education of women, that might still lurk in the minds of some of our people. Prove to them that far from losing any part of the peculiar gifts nature has endowed you with, such as elegance, softness and modesty, you have raised them to a better standard by your education. Prove to them that all your womanly aptitudes and virtues are quickened and directed to the highest and best use and that thereby you are bettered in every way by receiving an honest and practical education. Show them that women want education not as a matter of pride or dignity, or merely because they want to show proficiency in this science or that, but because they feel it is of the highest importance that they should be trained in habits of thought. We want women in India to-day who will think for themselves and understand and feel what real love of country means, who will act upon that understanding and will not allow themselves to be carried away by any sudden emotions or by the social or political currents of the moment. We want also women

who will lose thought of themselves and will work with a passionate zeal to heal sorrow and misery and to destroy dishonour and untruth; who will, as maidens and sisters, wives and mothers, inspire men to be true, brave and honourable. Men will, as they have always done, take the impulse of their actions from women. From their very infancy they are under the influence and guidance of women. Nations are formed in the nurseries and therefore women, who have the responsible task of controlling and guiding children, wield a great power in shaping the ultimate destinies of any country. With the wisdom, patriotism and heroism you have surely inherited from our great ancestors, and the added advantage of a modern education, you should certainly be able to play a great part and a very important part in the regeneration of our country. This University can justly be proud of giving a lead to India by the number and quality of its lady graduates. But another kind of lead is needed and it largely rests with you, women graduates, to determine whether narrow prejudices, unhealthy customs and intolerant ideas shall remain in our midst or not.

You, men graduates, have your own share of responsibility in this great task. It is only if you understand the importance of the help that women can give you in your service to your country and the necessity of affording them every opportunity and facility to do so that you will achieve anything of real consequence. Let your education teach you to give up those old world prejudices against women and to banish from your minds the idea of their supposed inferiority and the belief that they are meant to be only play-things or ornaments. Let it teach you to believe that they are your equals and your comrades and that they should have the same privileges and advantages as yourself and that your intellectual and moral faculties can benefit by inspiration from them.

To achieve successfully all the high aspirations and ideals, I have already dealt with. I would

remind you again, that what is most needed in our young men and women to-day is courage. Do not hide behind your elders and say that as they are against progress you cannot do anything. If you, young men and women, really feel that our society is at such a stage that it needs to be reformed and even revolutionised, you must take courage and steadfastly try to accomplish reform in spite of the admitted obstacles. If there is one thing which education should place prominently before you, it is this ideal of courage. I appeal to you, graduates, not to flinch but to carry out in every-day life the ideals that you have been taught and have learnt not only to admire but to believe in. Such courageous work alone will redound to the credit of your University which has nurtured you, and the University will have every reason to take legitimate pride in the fact that her influence has had the desired result.

I am aware that equal opportunities for social service are not given to you all. Some of you may have an easy time while others will have to work hard even to live. But to both, work of some kind is necessary if their lives are to be of any use to themselves and to their fellow-beings. A life without any aims, aspirations and purpose is of no good to anybody, and education to such a man would be a mere waste. Carlyle says: "Remember now and always that life is no idle dream, but a solemn reality based upon eternity and encompassed by eternity; find out your task, stand to it; the night cometh when no man can work!" For you, my young friends, there is plenty of work to do if you wish to help in making your country a happier land. Unfortunately in India, people are prone to talk more about social service than to do actual social work. If everyone of us could feel how much is our common responsibility for the evils in our land, of which we speak so much, and realise how important and urgent it is that every individual should labour for the com-

mon good, then we would soon see a regenerated India. There is very urgent necessity for carrying on a perpetual crusade against the many evils that exist; not the big ones alone, but even the small ones. We are all very fond of talking of the glorious past of our country. It is right we should remember and be proud of it, but the credit for this glory belongs not to us, but to our great ancestors. We should not rest content with talking and boasting of it but endeavour to the utmost to be worthy of such ancestors and of such a past. We had no hand in shaping our past, but we can and should have a hand in shaping the present and the future and it is our duty to make every effort to help the present and the future to be worthy of the past. As Longfellow remarks: "Wisely improve the present..... it is thine. Go forth to meet the shadowy future without fear and with a manly heart." We must not be disheartened in this work if we meet with difficulties. We may not achieve success for a long time, for years, or even at any time in our life. We can at least be happy that we have tried our very best to do what we could to contribute to the attainment of ultimate success.

