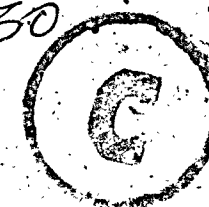


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Vol XXXVI

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THE EDUCATIONAL REVIEW

A Monthly Record for India.

VOL XXXVI.]

SEPTEMBER 1930.

No. 9.

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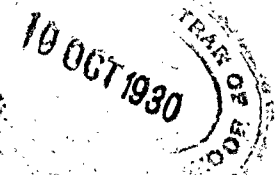
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UNIVERSITY OF BOMBAY:
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By

The Hon'ble Mr. Justice

MIRZA ALI AKBAR KHAN, B.A., Bar-at-Law,

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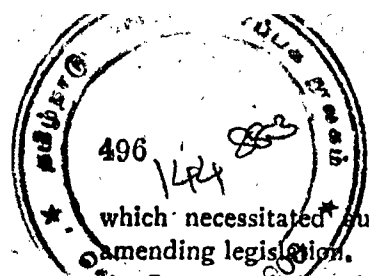
THIS year the University has sustained a great loss by the death of the late Vice-Chancellor, Mr. Mirza Ali Mohammed Khan, who passed away on February 20th. The late Vice-Chancellor was a keen scholar who after a distinguished academic career and success in the legal profession, was appointed a Fellow of the University in 1907. He served the University in various capacities until March 1929 when he was appointed Vice-Chancellor. During the short time he was spared, to us after becoming Vice-Chancellor he had the very difficult task of starting the University under the new Act, XXXVI—65

In spite of failing health he devoted himself to this work almost up to his last breath. We must all regret that he did not live to complete his term of office as Vice-Chancellor.

We have also to mourn the loss by death of the late Mr. N. V. Gokhale who was a prominent member of the Senate and took a keen interest in higher education.

During the past year Khan Bahadur Fardunji M. Dastur retired from the post of Registrar after 28 years of faithful service, in recognition of which the Senate voted him a bonus of Rs. 15,000. Mr. D. J. Wadia, the Assistant Registrar, has been appointed to succeed Mr. Dastur.

At the time of the last Convocation the University was not fully formed and was passing through a period of transition contemplated by the new Act. The elections to the Senate revealed certain defects in the Act



which necessitated authoritative rulings and amending legislation. With the formation of the Senate and the other "Authorities" of the University we have now passed into a new phase in the development of this University, and it is desirable to form an idea of the work which lies before us.

Western education in this country may be described as an exotic plant of recent growth. It has however caught firm root in the soil, and has been the means to a large extent of revolutionizing the social, political, moral and religious life of this country. It may justly be claimed for the Indian Universities that they have brought into existence a new intelligentsia who are helping to mould the future destiny of this great land.

The British came to India originally not as conquerors but as peaceful traders. The disturbed condition in which they found the country enabled them to carve out an Empire. Their reputation for fair play, and the security and prosperity found under their administration made their rule popular, and large tracts of the country came under their dominion. By the time Warren Hastings was appointed first Governor-General, it could be said that the British were wielding supreme political power over a great part of India. Warren Hastings supported the indigenous institutions of learning, such as Maktabas and Madrasahs, Pathshalas and Tols. In 1781 he founded the Calcutta Madrasah, mainly with the object of producing Muslim officers for the Courts of Justice.

Until 1835, when Macaulay wrote his famous minute in favour of anglicising education in India, the policy of Government had been to encourage the teaching of Arabic and Sanskrit on the old lines, with the vernaculars as the medium of instruction. After 1835,

although the Schools for Oriental Learning continued to be maintained, the system of imparting education on western lines with English as the medium of instruction was adopted by Government in the Schools and Colleges thenceforth established.

In 1837 Persian which had been the court language in the lower Courts was ousted from that position, and the vernaculars were substituted for it. This indirectly helped the spread of English education. The students who had resorted to the Maktabas and Madrasahs for acquiring proficiency in Persian with the object of qualifying for Government service now went to English Schools with the same object.

Before Government adopted the policy of encouraging English education, the Christian missionaries from Europe had already introduced western learning into this country.

By 1854 English education had made such progress that Government considered it desirable to establish Universities in Calcutta, Madras and Bombay. The Despatch of the Court of Directors of 1854, declared that the purpose of Government in encouraging education in India, was "to produce a higher degree of intellectual fitness, to raise moral character, to create a supply of public servants and to develop the resources and commerce of the country." This was to be achieved by "the diffusion of the improved arts, science, philosophy and literature of Europe with Oriental Learning and Institutions as auxiliaries." The Universities to be established were to be purely examining and affiliating bodies on the model of London University as it then was. The subjects to be comprised in the Examinations were law, civil engineering and matters of general culture including the

classical oriental languages and the vernaculars, but excluding subjects connected with religious belief. In pursuance of the policy thus enunciated, this University was first incorporated along with its sister Universities of Calcutta and Madras, by Act XXII of 1857. Under this Act the affiliation of Colleges did not imply a strict supervision over their work. It meant a licence granted to an Institution to prepare students and send them up as candidates at the University Examinations. The teachers in the Colleges had not as such any representation in the government of the University, which was vested in a Senate whose members were nominated by Government and held office for life. No limit was placed on such nominations. The degrees which the Universities were empowered to confer on the results of their Examinations were to serve as hall-marks of the recipients' capacity. Those who obtained degrees found employment in Government and private offices, and graduates in law, medicine and civil engineering had the right to practise those lucrative professions. Some graduates took to journalism; others found employment as teachers in Schools and Colleges. The practical utility of University degrees was an incentive to qualify for them.

The two Arts Colleges conducted by Government—Elphinstone College in Bombay and Deccan College in Poona—maintained the highest standard of teaching and could be regarded as model Institutions of their kind in the Presidency. The two missionary Colleges in Bombay—Wilson and St. Xavier's—were in no way less efficient. The Fergusson College in Poona set an example of self-sacrificing indigenous effort to bring the benefits of western education within the reach of poorer students. The affiliated

Colleges in this Presidency discharged their duties so well that when, owing to abuses in other provinces, the Government of India decided in 1902 to revise the constitution of the Indian Universities, it was generally conceded that had the Bombay University stood alone under the Act of 1857, there would have been no need for a change. But in other provinces Colleges had been started on commercial lines which made them merely cramming Institutions for turning out University graduates at a cheap cost in competition with the older Colleges. Act VIII of 1904 was designed to prevent as far as possible the evil of cramming and to bring the University more effectively under the direct influence of Government. It limited the membership of the Senate to 100, out of whom 80 were to be nominated by Government, 10 elected by Graduates, and the remaining 10 by the Faculties of the University. The appointment of each Fellow was for five years only and two-fifths of the Fellows were to be chosen from among the teachers. This Act made it possible for the University to undertake postgraduate teaching and research and to supervise its affiliated Colleges and registered Schools.

The University, however, continued to be an examining body and its jurisdiction extended beyond the Bombay Presidency. The progress made under the Act of 1857 was continued under the Act of 1904. In 1878 Sir Richard Temple as Chancellor had instituted the B.Sc. Degree which added a new Faculty of Science to the existing three Faculties of Arts, Law and Medicine. Many new Colleges were established in all the four Faculties to meet the growing demand for them.

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From small beginnings in 1862 when our University first conferred its degrees on 8 candidates, the number of candidates on whom degrees were conferred rose in 1870 to 33, in 1880 to 98 and in 1890 to 182. In the year 1924-25, the University had on its rolls 25 affiliated Colleges and 247 registered High Schools; there were over 8,000 candidates at the Matriculation Examination and over 1,900 candidates at the various final degree Examinations. An idea of the rapid progress we are making may be formed when we consider that since 1924-25 the number of affiliated Colleges has risen to 30 and of registered High Schools to 333, while there were over 14,000 candidates at this year's Matriculation Examination and over 4,700 at the final degree Examinations.

Under the Montagu-Chelmsford Reform Scheme of 1920 it became the policy of Government to confer Dominion Status on British India by instalments, and a beginning was made by decentralising education which had until then been under the direct control of the Government of India, by making it a Transferred Provincial Subject. Owing to this important change it became necessary to restrict the jurisdiction of the University to the Presidency and for that purpose to pass a Local Act, which, with the sanction of the Government of India, would supersede the previous Acts and regulate the powers of the University.