I do not want you to think, in view of what I have hitherto said, that I am unmindful of the value of your purely scholastic attainments. But I must remind you graduates that the receiving of a University degree should not be considered the end and aim of one's intellectual education. In some ways your real education begins only now. You have all this time been working to acquire just elementary knowledge to help you take your place in the world. But this knowledge will not do you much good unless you assimilate it and continue to add to it. You have had to do a large amount of work within a prescribed time and in your anxiety to fulfil this difficult task, you may have rushed through your work without pausing to think out problems for yourself. Now that you have succeeded in overcoming the

nightmare of University examinations, and have actually gained what is considered the hall-mark of your education, you can have peace of mind and perhaps leisure to devote to real self-enlightenment. Cultivation of the mind is as necessary as food to the body, says Cicero. One of the easiest means of doing this is within reach of all of you, by reading. The world is rich with one particular commodity and that is literature. Almost all the important books are now ably translated into English which makes it possible for you, some of whom may not know many languages, to enjoy intercourse with the great minds of all ages and all countries. But as Bacon says: "Read not to contradict, nor confute, nor to believe and take for granted, nor to find talk and discourse but to weigh and consider." It is then that you will benefit most by your education and people around you also will benefit by your knowledge. Unfortunately, in India, I might speak with more authority, if I say Madras, most of our young men and women give up the habit of study after they leave college or obtain their University degree. The education we receive in our schools and colleges also does not seem to give us a thirst for further knowledge nor a desire to keep up the industry of cultivating our minds. We often, therefore, have the spectacle of graduates who are believed to be learned members of this University showing themselves to be little better than an illiterate labourer in the fields in their ignorance, narrow-mindedness and general outlook on life. A graduate should not rest content with his degree, or his profession or his appointment which that degree has helped him to obtain. He should, at all costs, not allow his mental faculties to stagnate but should cultivate his intellect to the best of his ability. A neglected intellect very often causes more harm than an uncultivated one; man should make the best use of his natural gifts of quickness and cleverness by disciplining and cultivating his

intellect so as to enable him to exercise his faculties and will-power. This alone will make life a perpetual source of interest to him and bring joy and happiness not only to himself but to people around him.

High character is largely built up on self-discipline and I desire to-day particularly to refer to the part that discipline plays in education. There seems to be a prevailing idea that youthful enthusiasm and popular control must necessarily be accompanied by absence of strict discipline and order in schools and colleges. Under any system, discipline is an essential part of education and if the youth of the country are not taught, while at school and college, to submit themselves to authority and even to suffer unjust correction, public life is bound to become itself undisciplined and selfish, and petty strife and want of co-operation will continue. One regrettable feature of this indiscipline is the apparent lack of respect for age and experience. This lack of respect is contrary to all Indian, Hindu and Islamic traditions, and is dangerous to the well-being of the communities. It is within the knowledge of all of us that such a distinguished scholar of the Madras University as the Rt. Hon. Srinivasa Sastri has, at times, been denied even a hearing by impetuous Indian youths. Our University traditions should surely enable us to exercise at all times self-discipline and toleration. The virtues of toleration and discipline are best developed in the corporate life of a University and on its playing fields. I am loath to use strong language, but it is really inconceivable that after so many years of existence this University should have done so little to develop a corporate life and to organise University, as distinct from collegiate, athletics. I know there have been a few inter-University cricket and tennis matches, but, in spite of repeated suggestions, we still have no University Union, no University Athletic Association, no organised University Teams and no Boat Club.

It might be said that these things are impossible in an affiliating University, but here in the city of Madras, we have all the elements necessary for the development of University activities. There are thirteen colleges, ample open spaces on the outskirts of the city, and a river on which races are regularly held even now by others.

I am not prepared to believe that the financial difficulties are insuperable. Large sums are found for new buildings, for libraries, for research laboratories, etc. The real obstacle is public opinion. Public opinion has been tutored to think that the University exists mainly for its academic instruction, its examinations and its pass lists. As I have already stated, the chief function of a University is the formation of character and for this reason I plead for the development of corporate life and the organisation of University athletics. There are signs that public opinion is slowly changing and the University itself has decided on compulsory physical training. But much more is needed if our University is really to develop in its students capacity for leadership and strong character. In this connection I would like to make the suggestion that future donors to the University might well consider whether endowments for a University Union or Athletic Club are not quite as worthy objects of benefaction as class-rooms, readerships or scholarships. I sincerely hope that you graduates who are passing out this year will support my claim for the necessity of a change in public opinion. I would especially appeal to those of you who are going to be teachers in our schools and colleges to make it a point to organise the team spirit in your institutions, so that you will really be able to build up character and infuse the spirit of leadership into the young men and women who will pass through your hands.

Teachers and parents are, however, concerned with practical issues as well as ideals, and I am

painfully aware of the fact that the immediate problem facing most graduates is not how to conduct themselves, but how to obtain employment. It is not easy, within a brief space, to deal with this difficult and controversial subject, but I should like to offer a few suggestions. I am fully aware of the position of most of you, of the family difficulties and of other limitations. But I feel that the spirit of adventure is more and more needed in the search for careers. We have been too prone in the past to rely almost entirely on State service and professional occupations. But a stage has now been reached when it is necessary for many literally to carve out careers for themselves. In the adventure of life there is no easy road to success, and hard unremunerative work, long apprenticeship and unusual surroundings are often the necessary preludes to ultimate fortune. It is unfortunate that in this country public opinion has long regarded a University degree not merely as a valuable asset, but as a direct qualification for employment. In consequence our graduates and Masters of Arts find it difficult to accustom themselves to the new conditions which demand further and arduous forms of training before settled employment is obtained. There is, at present, worldwide trade depression, but that cannot last for all time and it is obvious that India is by no means fully developed in the spheres of commerce and industry. Her mineral resources are in many places untapped. Her merchant service is yet in embryo. Transport by rail, road, air and water is capable of great expansion, while such concerns as banking, advertising, journalism, etc., are comparatively undeveloped. Places of entertainment, theatres and hotels need organisation and improvement. Even in agriculture, much skilled direction is needed and the country-side is sadly lacking in the guidance and assistance of educated persons working in any capacity. My advice to you, graduates, is, be not afraid of the unusual, do not cling to what I believe you

would call the soft opinions, do not shrink from the prolonged apprenticeship of a business career, and above all things, do not regard industrial and commercial openings, unexplored occupations and work in villages as beneath your dignity.

There is however, another side to the picture and one to which I hope the authorities of this University will give their earnest attention. No country, however highly developed, can absorb an unlimited number of persons all educated in a particular manner, and here in India, the problem of unemployment is being complicated by the narrowness of our higher educational system and by the abnormal increase in University graduates of one particular type.

A section of the public is apt to speak of the want of sympathy, the need for liberal treatment or the slaughter of the innocents. But I venture to suggest that, from the broad point of view of the country's needs and of the individual's welfare, it is false sympathy and no kindness to promote unfit candidates, to pass scarcely qualified students and to increase the army of educated unemployed by large numbers of persons relatively ill-equipped for the battle of life.

I hope members of the Syndicate will forgive me if I refer to the action which they have taken recently with regard to the S.S.L.C. I have every sympathy with the youths who come to the portals of the University, but at the same time it must be recognised that standards have been set with a purpose and are meant to be kept and not changed at a moment's notice, merely because the success at a certain examination has not been as great as was expected. I would like to ask the Syndicate members how proper standards can be maintained if they so light-heartedly change the School Final standard which was fixed by the competent University authority after a careful deliberation. I do hope that at least in the future, you graduates who are now becoming the members of this University will see that

standards once settled are maintained. I am glad that the recent action of our Government is going to make a welcome change in the relationship of University standards to public service. Ladies and gentlemen, you will have seen the Government Order that our Madras Services Commission will hereafter conduct examinations for entrance into the public services. The mere holding of a University degree alone will not be sufficient for such entrance and the Services Commission will prepare a list of candidates who may hold or may not hold degrees. So at least we are approaching an ideal condition wherein the University will not be a mere industrial workshop for the manufacture of graduates, whose main ambition in life is to enter Government service. After this change, I feel sure that the University will become more nearly what a University ought to be, a centre of culture and learning.