The Government of Bombay before undertaking the necessary legislation appointed in 1924 a University Reforms Committee to report what changes were desirable. The present University Act, Bombay Act IV of 1928, is mainly based on the recommendations of that Committee. In spite of all the care that was taken to make the new

Act as comprehensive as possible it has not given complete satisfaction. Some of the difficulties with which we have to contend are due to the complex nature of the problems before the University, and the unsettling times through which we are passing in our political and social history. Judged by the highest standards our University has not so far fulfilled all those national ideals for which a University should stand.

An important change made by the new Act is that the University is freed from undue Government control, and is given the power of framing Statutes, Ordinances and Regulations for its internal administration. The new constitution is designed to enable the University to advance on national and democratic lines. The two chief difficulties in our way, however, are our limited financial resources and the large area over which we operate.

The University inspects periodically its affiliated Colleges and most of its registered Schools, maintains a School of Economics and Sociology, arranges lectures of general interest and conducts examinations on a large scale throughout the year. The number of affiliated Colleges and registered Schools is constantly on the increase, and they are spread over the whole Presidency including Sind and over the neighbouring Indian and Foreign States. As long as the University has to subsist on examination fees and an annual grant from Government of Rs. 1,17,000 only, it cannot be expected to discharge satisfactorily all the functions which it is called upon to perform.

Under the new Act, the Senate consists of about 150 members. It is representative of all important interests in the Presidency. The University defrays the travelling and halting

expenses of the Fellows who come to Bombay on University business. Thus each meeting of the Senate is calculated to cost the University over Rs. 5,000.

The Academic Council meets frequently and is in touch with the Boards of Studies, the Faculties, the Board of Postgraduate Studies and the Syndicate. The Syndicate as the Executive Body of the University supervises all its activities. The Board of Postgraduate Studies is in charge of an important function of the University, *viz.*, postgraduate studies and research.

Under the new Act the University has to promote the health and physical culture of the students, start a new branch of knowledge such as Technology and conduct postgraduate teaching and research in all branches of learning.

Under the Act of 1904, the University had made a beginning with some of these activities. The establishment in Bombay in 1926 of the Royal Institute of Science had enabled postgraduate work and research to be undertaken there. Prior to 1926 postgraduate work in science was being done mostly at the Tata Science Research Institute at Bangalore. The existence in Bombay of well-equipped Hospitals and Clinics, and the efficient manner in which the Medical Colleges were being maintained had helped post-graduate teaching and research in Medicine, Surgery and Midwifery. The University School of Economics and Sociology was established for postgraduate teaching and research in those subjects. The University Library was completely overhauled. The School of Economics and Sociology had collected its own special Library, and so had the Royal Institute of Science. In 1917 a University Training Corps

had been started and students were taking advantage of it in large numbers. In 1927 the University had introduced Physical training for College students in Poona, and intercollegiate sports for those in Bombay. These activities are being maintained under the present Act, and a scheme is shortly to be introduced by which the University is to provide at its own cost for the periodical medical inspection and for the physical training of College students all over the Presidency.

Much as we have progressed in higher education during the last 60 years, we have yet to consider whether our progress has been altogether on right lines and whether we should not achieve better results by some changes in our outlook and methods. A criticism to which our educational system is open is that it has been transplanted here from England and does not pay sufficient attention to considerations of heredity and environment. To all intents and purposes we are an English University, established on foreign soil, working among people of alien race and language. English is our medium of instruction, and our students prosecute their studies in the same way as if they had joined a similar Institution in England. There was much justification for this system when it was first introduced. Western learning was then imparted by teachers who were themselves English, and they could not be expected to teach through the medium of the vernaculars or to procure vernacular translations of standard English works. The indigenous system represented by Madrasahs and Tols was already considered out of date by the enlightened Indians themselves. Raja Ram Mohan Roy's protest at Government establishing a College of Sanskrit in Calcutta

In 1823, instead of spending the money on 'English' education, is an example of the attitude of educated Indians at that time. We now realise that the genius of a nation cannot find full expression except through its own mother-tongue, and that modern nations, who have advanced have done so through the instrumentality of their own languages. A student who does all his reading and thinking in his own mother-tongue can grasp the teaching of a modern University more rapidly than can one who has first to master the intricacies of the foreign language in which all that teaching is imparted. While English continues as the medium of instruction our students must suffer from a heavy handicap and a wide gulf must separate the University from the bulk of the population whom it has to uplift. But as long as the University functions for the whole Presidency with its diverse languages it is difficult to see how it can adopt as the medium of instruction any particular vernacular which could be regarded as common to the whole Presidency. Urdu, which is very largely spoken all over India is not indigenous to this Presidency but has spread here from Northern India. It has given many words and phrases to our two principal vernaculars, Gujarati and Marathi. There has been of late a wonderful renaissance of learning in Urdu, Gujarati and Marathi. The Osmania University in Hyderabad, Deccan, is doing pioneer work in the cause of national education in India by adopting Urdu as the medium of instruction and by translating standard European works into that language. With the vision of a United Federal India with Dominion Status which is now so near realisation, we may have to consider at some future date whether English should not be

replaced by Urdu as the medium of instruction in this University. For a cosmopolitan and commercial city like Bombay, Urdu would seem to be the most suitable vernacular to adopt. It might be advisable to establish a University for Maharashtra with Poona for its centre and Marathi as the medium of instruction, and a University for Gujarat with Ahmedabad for its centre and Gujarati as the medium of instruction. With the separation of Sind now under contemplation, this University is likely to be relieved of its responsibility towards the Schools and Colleges there. Should new Universities be established for particular areas, this University might be enabled to concentrate on Bombay city and its immediate neighbourhood. It is obvious that for the fulfilment of its high objects the University should directly operate in some such limited area only.

A drawback in our present system is that in spite of all efforts we have not succeeded in doing away with the evil of cramming. The number and severity of the Examinations are substantially the same as before even where, as in the case of the First Year Arts course, the work of Examination has been delegated to the Colleges themselves. The uncertainty and anxiety attaching to these Examinations, and the cramming to which they give rise, must have an injurious effect on the minds of students.

A further drawback of the present system is that the University is in no sense a teaching body with regard to its undergraduates, and only imperfectly so with regard to postgraduate study and research. Each registered High School is a separate entity in itself, and so is each affiliated College. There can be no University or inter-collegiate lectures for

the undergraduates while the Colleges are spread over the whole Presidency. An essential condition for a teaching University is that its Colleges should all be grouped together at the same place as the University. The duty of a University is primarily towards its undergraduates who stand in need of its teaching and guidance. It would not be correct to call a University a teaching University on the strength of its undertaking only postgraduate teaching and research. The framers of the Act have purported to convert the University into a teaching University with regard to all postgraduate work by a somewhat ingenious method. All candidates for postgraduate degrees are required to work under University Professors or 'teachers' for two years. The University can nominate a teacher from any affiliated College as a University 'teacher' for this purpose. So far the University has undertaken direct postgraduate teaching in Economics and Sociology only, and even here it permits rivals. It is the ambition of every affiliated Arts College to be able to teach its students up to the highest Arts degree, *viz.*, the M.A. The Professor who teaches Economics in the B.A. class is generally considered fit to teach the M.A. students in that subject, and the University may appoint him a 'University teacher.' Under such circumstances, many students would naturally prefer to remain in their own Colleges for postgraduate studies in Economics. In the other subjects postgraduate teaching on the part of the University consists merely in recognizing certain teachers from the various affiliated Colleges for conducting postgraduate teaching in their respective Colleges. These teachers are said to be 'appointed' by the University as 'University teachers' for conducting postgraduate

teaching on its behalf, although the University pays them neither salary nor remuneration and has no manner of direct control over them. An anomaly which has arisen is, that such famous Institutions as the Tata Science Research Institute at Bangalore and the Bhandarkar Sanskrit Research Institute at Poona, which were formerly regarded as training grounds for our graduates specialising in Science and Sanskrit respectively, are no longer competent for post-graduate teaching as they are not 'affiliated' Colleges and the members of their staffs cannot therefore be recognized as 'University teachers.'

Another defect in our present system is that it takes little count of our past history and institutions, and leaves us without those necessary safeguards which are to be found in the restraining influences of religion. Owing to the diverse religions found in this country it would not be proper for the University to impose a religious test, but it may be considered whether in supervising the Colleges, the University should not insist on proof that they are taking proper care of the moral and spiritual life of their pupils, and are helping them to acquire those habits which make for stamina and character.