And now, Ladies and Gentlemen, in bringing my address to a close, I desire most ardently to give some helpful message to those of you who to-day stand on the threshold of life. I cannot unfortunately envisage an easy and prosperous future. Our country is passing through a critical period in her history. In the political field a bitter struggle is in progress and in trade and industry there is widespread depression. Great-hearted men and women are at all times needed, but perhaps never before was there such need for the application of courage, character, judgment, and toleration. In the public and political life of all countries nothing is harder than the struggle of the honest to keep down the rising tide of self-interest, hypocrisy, corruption and disunion.

Looking ahead through the years to come, I view you and the succeeding graduates of this University as the one moral force which has the greatest chance of raising the standard of public life. If you are to assist in that great work, you must have courage to disown false leaders and

unclean methods. High character alone will save you from the currents of self-interest and hypocrisy. You must use fair-minded, unbiased judgment in dealing with men and affairs, and above all things, you must exercise the spirit of toleration and understanding if you are to play your part in the great movement towards unity and freedom. Mere lip-service to the ideals of unity and freedom will lead you nowhere. Self-satisfied talk of the ancient capacity and the present virtues of our peoples will not avail you. In the interest of national honour, as in the interest of the cause you have at heart, it is your clear and immediate duty courageously to oppose, in speech and action, religious bigotry, caste tyranny, and racial intolerance. To deny that these exist is to surrender to the enemy. To recognise their existence and to condemn them by word and deed is the sure way to victory.

Public affairs will naturally concern you most, but in your private lives you can do much to spread enlightenment. In the family circle or amidst friends, one man or woman, by steadfast adherence to high principles, can, even unconsciously, influence an ever-increasing number of potential civic workers.

I sincerely wish that you may not find the way of life too hard, or the path of honour too difficult. Each of you, in your own sphere of life—whatever that may be—will I earnestly hope find happiness and peace.

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SCIENCE IN EDUCATION, ITS AIMS AND METHODS, BY H. H. CAWTHORNE. (OXFORD UNIVERSITY PRESS, LONDON). Pp. vi + 110. Price: 5s.

This book takes for its text the statements contained in the Government Committee's Report on Natural Science in Education, published in 1918. The First Part considers the aims of science teaching, of satisfying curiosity, supplying information and proving of practical utility, stimulating observation and inspiring thought and lastly of its being of disciplinary value to the mind. In all these discussions, the author provides the relevant points, without dogmatising or pressing his own personal prejudices. In the Second Part the methods of teaching science are fully considered under dogma and discovery, the historical method, the biographical treatment, individual work, and the practical approach. The book will prove very useful to all interested in the subject, especially to serve as a corrective to much of the loose thinking and speaking about it which we often experience about us. The case for science should not be overstated or mis-stated. Its usefulness and value are obvious. But it cannot do everything. In the daily practical life, of social contact with other men and women, in the art of administration and political leadership, it is not science but a humanistic training that is needed. The statement of the different methods of teaching science leaves no scope for barren controversy and is calculated to be most helpful to our teachers of science.

THE THRESHOLD OF ENGLISH PROSE, SELECTED AND EDITED BY H. A. TREBLE. (CAMBRIDGE UNIVERSITY PRESS). Pp. ix + 240. Price 2s. 9d.

This is a short manual of English prose literature, containing also representative specimens of the different species of prose. There is a valuable introductory note to each of the forms of prose, the essay, the letter, biography, travel, nature-description, history, and public speeches. There

is a well-written note on the novel towards the end of the book, as well as "exercises." Present-day specimens of prose are represented by Priestly on Madame Tessaud's, and Baldwin on the Eternal Boy. The book shows considerable good sense in the compiler, both in selecting the passages and in writing the introductory notes. The book can be used with advantage for the senior classes and for the Intermediate course.

SPOKEN ENGLISH, BY H. MARTIN. (K. & J. COOPER):

PRE-PRIMER, pp. 32... Price 2s. 2.
PRIMER 1, pp. 46... „ 2s. 3 pice 6.
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PRIMER 3, pp. 46... „ 2s. 3 pice 6.

These little books are an experiment in educational publishing, intended to provide conversation in English on various topics such as should occur to children. The author points out the need for the series, as spoken English is rather different from the written form. The topics in the different books are graduated and considerable imagination is shown in their treatment.

THE FRENCH REVOLUTION,—A HISTORY BY THOMAS CARLYLE—ABRIDGED AND EDITED BY A. H. R. BALL. (CAMBRIDGE UNIVERSITY PRESS). Pp. xxvi + 244. Price 3s. 6d.

This abridgement to introduce Carlyle's classic to the youthful reader is planned and got-up attractively. The panorama of dramatic scenes like the Siege of the Bastille, the March of the Menade, and the Flight of the King, may all be witnessed here without wading through the less interesting passages of Carlyle. There is a critical introduction at the beginning and also useful appendices at the end, providing the chronology of the events and explaining the proper names. There are also two maps which must render easy the understanding of Carlyle's description.

A FRENCH COURSE FOR SCHOOLS, PART II, BY HERBERT F. COLLINS—ILLUSTRATED BY H. M. BROOK. (MACMILLAN & CO., LTD.). Pp. viii + 179. Price 2s.

This book follows the course provided in the First Part, and consists of passages, grammar notes and exercises, besides a vocabulary at the end.

ACTIVE ENGLISH READERS, READERS IV AND V, BY H. MARTIN, M.A. (K. & J. COOPER). Pp. 224 & 230. Price Rs. 1-4-0 each.

These Readers which contain passages of prose and of poetry are indebted to a variety of sources of the world's best literature, like the Arabian Nights, Don Quixote and so on, and are also descriptive of the latest advances in human life like the League of Nations and the Boy Scout Movement. The illustrations, though of ordinary wood-cut, have a charm of their own. The number of lessons in the books is large enough to allow of a new choice to be made of them every year.

A HISTORY OF INDIA FOR HIGH SCHOOLS, BY E. MARSDEN AND SIR HENRY SHARP, WITH NUMEROUS ILLUSTRATIONS AND MAPS. (MACMILLAN & CO., LTD., 1930). Pp. x & 284. Price Rs. 2-8-0.

The book follows, as in the case of the companion *History of England*, reviewed in our issue of May last, the syllabus laid down in Bombay for the School-Leaving Examination. But there is not, and from the nature of the subject, cannot be, any wide difference between the syllabus of Bombay and that adopted in any other Indian province for the same standard, except in the stress that may be laid on local history. Proper attention has been paid to the influence of the geographical factors and their operation and to the different classes of sources of information for the early period. The broad divisions noted in the so-called Hindu Period may perhaps be deemed to be much out-of-date; and the treatment of the racial elements of the Indian population may be subject-

ed to a like criticism, though great caution has been adopted by the experienced authors. Proper note has been taken of the social and economic conditions of the different epochs. Perhaps a larger space in the canvas has been devoted to the less than two-centuries old British dominion, than can be justified from any point of view. South India has been relegated, except for the detailed treatment of the Carnatic Wars and the growth of Madras, to very small corners in the other epochs and the Deccan itself has not received much better treatment. Otherwise due proportions have been efficiently kept up. The high reputation of the authors and their long experience of Indian conditions have greatly enhanced the value of the book.

THE GROUNDWORK OF ENGLISH HISTORY, BY M. E. CARTER AND H. FLASKITT—3RD EDITION. (UNIVERSITY TUTORIAL PRESS, LTD., CAMBRIDGE, 1930). Pp. 226. Price 3s. 6d.