Imperfect as in many respects our University is, it has done and is doing much valuable work. We cannot feel too grateful to it for having introduced us to western light and learning. The University was started in 1857 with the best of good-will. Government has consistently supported the University and has by its means brought the latest European knowledge within the reach of Indian students. Besides itself maintaining certain Schools and Colleges, Government has subsidised private Schools and Colleges, and has directly helped the University with an annual grant.

You, my young friends, who have taken your degrees to day, I congratulate you on your success. This must remain a proud day in your life. But you must remember that education does not end with a degree. It is a continuous process and lasts throughout life. Henceforth you are to be your own teachers with whatever help you can get from the world around you. As you will do your work well or ill, the value of the degree you have this day taken will be enhanced or diminished for you. For the sake of this University, as well as for your own sakes, I trust you will maintain the honour and integrity of the degrees conferred on you and ever in your life and conversation prove yourselves worthy sons and daughters of your *Alma Mater*.

The Principles and Methods

OF

TEACHING GEOGRAPHY

BY

G. D. TAMASKAR, M.A., L.T.,

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THE DACCA UNIVERSITY : CONVOCATION ADDRESS

By

The Hon'ble Justice Sir S. M. SULAIMAN,
Kt., M.A., LL.D., Bar.-at-Law.

It is my first duty to express my grateful thanks for the high honour which the University authorities have conferred upon me by asking me to address such an august gathering, and my deep obligation to Your Excellency for having graced this occasion by your presence. When the invitation of the Executive Council was communicated to me by the learned Vice-Chancellor, I accepted it with a full consciousness of my own shortcomings and the great responsibility of the task that was laid upon my shoulders. Our country is on the threshold of a newer and democratic age; the last fifteen years have witnessed the foundation of many new Universities and Research Institutes, while older institutions have been altered in consonance with the requirements of a changing society. Educational problems have, therefore, become more important and more complex, and expressing an opinion upon them is a task of considerable responsibility. I fully realised how difficult it would be to avoid saying in my Address what has so often been said before. Nonetheless, I accepted the honour with very great pleasure because of the opportunity it gave me for visiting your University, where the recommendations of the Sadler Commission have been given a practical shape. Dacca, which occupied a unique position in Eastern Bengal as an ancient and historic town, has now become the centre of a unitary teaching University—the only one of its kind in Bengal—which is destined to develop an

individuality of its own and to fulfil the high expectations entertained of it. It embodies the ideals of Oxford and Cambridge and is designed to develop on their lines. The Auxiliary Committee to the Indian Statutory Commission has spoken highly of the success achieved by you, and its members, who visited your institution, were gratified to find that "the Departments of Study are well-organised and are producing a considerable amount of research work both in Arts and Science, that tutorial instruction is given on a wider scale than in many of the older Universities, that there is growing up a healthy and vigorous life in the halls of residence, and that the Library is stocked with books and periodicals, of which good use is made by the students." The constitution of your University is also unique, for it ensures the adequate representation of all communities on the Court, the Executive Council and the Academic Council through the principle of reservation of seats.

THE IDEAL OF A UNIVERSITY.

With the inevitable, if slow, progress of new ideas and the gradual reconstitution of our semi-medieval society on modern lines, the Universities have begun to occupy a position of increasing importance in our national life. They are among the noblest institutions of the country, though it is unfortunate that the principles on which they are organised are either not understood, or only imperfectly comprehended, by the ordinary run of men. The functions of a University are manifold. It has to rediscover the acquisitions of past centuries and make them the basis of future progress. It has to bring together all that human effort has done throughout the world and to add to it the contribution of the University itself. With the advance of civilisation, the boundaries of human knowledge are being

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enlarged day by day, and it is the duty of every University to lend a helping hand in that glorious work. The University as a great store-house of learning should bring together all the greatest works of art and literature and the highest discoveries of science. But the University is not a mere store-house of acquired knowledge; it is also a great workshop of learning. The discovery of new things is just as important as preserving the acquisition of the by-gone generations. Vast knowledge lies buried in the books of ancient sages; but there is a vaster knowledge hidden in the future, and both are equally necessary. It is our duty to recover the arts and sciences of our ancestors from the oblivion into which they have fallen and to hand them over, enlarged, broadened and magnified, to the generations that are to come. We require, therefore, on the one hand, scholars who will interpret the philosophy and literature of the past for the modern world and, on the other hand, thinkers and investigators, who will think out the world-old problems afresh and strike out new lines of thought.

ITS TWO-FOLD FUNCTION.

A University is thus a focus at which all acquisitions of learning converge, and also a centre from which all knowledge radiates. It is both a fountain-head of learning and an institution for training. It extends the scope of human knowledge and, simultaneously with it, enlarges the mind, cultivates the intellect and refines the feelings. It aims at the extension of human knowledge and also at its diffusion. As a seat of learning, it increases our stock of knowledge by stimulating the spirit of literary and scientific enquiry. As an institution for distributing such knowledge, it gives a training for study and research. It is an institution for the advancement of

knowledge as well as the development of reason and intellect. It performs a double function by contemplating not only the pursuit of science and art, but also the education of students and scholars.

A University must be a good training ground for its *alumni*, but it does not fulfil all its duties by the imparting of instruction alone. Secondary education, no doubt, confines itself to preparing students to earn their livelihood. But the object of University education is higher. It aims at making its graduates intelligent, capable and active members of society, and must, therefore, produce men of learning and culture, who will by their achievements and conduct, raise the status of their country in the estimation of the civilised world. This necessitates an ample provision for the training of research students in the highest branches of learning.

DIPLOMAS BEARING THE HALL-MARK OF EFFICIENCY.

The graduates turned out by the Universities to-day will be the leaders of public opinion to-morrow and the pioneers in all the branches of industry in the future. But quantitative output is not the true purpose of a University; the thoroughness of the instruction given is the acid test of its usefulness. A University should not be regarded merely as a recognised machinery for granting diplomas that are passports to Government services. Its utility is not to be measured by the numbers of Graduates, or even Masters of Arts and Science, that pass out of it year after year, but by their efficiency. Its degrees ought to be certificates of culture, discipline and character, and should bear the hall-mark of efficiency.

THE TEACHERS' DOUBLE DUTY.

No doubt, teaching and research work are distinct functions, but in a properly-organised University a judicious combination of both can be adequately secured. If the teachers devote their time not only to imparting what they know, but also in increasing the extent of their knowledge, the double object is fully realised. Similarly a true professor or scholar need not completely shut himself up in seclusion and retire from life in order to concentrate his mind on the study of his special subject. A part of his time is very usefully employed in discoursing upon what he has studied and discovered. A member of the University staff has to remain a teacher and a student all his life. He must continue his work in both capacities without interruption. Unless the teachers devote themselves to study in addition to their work in the lecture-rooms and the laboratories, they will not be an inspiring example to their pupils, and will, in fact, be failing in the most important part of their duty. The inspiration which they instil in the minds of their students will be proportionate to their own devotion to their work. Only by their literary or scientific achievements can they inspire the *alumni* and impress upon them habits of deep study and assiduous application. The impressionable minds of the young are deeply influenced and moulded by the example of the teacher and by that close association of the staff and the students which is the best feature of a residential and teaching University.

RESEARCH.

It is the duty of every University not only to supply facilities for research but also to make it sufficiently attractive. Rival Universities are rightly judged by the quality of

their intellectual contribution, which alone commands the admiration and respect of right-thinking men. It is only by its research work and its steady contribution to the stock of human knowledge that a University can maintain its high position. A mere establishment of various faculties for imparting education in the traditional branches of knowledge is not enough; if the teachers and students are unable to contribute to the intellectual advancement of the country, we will only have a coaching institution and an examining body, but not a University, properly so called. If research is wanting and the work of the institution is confined to mechanical instruction, the University is degraded to the level of a glorified school. It is the duty of the workers attached to a University to raise its status higher by their continued labour and untiring devotion. The present extent of human knowledge may appear to be great, but is really inadequate, and there is an unlimited scope for further expansion. This progress can be expedited if society provide sufficient facilities and the required industry and labour are forthcoming. Universities are the proper centres for such literary and scientific work.

It has been said that men of genius are born and not made. This may or may not be true of genius, but scholars of a very high type can certainly be made if the proper atmosphere is there. Deep and continued study is bound to produce good results.