This book weaves into a plain and continuous narrative the story of the English nation and is intended by the Publishers to serve as a sort of introduction to their *Matriculation History of England* by Shearman and Plaskitt. The treatment begins as usual from the old stone-age and the pre-historic peoples of the land; it evaluates the Roman bequeathal to Britain, discusses clearly the causes of Anglo-Saxon downfall and devotes some space, however small, to every topic of note. The arrangement of matter with appropriate para-headings and stressed names of persons and events is a feature which is peculiar to the publications of the Tutorial Press and is particularly valuable in an elementary book of this kind. Each chapter has got a chronological head-note and table of contemporary rulers and notes on the kings whose reigns are included in it. The treatment is brought down almost to the present day, and ends with a notice of the prevailing three-party system; the Empire has received some attention. The book is eminently suited for study by the senior High School students of our Province; and it may be remarked that it keeps under proper balance and proportion a treatment that might otherwise tend to be marked by an unduly heavy burden of facts.

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L. Medicine.

Blackham : The Indian Manual of First Aid.

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15th Aug. 1930. }

Librarian

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 Friedman: The Caudal Molt of certain Coraciiform, Coliiform, and Piciform birds.

R. JANARDHANAM,
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 10 8-30.

The Educational Review.

We must congratulate the members of the teaching profession in South India on having been able to set up an educational candidate for election to the local Legislative Council for the Constituency of the University of Madras. Mr. S. K. Devasikhamani is a veteran educationist who has deserved well of the brother members of his profession, and we hope they will not hesitate to record their votes in his favour. The educationist, in the present circumstances of the country, has not much chance of election in a general constituency and if the Legislative Council is to have the advantage of the presence of an active member of the teaching profession, this would appear to be the only channel through which such an arrangement is possible. We hope this point will receive some consideration at the hands of even members of other professions and they will give the teacher the chance of playing his part in public life. It is not very much to the advantage of the country that members of one profession should practically monopolise all the seats in Legislative bodies and different view-points should not be heard in public deliberations. It has been an unfortunate tradition that the University seat in the Legislative Council should never have been held by any Indian educationist, and we should be glad to see Mr. Devasikhamani elected for this, if for no other reason.

The following notification has been issued regarding the arrangements made in Europe for the reception of Indian students by the National Union of Indian Students in England. It may be presumed that the average Indian student starts after due enquiries and also with a certain equipment of guidance from those who have already been to Europe, but it must always be pleasant to be greeted by people of one's own nationality when arriving in a foreign country:—

The National Union of Indian Students, in collaboration with the International Students' Service, the National Union of French Students, and the World's Students' Christian Federation, have now completed part of the arrangements for the reception of new arrivals from India. The present arrangements cover the main seaport of Marseilles and the important centres of London, Paris, New York, and Berlin. Within a short time it is expected that similar arrangements will be completed at Venice and Genoa. At Marseilles the National Union of Indian Students has deputed one of its Secretaries, Mr. P. D. Ranganadhan, for a period of three months ending October, which is the most important part of the year from the point of view of Indian student arrivals. The new arrivals will be met at the boat by representatives of the National Union of French Students, acting on our behalf, who will take charge of them and arrange for their temporary accommodation at Cannebiere, Marseilles, during their stay in port. They will also arrange for letters of introduction in suitable cases, and for travel through France. The Club

House is a commodious place, well furnished and equipped, providing food and accommodation at not much more than normal cost. Mr. Ranganadhan will advise the new arrivals about the arrangements in the centres to which they are bound. In the case of those going direct to London, Berlin, Paris or New York, it is requested that the Secretary of N. U. I. S. in London should be informed. In every case it is important to give as long notice as possible, as well as relevant particulars. The Secretaries will be glad to furnish any information and be of any further help to the best of their ability. All communications to be addressed to Mr. P. D. Ranganadhan, National Union of Indian Students, 115, La Cannebiere, Marseilles, France.

The Hon. Dr. P. Subbarayan gave some useful advice to the *alumni* of the University of Madras in his recent Convocation Address. He pleaded for courage to apply in public life the high ideals of student days—an exhortation particularly opportune at the present moment, when there is a tendency to fall in blindly with the crowd. Chesterton has said somewhere that it requires more courage in these days to be a conservative than to be a reformer, and we would like to see more of the quality in this country. We are heartily in sympathy with his preaching that young men should work for a peaceful social revolution which would make their country a happier and better one to live in than it hitherto had been with all its divisions of castes and creeds. The aggressiveness of some sections of

politicians in making life unpleasant in the country, and we are glad, he laid stress on the need for tolerance and broad-mindedness. In the present disturbed political conditions of the country, there is an unfortunate tendency on the part of the young not to pay any heed to the advice of the older generation, but we hope that Dr. Subbarayan's address will not have been altogether fruitless.

It is surprising that the Government should not have taken more active steps to suppress the aggressive picketing of educational institutions which has become an intolerable nuisance in some parts of North India. A good deal of zeal and persistence has been exhibited in protecting liquor shops and shops for selling foreign cloth from the attention of pickets, but Government is calmly looking on when work is being rendered impossible in many an educational institution by mobs rushing into them and producing disturbances of various kinds. Educational institutions are certainly more worthy of consideration at the hands of Government than liquor shops, and we trust that energetic steps will be taken for putting down this kind of violence which amounts to serious interference with the liberty of the individual to pursue his avocations in peace. A duty also devolves on parents and guardians and the leaders of public opinion in the country to assert themselves in the matter, lest this kind

of submissiveness should lead to greater forms of interference with individual liberty. We are perhaps at the threshold of important political changes in the country, but if this is going to be the kind of Swaraj we are to get, it is time we seriously thought about the matter!

Indian Universities are still absorbed so much, in the routine work of teaching that the needs of research have hardly met with any recognition, except in a few Universities. It is a mistake to imagine that a University is only for the imparting of education to the young. It exists quite as much for the advancement of knowledge and the intellectual progress of the Professors themselves. Conditions of work are generally so inefficient and even oppressive in India, that the average teacher is hardly in a position to devote himself to any research-work. Conditions are of course much better in Britain, but the British University Grants Committee, in its latest report, has some interesting observations to make on the subject:—

“.....it appears that far too many teachers are still so deeply engaged in ordinary teaching as to have little real opportunity of doing serious research work. In this connection it has to be remembered that the items of what may seem a light programme of lectures may be, and often are, so distributed as to deprive the unoccupied periods of most of their value for research purposes. A piece of research is not like a piece of knitting which can be taken up at odd moments, and a free hour or

so between lectures is seldom of much use. Further, the hours actually spent in lecturing, account only for a small portion of the teacher's ordinary working day; the preparation of material for the lectures, the annotation of essays and papers, the conduct of seminars for groups of advanced students and tutorial work with individual students, all these make up a formidable addition to the mere act of lecturing. For a considerable number of teachers, however, the mere delivery of lectures is still in itself a heavy task,

The problem however bristles with difficulties of various kinds. In Universities which have attempted the encouragement of research, a new species of Professor has come into existence, one who wishes to avoid giving his best to the young entrusted to his charge, but is anxious to conserve his energies almost entirely to the advancement of his own personal research-work. This specimen requires handling quite as much as the member of the teaching professor whose activities do not extend an inch beyond the routine of the class-room!

There has been considerable uncertainty in recent years regarding the future of Missionary education in India, in spite of the fact that Christian Missions have played an honourable part in the history of Indian education in various parts of the country, and the number of those who owe the benefits of intellectual progress to the zeal and self-sacrifice of Christian Missionaries is very

**Mission Colleges
in India.**

large indeed. Economic conditions following the war have hit Missionary enterprise very adversely; the recent growth of nationalistic efforts in India has produced a reaction against foreign Missions and religions, and the Missionaries themselves have been feeling that they have been reduced to the position of mere secular teachers and they have not done much for the advancement of Christianity in India. It is also true there are demands made for workers in the villages of India where it is increasingly felt the Missionary can make himself useful in a variety of ways. The Christian Missions have therefore resolved upon appointing a Commission to survey the higher education work of Christian Missions in India in the ensuing cold weather. Dr. A. D. Lindsay, Master of Balliol College, Oxford, will be the Chairman, and the British Missionary Societies will be represented on the Commission by Dr. MacNicol of Poona and the Rev. Canon Davies, formerly Principal of St. John's College, Agra, and the first Vice-Chancellor of the University of Agra. Dr. S. K. Datta of the Y. M. C. A. and Mr. S. W. Mukherjee, Principal, St. Stephen's College, Delhi, will be the Indians on the Commission. We hope the Commission will arrive at some satisfactory solution of the problem and not resolve upon discontinuing all educational work of the higher kind in India. Irrespective of the number of conversions made, there is no doubt that the exhibition of the true Christian spirit of