POST-GRADUATE WORK.

There is a growing complaint in certain quarters that our educational system is top-heavy and that too much money is being deflected from Primary to University education. No sensible man will be inclined to

ignore the claims of primary education; at the same time a people wishing to come up to the standard of advanced races, cannot afford to overlook the necessity of higher education, which is the spear-head of progress. Post-graduate work must of necessity be expensive, but this should not prevent us from appreciating its importance. The cost of the establishment, involving as it does a highly efficient staff and costly apparatus, is proportionately high, whereas the number of students for higher research is comparatively few. High remunerations must be offered in order to induce eminent professors to remain at the University and good libraries and well-furnished laboratories are absolutely necessary for proper prosecution of the work. A large part of the funds at the disposal of the University is therefore swallowed up in the maintenance of the higher classes. In consequence, a casual observer is inclined to consider the research departments as unnecessary expenditure, and they are subjected to adverse criticism and bitter comment. The tax-paying public, which looks only to the immediate result of its investments, cares more for education which is calculated to bring lucrative employments, and is comparatively indifferent to the necessity of consolidating and advancing human knowledge. It is forgotten that unless the University offers facilities for its advanced scholars, it will be unable to make that intellectual contribution which, in the interest of the country, is absolutely necessary. It is a gross error to imagine that post-graduate work is carried on exclusively for the benefit of a few advanced students. Its maintenance is a service to the country and to mankind.

APPLICATION OF SCIENTIFIC RESEARCH TO INDUSTRIAL DEVELOPMENT.

We expect the Universities to regulate and to expedite the general progress of the country. Without money, labour and time spent on research work, discoveries of industrial utility cannot be expected, nor can there be any hope of a real improvement in the economic life of the country. No nation can, without scientific discoveries to its credit, take its fair place among the great nations of the world. Its economic condition cannot be in advance of its industrial development, or its industrial development in advance of its scientific thought.

Abstract knowledge for its own sake is not the exclusive object of a University; all sciences and arts, vocational as well as industrial training, come within its comprehensive fold. The Universities should recognise their responsibility for the material advance of the country, and take practical steps to bring University life more and more into touch with the independent professions, the services and the great industries of the country, by co-ordinating and harmonising their teaching with the higher grades of industrial and technical training. The general atmosphere of University life will be invigorated if brought into living contact with practical problems, and the University will enhance its reputation for utility in public estimation. In many advanced countries, the experiment of a close co-operation between the Universities and the great industries has been tried with success. The application of scientific research to industrial development is the highest gift which a University can bestow upon the country.

A DIGRESSION.

Another great purpose which a University should serve is the creation of a liberalizing cultural atmosphere, in which the outlook of various communities and schools of thought are co-ordinated and harmonised. It can help to bring about social and educational uplift of the masses through its students and carry the gospel of tolerance to the multitude. Before reverting to this subject, I may be allowed a little digression in referring to the recent unfortunate disturbances at Dacca, which have cast a gloom over the whole country and exposed our inherent weaknesses to the world at large. Such serious outbreaks are a standing disgrace to India and a blot on its fair name.

It is one of the saddest episodes in the history of our country that although Hindus and Mussalmans have lived together as neighbours for centuries, acute differences still persist, which now and again burst forth into serious conflicts causing animosity and bitterness. It must be a matter of considerable surprise to the civilised nations outside India that conditions in this country prevent the growth of happy relations, co-operation and good-will, between its two great communities. One would have thought that Providence has placed in this country three different cultures, the Hindu, the Christian, and the Islamic, so that they may be mixed together into one harmonious whole, embodying the good points and the strength of all and excluding the weaknesses of each. A close association of these three civilisations should in the ordinary course have created a spirit of mutual tolerance, if not of appreciation. But ignorance and illiteracy have so far proved to be insuperable obstacles; they are the root causes, which

bring about such ruptures. In an atmosphere surcharged with narrow-mindedness and bigotry, the most trivial incidents are sufficient to fan the passions of the multitude, when a little patience and a little toleration would have succeeded in tiding over an imminent crisis. But to our great misfortune, provocation invites retaliation and this in turn leads to widespread conflagrations.

It is the existence of abysmal ignorance, which alone can explain how people, who have been living together amicably, can all of a sudden let loose an outburst of hate, passion and anger and stoop to mean retaliation. All traces of brotherly feeling and affection disappear in a moment and are replaced by animosity and determined revenge. It is impossible to allocate responsibility or put the whole blame on one community rather than on the other; the responsibility for such unfortunate events must fall on both, even though perhaps in varying degrees. The ostensible basis of various points of conflict appear to be religious, political or economic; sometimes they seem to be the result of individual greed or of a general scramble for gain. But the real causes of the trouble lie deep-rooted in the ignorance and illiteracy of the masses. While the watertight social compartments, in which the various communities live, make their social intercourse impracticable and the growth of better social relations difficult, their ignorance engenders fanatical narrow-mindedness and prevents the exercise of sober judgment. It is the absence of a sane and proper education which is really responsible for the spirit of intolerance that prevents neighbours from living peacefully together in the enjoyment of their civic rights and the performance of their religious duties. Were people properly educated and in

a position to examine problems with a cool head and a dispassionate outlook, communal feelings would not be intensified to such a lamentable extent and racial bias would not be so chronic and persistent. Uneducated men are unnecessarily suspicious and credulous; they are always ready to believe everything sensational that tends to set them up in arms against their neighbours. The spread of liberal education would make people think before they act, and enable them to realise that their grievances, even if genuine, can be amicably redressed in a more effective way. But incapable of examining the matter thoughtfully, they are led away by misrepresentations and rush to conclusions based on misunderstandings, committing excesses too intolerable for words and too atrocious to think of.

THE TASK BEFORE THE EDUCATED CLASSES.

The time has undoubtedly arrived for a change of mentality. There ought to be a fresh examination of the causes that are taking us farther and farther apart, and a serious endeavour to devise means for removing them. A heavy duty lies on the educated classes to lead their ignorant followers along the right path, and to teach them the lessons of peaceful life and the benefits of neighbourly good-will. They are the leaders of the illiterate masses of the country and it is their duty to remove the foundations of misunderstanding and to make their ignorant neighbours realise that they must respect each other's religions and honour each other's faith. Having received the benefits of higher education, it is for you, gentlemen, to make your co-religionists realise the duty they owe to their country, to their community and to themselves, the duty of cultivating fellow-feeling and patriotism.

This will be the greatest social service you can render to the country. How can the progress and development of a country be assured, if complete harmony, mutual good-will and co-operation do not prevail, and honesty, fairness and justice are not the standards of its inter-communal relations? Petty-mindedness and prejudices must be cast away and a better sense brought to prevail, if we are to leave a noble heritage for future generations, and are to march forward on the path of progress with hope, inspiration and confidence.

PARTICIPATION IN POLITICAL ACTIVITIES.

With Your Excellency's permission, I will address a few words to the younger students who are still in their University careers.

You, young men, have been sent by your guardians and parents to the University for the completion of your educational training and your University career. While within the walls of the institution, it is your duty to concentrate your efforts on the acquisition of knowledge and to equip your body and mind in preparation for the great struggle of life that awaits you, without drifting away from your real object. You are placed here for informing your minds and shaping your views, and you must avoid subjecting yourselves to unhealthy influences from outside, which may take you away to an entirely different and inappropriate sphere of activity. You are welcome to have your own opinions on all political problems that confront the country, but the time at which you can take an active part in politics has not yet arrived. After you have passed out of the University, there will be time enough for you to translate your theories into practice; at present you are not expected to divert your minds to political action as distinct from a study of political theories. Do not be over-

confident; you are still not completely trained. It is your duty to keep your minds open, and to be ready to change your opinions whenever stronger and more convincing reasons are offered to you. You are not justified, at this stage of your life, in jumping to dogmatic conclusions and then taking irrevocable steps on the assumption that your immature views are correct. Wise action must be preceded by a final decision. When a final decision is out of the question, precipitate action, in pursuance of a hasty inference, is both unwise and dangerous. The student community would be entirely out of its element if it were allowed to entangle itself in active political movements, which require a mature mind and a well-considered opinion to guide them. Individual participation in political movements inevitably involves separate and independent action, which is subversive of all principles of discipline. A residential University ought to aim at a united and uniform action, and not tolerate a disruptive activity, which allows different students to go in different directions according to their individual liking.

You, gentlemen, are full of youthful impatience and impulsive energy, but that should not mislead you into the belief that you can consider the various problems of your country with that ripe judgment, which you will only acquire after the completion of your educational training. A rash and hasty step is the very antithesis of cool and sober thinking, and may be disastrous to an extent never apprehended by you. You have to accumulate your knowledge, conserve your learning and pursue your study, and in that way collect materials for the formation of your considered opinions. When the time comes for you to enter civic life, you can take your full share in the national activities of the country.

Just now, you are in the most impressionable period of your life, and can readily assimilate sound and sober ideas. Your thoughts are being moulded and your mind is a congenial soil for the inculcation of high ideals. While absorbed in your studies, you must cultivate the virtues of sound judgment and steady conduct. My advice to you is the same which I gave to the students of the Muslim University last October: "You should confine your activities to the pursuit of your studies and the social life of this University, and keep quite aloof from political actions as distinct from theoretical opinions." You must not forget that your parents and guardians are maintaining you at this institution at great expense, sacrifice and personal inconveniences, and they have a right to expect that you will devote yourselves to your study, which is the main purpose of your residence here. Out of regard for your duty to them and also to yourselves and to your country, you should prepare yourselves fully well for the hard competition that awaits you in the every-day walks of life, remembering that the better-equipped you are, the greater are the chances of your ultimate triumph. If you allow your minds to be turned aside from your true pursuit, which ought to be your sole concern, and get involved in activities outside the proper scope of your study, you will not only be unfair to those who are incurring expenditure for your education, but will also be doing an irreparable harm to your future career by prematurely cutting short that training and education, which are the indispensable requisites for success in life.

DIVISION OF PURSUIT.

I will now say a few words to the graduates, who are about to leave the portals of the University. This is the age of specialisation.

Wherever you cast your eyes, be it professions of Law, Medicine, Engineering or the like, or branches of industry, trade and commerce, there is an increasing demarcation of pursuits and a division of labour. In every well-organised department, different portions of work are allotted to different workers so that by concentrating their attention on their peculiar work, they may contribute to the efficiency of the department as a whole. Surely, the same principle must also regulate the organisation of our national life.

Judging from this standpoint, politics must be regarded as a pursuit by itself. But the misfortune is that too many people dabble in politics. It is imagined that because politics is a subject which concerns all, it can be taken up by everyone as a hobby in addition to his ordinary duties and that no special training or study is required for it. There can be no greater misapprehension than this. In a democratic country it is the duty of everyone to be a good citizen and he must find some time for studying the questions of the day. So far amateurs in politics may be justified. But political leadership is a different matter. For a proper appreciation of the complexity of the various political problems that confront us and for the clear-headedness and sobriety of judgment necessary for solving them, the concentrated devotion of a life-time is required. People, who desire to take to politics with the ambition of becoming leaders, should either have independent means, so that they are not worried by pecuniary anxieties, or the capacity for self-sacrifice of which the late Mr. Gokhale was such a classic embodiment. There can be no greater misfortune for a country than a set of politicians determined to make a living by their profession. If you wish to go in for a political career, you should do so with a full

knowledge of the sacrifice and personal inconvenience it entails. If you are not prepared for it, the best you can do is to select a suitable profession and better your lot and the lot of your dependents by performing your duties with efficiency and zeal. You will thus be making a substantial contribution to the advance of your country, for the welfare of a country, after all, means the welfare of the individuals comprised in it.

It may perhaps be not inappropriate for me to refer briefly to the Government service and the legal profession, to both of which I have belonged.

In an industrially backward country, Government services, on account of the security of their tenure and a certain prestige attached to them, have a special attraction for University graduates. But the number of such posts is limited and now that the number of qualified men seeking appointment has increased enormously, the chances of securing an employment have become small. The position is bad enough at present, and with the progress in education, and a rapid increase in the number of graduates, it will become still worse. Every student must realise this critical position and not stake his entire future on his chance of getting into one of the services. He should equip himself for some other lucrative occupation as well. The learned professions will always offer a scope for men of special aptitudes more than any other occupation in life. The successful members of these professions, by their ability and intelligence, maintain the status of the country and add to its strength. But their percentage is unfortunately low, and the great majority do not prosper well.

A very large number of graduates, despairing of Government service, fall back on the

legal profession. The profession of Law occupies a noble and dignified position and has furnished eminent men who have taken prominent parts in the various national activities. The eye is dazzled by the brilliance of renowned lawyers, who are in the front rank of the profession and the judicial services, or occupy the front benches in the legislatures. By their special training for accurate thinking, by their oratory and their independence of thought and speech, lawyers have fought their way up and won a high place in the field of competition, thereby ennobling the profession also. But here too the proportion of successful men is lamentably small and the vast majority have to spend their time in waiting for briefs that seldom come.

One has to admit with regret that there are very few openings in the independent professions. The only pursuits which can absorb a large number of men and women are business and industry, but they require an initial investment of capital. It will be seen that all professions and occupations are already overcrowded. There are more aspirants than can be accommodated. The supply of men exceeds the demand. Everywhere success has to be achieved by sheer competition. In the hard struggle of life, the inexorable principle of the survival of the fittest prevails. Ability and talents win success. Mediocrity suffers. But competition is like a race in which the number of runners does not count for much. If you have the proper speed in you, you are sure to go ahead. Do not, therefore, let yourselves be discouraged in any way; do not be downhearted, but always remember that hard work and labour can make up for any deficiency in natural talent. Perseverance must in the long run triumph.

THE GUPTA EMPIRE UNDER KUMĀRAGUPTA.

(Cir. 413 to 455 A.D.)

By Prof. V. RANGACHARYA, M.A.,
Presidency College, Madras.

You men of the younger generation are the trustees and custodians of the destiny of India. By you the future will be shaped. The youths of to-day are the leaders of to-morrow, and the guidance of the country will one day come into your hands. Your great educational institution has provided for you a cosmopolitan atmosphere, where you have had one common aim, the acquisition of knowledge; it has enabled you to strengthen the bonds of a common fraternity and trained you to work together in amicable co-operation. The future development of India will depend on the upright conduct and strong character of its educated men. Great expectations are cherished and high hopes are entertained of you by your *alma mater*, and it is the earnest wish of all of us that those expectations, and hopes should be realised, and that you should prove worthy, throughout your lives, of the degrees conferred upon you to-day.

MADRAS UNIVERSITY.

Intermediate Examination, 1931.

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XXXVI—67

ABOUT the year 413, the Gupta throne was ascended by Kumāragupta, the son of Chandragupta II, by queen Dhruva Dāvi. The relationship between the two sovereigns is clear from this passage which occurs in one of Kumāragupta's inscriptions: * *Paramabhāgavatasya Mahārājadhirāja Śrī Chandragupta-putrasya Mahādēvyām Dhruvadēvyam utpannasya Śrī Kumāraguptasya*. Two other epigraphical records of the reign of Skandagupta corroborate the same. It is very probable that in naming his son Kumāra, Chandragupta had been either inspired by the desire to cherish the memory of the illustrious Lichchhavi lady, who had been instrumental in the rise of the Guptas, or by his conviction that his son's birth was due to the special grace of god Kumāra. Whatever might have been the case, there is no doubt that Kumāragupta was proud of his name, attached much significance to it and tried to live up to its implications. He seems to have entertained the notion that he should not be a misnomer; that his achievements must be equal to his name. This is clear in his encouraging the construction of temples dedicated to Kumāra, his introducing the image of the God and His vehicle, the peacock, in his coins and his assuming titles and epithets characteristic of

* Fleet's 'Gupta Inscriptions', No. 10, called Bilsad Stone Pillar Inscription, dated in G. E. 96. The record gives the complete genealogy of the Gupta emperors with the names of the queens.

† These form Nos. 12 and 13 of Fleet's 'Gupta Inscriptions.' They are known respectively as the Bihar and Bhitari Stone Pillar Inscriptions. See line 21 of Part II of the former and line 5 of the latter for reference to the position of Kumāragupta. Both the records are also valuable for giving the Gupta genealogy.

the god of war. One is tempted to believe that Kālidāsa's *Kumārasambhava* might have been suggested by the desire to celebrate the birth of Kumāragupta.