service is an asset in itself to the cause of Christianity and the spiritual value of such humanitarian work to the Missionaries themselves cannot also be exaggerated. It is unfortunate that the proposed enquiry should be due, partly to a wrong feeling in certain Mission circles that higher education is not doing any good to India and the Mission Colleges are only adding to the evil by turning out half-educated graduates who cannot find any employment in the country and who only swell the volume of the general discontent. The many friends of Bishop Whitehead in Southern India will be sorry to hear that he holds many reactionary opinions on the subject and he has been advocating them in England for the edification of those who have not had any Indian experience. According to him, much of higher education in India is a waste of valuable time and energy. He regards the multiplication of University and Sunday School students as "a positive evil and danger to the State under existing conditions"! He is also convinced that Mission Colleges are not able to-day to impart anything of the Christian life to non-Christian students. Bishop Whitehead is strongly of opinion that it is not the business of Christian Mission Societies in India to train people for employment in Government and other services. The Christian Church may as well train workers for village service, where there is wide scope for Christian work according to him even to-day.

A sense of due proportion is not a gift vouchsafed by God to everybody, not even among men of education and pretensions to culture, though it is one of the most valuable qualities in life. Rabindranath Tagore has unfortunately suffered at the hands of his admirers (particularly in his own province), some of whom have been singularly lacking in this virtue and only succeeded in producing a reaction against him by indulging in very extravagant praise. This writer has known a Bengali aspirant to literary fame as a critic holding forth on the theme that Rabindranath Tagore was a greater poet than Milton and Shakespeare, and another exponent of philosophy from the same province, wondering if there was any philosopher greater than Rabindranath living in the world of to-day. Rabindranath may as well cry that he should be saved from such friends. The latest addition to this species is a writer who wishes to expound the political philosophy of Rabindranath in the course of a volume which contains extracts from his writings which are supposed to throw light on his ideas helpful to politics. It is an exaggeration to refer to his stray articles on political subjects as embodying any philosophy and we can assure the writer that when Swaraj is fought for and won in this country and an account is written of the great struggle, there will be precious little reference to Rabindranath. Let us stick to the bare truth regarding the genius and accomplishment of writers,

especially our own countrymen, lest even the due credit should be denied, as is already apparent in the case of Rabindranath, even in India as well as abroad.

The report of the Inter-University Board for 1929-30 which has just been issued is a valuable document which will repay study and demonstrate the usefulness of such a co-ordinating agency among the Universities of India. Its most notable accomplishment during the year under review was of course the holding of an Indian Universities' Conference at Delhi opened by His Excellency the Viceroy. Its deliberations helped the solution of the vexed question of a General Medical Council for India, and educationists of eminence from every University were brought together once more, after the first Universities' Conference in 1924, to consider questions of great importance. The Board has formed the channel of communication, not merely among the Universities of India, but also between the Universities of India and academic bodies of various kinds in foreign countries. One of the most valuable activities of the Inter-University Board is the collection of information on educational questions from the Universities of India. Such information was collected during the year on the mutual recognition of degrees and diplomas in Indian Universities; the popularity of the various branches of studies in the Honours and B. A. courses; the migration of students; the limiting of the

**The Political
Philosophy of
Rabindranath
Tagore.**

**The Inter-Uni-
versity Board,
India, 1929-30.**

number of students in classes and so on. The next annual meeting of the Board is to be held in Mysore early in 1931, when South India will have a chance, once more, of coming into contact with representatives of all Indian Universities assembled for the consideration of important educational problems. Principal Seshadri, the Secretary of the Board since April 1927, has been the recipient of many congratulations on this excellent record of work.

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PREFACE.

This little book has been written to help our boys to appreciate the poems they read in class, and still more to inspire them with a love for real poetry. The teaching of English poetry is much neglected in our schools, and such teaching as is given is too often on the wrong lines. It usually consists in explaining the words and phrases of a poem and clearing up allusions. No doubt a certain amount of this is necessary; but even when so much is done, only one step has been taken towards the appreciation of the poem *as poetry*.

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