*Was Kumāragupta identical with
Chandraprakāśa?*

Attention may be drawn here to an interesting controversy which has engaged the attention of scholars in regard to the identification of Kumāragupta with a certain Chandraprakāśa who figures in Vāmana's *Kāvya-lankārasūtravṛtti*. The verse runs as follows:*

*Sōyam samprati Chandragupta-tanayaś
chandraprakāśo
Jāte bhūpatir-āśrayah kṛtadhīyām diśhyā
kṛtārthaśramah.*

Here it is obvious that there is reference to the son of a Chandragupta. Mahāmahōpādhyāya Haraprasada Sastri and Dr. Hoernlet took Chandraprakāśa to be the name of that son, and the latter suggested that it might have been the name of Kumāragupta before his accession. But Messrs. K. B. Pathak† and Allan‡ would regard Chandraprakāśa not as a proper name but as a mere epithet. If it was an epithet, we have to consider the question whether it could have been that of Kumāragupta. An argument in favour of this seems to be afforded by the occurrence of epithets like *Guptakulāmala-chandrah* and *vyoma-śaśi* in some of Kumāragupta's coins. But an inference of identity on this ground would be rather hazardous. Further, we know from Paramārtha's *Life* of the Buddhist philosopher Vasubandhu that he was welcomed to Aśdhya by king Vikramāditya, the father of Bālāditya. It is possible to argue that this

* Pointed out by Haraprasada Sastri in J. A. S. B., 1905, p. 25.

† Ind. Antq., 1911, p. 264.

‡ Ibid., p. 170.

§ Gupta Coins, pp. xliii, xlv and liv.

Vikramāditya was Chandragupta II and that Bālāditya was Kumāragupta as *Bāla* and *Kumāra* are synonymous and as Kumāragupta had the title of *Aditya*. But a more probable identification is afforded by the fact that the later Gupta monarch Puragupta Vikramāditya had a son named Bālāditya. Vasubandhu might have been the contemporary of these instead of Chandragupta II and Kumāragupta, though there are scholars who would bring him not only to this earlier period but even a still earlier period by identifying Vikramāditya of Ayōdhya with Samudragupta. The question is referred to in the chapter on literature, but, here it may be pointed out that, on the whole, the evidence of Paramārtha is in favour of the latest date. This conclusion seems to be supported by the additional fact that there are among the later Gupta monarchs a Chandragupta III and a Prakāśāditya who may be the Chandraprakāśa referred to in Vāmana's commentary. On the whole, the identity of Kumāragupta with Chandraprakāśa is problematical.

Kumāragupta's gold coins.

Kumāragupta's gold coins, which are generally called either *Suvarṇas* or *Dīnāras*, weigh 126 grains on the average and indicate a remarkably wide range, variety and, in some cases, originality. In the first place, he continued the Garuḍa standard and fire-altar type of his predecessors; but instead of holding the standard as usual, he rests his left hand on a sword hilt. This swordsman type which, Vincent Smith would suggest, was the earliest of Kumāragupta's coins, represents the king in standing posture, with "curly hair, a close cap or turban, necklace and armlets, and apparently short drawers and top-boots." * On the obverse is the figure of

* See V. A. Smith's "Coinage of the Gupta Dynasty," p. 94 and plate II, figure 9; Allan's Catalogue, p. 67 and Plate XII, figures 15 to 18. Allan would describe the king as having a

Lakshmi seated on the lotus and holding a fillet and lotus in her hands. The coin bears the legends: *Gām avajitya sucharitaih Kumāraguptō divam jayati* (i.e., having conquered the earth Kumāragupta conquers heaven) and *Śrī Kumāraguptah*. One peculiar characteristic of the figures in Kumāragupta's coins is that they have a peculiar bend, 'short and stumpy' but often vigorous. This feature is conspicuous in this type of coinage. The artistic merit of the type has been compared favourably to the Archer coins of Samudragupta's, and somewhat unfavourably to the Sihma-vikrama pieces of the latter.

Kumāragupta also continued the Archer type. Here he is seen standing bare-headed and curly-haired, as Vincent Smith would say, but with a nimbate as Allan would point out. He holds an arrow in his right hand and rests the left either on the top of a bow, the string of which is turned inwards* towards a Garuḍa standard, or grasps the middle of a bow, the string of which is turned outwards.† On the reverse is Lakshmi seated on a lotus, holding a fillet in her right hand and a lotus in the left. The inscriptions on these coins call the emperor 'Śrī Kumāragupta' and 'Mahendra,' besides occasionally giving the epithets *Mahārāja*, *Mahārājādhirāja*, *Paramarājādhirāja*,‡ etc., in addition to the Upagīti verse: *Vijitāvanir-avanīpatih Kumāraguptō divam jayati*. The Archer coins weigh either 125 grains or the full 146 grains of the suvarṇa standard, sometimes rising to 151 grains. The numerous varieties of

nimbate and waist-cloth. The legend as given by V. A. Smith is incomplete and ignores some words in the Upagīti metre.

* V. A. Smith, Plate II, Figure 10; Allan, p. 61, Plate 12, Figs. 1 to 5.

† V. A. Smith, Plate II, fig. 11, Allan, Plate 12, Figs. 7 to 12.

‡ The readings of V. A. Smith, being earlier, are inaccurate.

the type both in the character of the material and the art, have given rise to much speculation. Allan classifies the type under seven varieties characterised by minute differences.

Another traditional type continued by Kumāragupta was the horseman type, wherein he is represented as riding upon a spirited, caparisoned, high-stepping horse*. The horse proceeds either to the right or to the left. The emperor is represented with or without a sash, the ends of which fly behind. In the reverse there is the figure of Lakshmi, seated on a wicker stool and feeding a peacock with her right hand while resting the left hand on her hip. The inscriptions are to the effect: *Ajita-mahēndrah* in the reverse and certain verses in the Upagīti metre in the obverse. The latter include: *Prithvītalām divam jayatyajitah; Kshitipatir-ajitō Vijayī Mahēndra-simhō divam jayati; Guptakula-vyōma-śaśi jayatyajēyo jītamahēndrah; Gupta-kulāmala-chandrō Mahēndrakarmajitō jayati*.

The lion and tiger-slayer types of coins too were continued by Kumāragupta but in altered forms. The emperor is in the former represented with waist-cloth and sash, bow in hand and shooting a lion which falls backward.† In the latter the emperor is holding a bow after discharging an arrow into the mouth of an attacking tiger which, trampled by the royal foot, falls backward towards a crescent-shaped standard. In both cases the reverse contains the figure of the goddess seated on a lion, with fillet, cornucopiae or lotus in her hands. Sometimes

* V. A. Smith, Plate II, Figs. 13 to 14; Allan, Plate 13, Figs. 1 to 19. The same remark regarding the readings as in the above note applies to this type of coins. Allan gives six varieties according to the legends and two according to the fabric.

† Allan, plate XIV, 1-13. He gives five varieties. The legends are not quite accurate in Vincent Smith's work. He divides the lion type into two kinds, the trampled and the combatant,

she supports one of her arms on her hip and feeds a peacock with the other. The legends in the lion type coins are *Śrī simha mahēndra*; and *Mahēndrasimha* in the reverse; and several verses in Upagīti or Vamsastha in the obverse. Among the latter may be mentioned: "Sākshādīva narasimbhō simha-mahēndrō jayatyanisam"; "Kumāraguptō vijayī simha-mahēndrō divam jayati"; "Kumāraguptō yudhi simhavikramah." The legends in the Tiger coins on the contrary are much less elaborate. The reverse has "Kumāraguptādhirāja" and the obverse "Śrīman vyāghra-bhūta-parākramah."

Besides continuing the above traditional types of coins, Kumāragupta issued some original types of his own. One of these* is the singular two-queens-pattern with the unique legend *Śrī-pratāpāh*. The emperor stands in these coins in the company of two queens, one on each side. He wears a long, loose robe and helmet, and holds his arm in the *gñānamudra* posture. The queens face the monarch as if addressing him. There is a standard above the king's right shoulder besides the legends *Kumāra* and *Gupta* to right and left. The reverse has the image of a Goddess seated on a flowering lotus, with one hand holding a bud and the other supported on the knee or hip.

Another peculiar coin of Kumāragupta is that which commemorates his performance of the *Āsvamēdha yāga*. His *Āsvamēdha* coins† are not so fine in execution as those of Samudragupta. They have, further, the horse, which is saddled, standing to the right instead of to the left, facing a pole which carries pennons which float over it. The reverse contains the image of a female, probably his unknown queen. She stands to the left and faces a standard with

* V. A. Smith: Plate III, 4. Allan, Plate XIV, 14-17 and Plate XV, 1-4.

† V. A. Smith, Plate III, 5; Allan, Plate XII, 13.

vase-shaped head and adorned with pennons. She carries a yak tail chowry in her right hand resting on her shoulder. Her left hand hangs down and holds some small object which has been surmised to be a sacrificial spear. The coins of this type have the legend: *Śrī Āsvamēdha-mahēndra* (corresponding to Samudragupta's *Āsvamēdha-parākrama*).

But the most characteristic of Kumāragupta's coins* is the Peacock type, which is singularly appropriate for a devotee of God Kumāra. Here the emperor is seen adorned by a nimbate, sash and jewels, and standing and feeding the holy peacock with either a bunch of grapes or plantains or offering flowers. The reverse contains the figure of Kārtikēya (mistaken by Vincent Smith for a goddess) riding on a peacock and with his weapons in his hands. The names *Mahēndra* and *Kumāra* form the usual inscriptions in these coins. Vincent Smith believes that these coins are imitations of the Roman model, where representations of the peacock are found in association with Juno or a deified lady of the imperial house. But we have seen how his reading is incorrect and so the surmise based on it must be regarded as valueless.

To this large list of Kumāragupta's coins may be added a doubtful type†—for the inscriptions in it are not clear enough though it can be inferred to have belonged to Kumāragupta as it was found in Bengal together with his archer coins and those of his successor—where the king rides on an elephant, goad in hand and under the shadow of an umbrella held aloft by an attendant seated behind him. On the other side is Lakshmi with the lotus in her hands. What Allan suggests

* V. A. Smith, Plate III, 1; Allan, Plate XI, 5-14. The former is incorrect in interpretation and reading. The latter believes that the right hand of the God sprinkles incense on an altar. But is it not a trident?

† Allan, Plate XV, 16.

to be a vase seems to me to be the body of an elephant offering flowers to the goddess. The elephant is clearly visible on the other side of the image too. Can we postulate then the existence of a Gaja-Lakshmi pattern?

His Silver Coins.

Kumāragupta did not only issue these gold coins but imitated his father in issuing silver ones. These silver coins weigh as a rule from 32 to 36 grains. In one type of them the obverse contains the emperor's bust* just as in the silver coins of Chandragupta II and of the Western Kshatrapas with some 'corrupt Greek letters' and the expression *varshā* (but without trace of date) in Gupta script. The reverse has a Garuḍa (not a peacock as Vincent Smith suggests) with wings expanded and with the sun, moon and clusters of stars about it. The king is given here the titles of *Rājādhirāja* or *Mahārājādhirāja*, which might have belonged respectively to the times when he was a mere Viceroy and when he was a regular emperor. The coins weigh from 29 to 33 grains and contain the legend *Paramabhāgavata Mahārājādhirāja Śrī Kumāragupta Mahēndrāditya*, the title *Mahēndrāditya* not being found in the gold coins. Kumāragupta extended the silver coinage from the western provinces to the central. The coins of the latter pattern† have no Greek legends but are on the contrary dated in Brāhui numerals. Their reverse contains the figure of a peacock (not Garuḍa) with outstretched, fan-like tail, together

* V. A. Smith, Plate IV, 2; Allan pp. 89 to 112 and Plates XVI, XVII and XVIII with all the references therein. Allan divides them into those of the western provinces and those of the central. He gives several sub-varieties based on the Greek scripts or their absence and on the variety of the epithets given to the emperor.

† Arch. Rep., Vol. IX, Plate V, 6 and 7; *Ind. Antq.*, Vol. XIV, p. 66; J. R. A. S., Vol. XII, Plate 11; Allan, p. 107 ff. V. A. Smith's earlier readings are not reliable.

with a cluster of stars in the lower field. This device was very commonly adopted by the successors of Kumāragupta. Their weight varies from 30 to 35 grains. The inscription is to the effect: *Vijitāvanir-avanipatī Kumāraguptō divam jayati*. It may be added that the silver coins of Kumāragupta give the dates of their issue and these range from 121 to 131 G. E. Besides the peacock type, a rare variety* with a trident on one side and the king's head on the other has been found in Valabhi, and this was imitated by the later kings of the province. Kumāragupta is called *Matēndra* or *Matēndrāditya* in this type too. Allan, however, doubts whether the trident is correct and is disposed to believe that it is in reality Garuḍa. It may be pointed out that some of the silver coins have a copper core in Valabhi and it has been suggested that they were issued in a time of financial pressure or for covering the mint expenses. Such coins were completely local.

Copper Coins.

Kumāragupta issued copper coins too like his father. They are of the standing king type and reproduce the same Garuḍa figure in the reverse, besides naming the king. Like the silver coins, they were also imitated by later rulers, including the Huns. The Gupta mint seems to have been at Ayōdhya, to judge from the locality of the finds of the copper coins.

His Inscriptions.

It must be obvious that the materials, the varieties, the character and the distribution of Kumāragupta's coins afford valuable criteria for a judgment on the character of his reign. Inscriptions are equally copious, many-sided and instructive. The earliest of these,† which has

* V. A. Smith, p. 126; J. Bo. R.A.S. Vol. VII, p. 10 and figure 11 of the Plate; Allan, p. 113, Plate XVIII, 25, 26.

† Fleet's 'Gupta Inscrns,' No. 10, p. 42 ff.

been discovered in duplicate, is in the monolithic column of a ruined temple of Kārtikēya at Bilsad in Era District, United Provinces. It is dated in G. E. 96 (A. D. 415-6), and records the construction, by one Dhruvaśarma, of a temple for Svāmi Mahāśēna, a *pratāli* (gateway), an almshouse and a lofty pillar. The *pratāli* is described as the very staircase leading to heaven, as a veritable pearl-necklace (*Kubērāchchhanda*) and as shining white with the radiance of crystalline gems. Dhruvaśarma is said to have followed the path of the *Kṛta* age and consequently been so perfect as to receive worship from all who admired superhuman powers. The inscription gives the full genealogy of the dynasty up to Kumāragupta, and seems to commemorate his accession to the throne. The dedication of a temple to God Kumāra in the name of the new monarch was singularly appropriate. We know that Kumāragupta was proud of his name and showed great devotion to the deity after whom he was named.

The inscription next in date,* found just below the inscription of Chandragupta II at Gadhwā (Allahabad district), records the gift of 13 *dināras* for two almshouses. Another inscription on the same stone †, dated in G. E. 98 (A. D. 417-8), similarly records the gift of 12 *dināras* for the maintenance of an almshouse. A fourth record discovered at Dhanaidāha, Rajshahi district, and dated fifteen years later, in G. E. 113 (A. D. 433), registers a sale-deed ‡ on behalf of certain pious

* *Ibid.*, No. 8, pp. 39-40.

† *Ibid.*, No. 9, pp. 40-1.

‡ See J. A. S. B. for 1909, pp. 459-61 where R. D. Bandhopadhyaya edits it. It is pointed out by him to be the earliest copper plate record thus far discovered. Mr. R. Basak published the reading of this in the Bengali monthly *Sāhitya* for B. E. 1323, *Puusha* and *Ohitra*. The plates are in the Museum of the Varāendra Research Society. The inscription has, on account of its ill-preserved condition, baffled the skill of

donees. The names of Kshudraka, Śivaśarma, Nāgaśarma, Varāhasvāmin, etc., are clear. The record is very much mutilated but important, as it mentions certain *Vishayas*, offices and technical terms which are yet to be properly explained. Amongst the officers, the *Uparika* and *Grāmashūdhikarāṇa* are clear. The *Vishaya* is read as Khusapara or Mahākhusapara-vishaya by Mr. Bandhopadhyaya, but Mr. Basak would read it as Khaṭipura and would further suggest that it must have been in the province of Puṇḍravardhana or North Bengal. The inscription is of value in showing that in A. D. 433 Kumāragupta's rule extended over North Bengal and that the country was the abode of Brahmanical settlements contrary to what legends and traditions say.

Another record of Kumāragupta's reign is the inscription* of G. E. 116 (A. D. 435), describing the erection of some temple by two brothers at Tumain (Tumbavana), forty miles west of Eran, Sagar district, Central Provinces. It is interesting for the mention of a son of the emperor named Ghaṭōtkacha as the governor of Eran. It is this Ghaṭōtkacha that evidently figures in the seal found at Basarh † (Vaisālī) together with those of

scholars Mr. Bandhopadhyaya's surmise that *Upaka* may be really *Rumaka*, showing some connection with Rome, is distinctly speculative. The same seems to be the case with his identifying *Khasaka* with Kumaon and Garhwal. Mr. Basak points out that there is mention of Khatipura (Kōṭipura ?) The expression *Nivīdharmakshayamālambya* seems to have meant "after destroying the permanency of a previous grant" in favour of the new donee. The inscription deserves special study. It is closely akin to the Dinajpur Plates edited by Mr. Basak in *Ep. Ind.*, XV, 113 ff.

* It has been edited by Mr. B. Garde in *Ind. Antq.* for 1920, pp. 114-5.

† *Arch. Surv. Rep.* for 1903-4, pp. 101-20. Dr. Bloch and Vincent Smith identified Ghaṭōtkacha of the seal with the predecessor of Chandragupta I, but this was proved improbable by D. R. Bhandarkar (*Ind. Antq.* 1912, p. 3) and

Dhruvadēvi, the queen of Chandragupta II and mother of Gōvindagupta (a brother of Kumāragupta apparently). It is obvious that Ghaṭōtkacha was in charge of the different parts of the Empire in different times. Did he succeed Gōvindagupta, his uncle, as the governor of Vaisālī (Tirabhukti)? It is very probable. Very many of the officers referred to in the Bisarh seals—their significance is referred to in the chapter on Gupta administration—were probably his servants.

Another very interesting* record which is not strictly contemporary as it is dated in the Mālava year 529 (A. D. 473) but which refers incidentally to Kumāragupta in Mālava year 493 (A. D. 437), is in the wall of a flight of steps leading to the river Siwana (San or Sen of the Maps) in front of the Mahādēva temple at Mandasor (Daśapura) in Scindia's territory in Western Malwa. The inscription says that a number of silkweavers immigrated from the Lāṭī-Vishaya (Central or Southern Gujarat) into the city of Daśapura (Mandasor); that some of them took up other occupations but others still adhered to their original pursuits and formed themselves into a guild; and that this guild built a temple for the sun in Mālava year 429 (Śukla 13, *Sahasya*, December-January), that is in 437-38 A. D. This is said to have taken place during the viceroyalty of Bandhuvarman, the son of Viśhvarman, in

Allan (Gupta Coins, p. XVI ff.) The latter simply suggested that Ghaṭōtkacha was a member of the royal family of Chandragupta II. Now Mr. Garde has definitely identified Ghaṭōtkacha, the son of Kumāragupta, with the person figuring in the Bisarh seal.

* It forms No. 18 of Fleet's 'Gupta Inscriptions,' pp. 79-88. The panegyrics on the sun, the city of Daśapura and the vicinity, the guild, and the men figuring in the record, are highly poetic and give this epigraph a high place among the literary compositions of the period. It is in fact a high class *kāvya*. It marks the supreme orthodoxy of the Gupta monarchs and their subjects. The composer Vatsabhaṭṭi was a poet of remarkable talents, with high descriptive powers.

the reign of the world-ruler Kumāragupta (who can easily be identified with Kumāragupta I.) The inscription continues to say that, afterwards, the temple fell into disrepair and that the guild restored it in Mālava year 529-30, *Tapasya śukla 2* (that is, sometime in February-March 473). The inscription thus is of great value in showing the relation between the Mālava and the Gupta Eras, in giving a clue to the worship of the sun and in throwing light on the history of an important industrial community. It also shows that Kumāragupta's hold over this part of the empire was intact in 437 A. D.

Almost to the same date belongs the interesting inscription found on a Linga* at Karandanda, Fyzabad district. This linga was discovered in 1907-8 in an old site called Bharadhi Dih near the village named above. It says that in G. E. 117 (A. D. 436), *Kārttika 10*, Prithvīśēna, the *Mantri*, Kumārāmatya and later on Mahābālādhi-kṛt of Mahārājadhīrāja Śrī Kumāragupta, gave away, for the sake of the worship of Prithvīśvara Mahādēva (the name of the Linga above mentioned), something for the Brāhmaṇas of Ayōdhya who belonged to the different *gōtras*, *charaṇas*, observances, *mantras*, *sūtras*, *bhāshyas* and *pravaḥanas*, and who were apparently to serve in the procession of the idol (*dēvadrōṇi*). The record shows the solicitude taken by enlightened

* See Vogel's *Annual Report of the Arch. Surv. Northern Circle* for 1907-8, p. 30. The Linga is now in the Lucknow Museum. The record has been edited by Prof. R. D. Bandhopadhyaya in *J. A. S. B.*, 1909, pp. 457-9 and by Prof. Sten Konow in *Ep. Ind.* Vol. X, pp. 70-72 with an illustrative plate. There are some differences in the interpretations of the two editors. For example, one translates *Śailēśvara-mahādēva-pālamūla* as 'living in the vicinity of Śailēśvaramahādēva,' while the other takes it literally. The inscription deserves to be critically edited once again. The term *drōṇi* is current now in South Indian Vaishṇava temples to denote the ordinary *ṛiṭha* in which an idol is taken round instead of in a vehicle. I suspect that the donees were the carriers of the festival image.

generals and ministers of the day to promote the worship of Śiva. As Prithvī-sēna declares himself to have succeeded his father Śikharaśvāmin, the minister of Chandragupta II, in the distinguished office he held, it is obvious that Kumāragupta was wise enough to trust the noblemen who served his father faithfully and at the same time attached importance to the hereditary principle in regard to important offices.

The next epigraphs of Kumāragupta in chronological order are the first two plates* of the set of five discovered in 1915 at Dāmōdarpur, Dinajpur district, Bengal. The first of these plates is dated in G. E. 124 (A. D. 443-4). It records that a Brāhmaṇa of the name of Karppaṭika † purchased a certain area of land

* These plates are edited by Mr. R. Basak in *Ep. Ind.*, Vol. XV, p. 113 ff. The introduction is a very important contribution to Gupta history. In *Ep. Ind.* Vol. XVII, p. 173, Mr. K. N. Dikshit notes that the date of the second plate is 129 and not 128.

† It seems to me that the term *karppaṭika* is not a personal name but means one who took *karppaṭi-vrata* of poverty. A *karppaṭi* is one who has a *karppaṭa* or dirty old rag of cloth. The *Sabdaratnāvalī* describes him as a *Bhikshuka*, a *maṇinajirṇavastra-khaṇḍa-dhārī*. The *kathā-saritsāgara* refers to a *Karppaṭa* with a ragged cloth (*chīra-khaṇḍika-karppaṭa*). The *Sabla-kalpudrūpa* quotes the 81st adhyāya of the *Kālikāpurāṇa* to the effect that there is a mountain called *Karppaṭa*, that it contains a dark rock sacred to Yama, and that one who, *danḍa* in hand, propitiates that deity with the *yama-bhīja-mantra* would never die an untimely death. The Māngallu grant of the E. Chalukyan king Amma II (Vijayāditya VI) gives the details of a Brahman who performed the vow in order to save the king from a danger. See *Mad. Ep. Rep.* for 1917, pp. 117-8 for details. Was the present record of a similar character, intended to show that a *Karppaṭika* devoted himself to the task of averting an evil catastrophe from the emperor? But there is, it must be confessed, no clue to any misfortune in this reign before the Pushyamitra attack. On the contrary, the emperor might have been ill. Light may be thrown by any future discoveries.

from the local rulers of Kōṭivarsha-vishaya for the performance of Agnihōtra rites and that this was granted to him in perpetuity (*nīridharma*) after the due examination of the title to the land in question. The record throws interesting light on the measurement of land in those days, the manner of procedure in the transfer of holdings and the bureaucratic routine in sanctioning it. We are told that the *Vishaya*, for instance, was administered by *Kumārāmatya* Vētravarman and that he was appointed by *Uparika* Chiratadatta, who was at the head of the Puṇḍravardhana-*Bhukti* (province), enjoying the favour of Kumāragupta who is described in all his imperial titles. The second plate, which is dated in G. E. 128 or 129 (A. D. 449-50) records a similar transfer, under the same authorities, of some waste-land to a Brāhmaṇa for the performance of the *pañchamahūyagñas* on receipt of the current market value for a certain area of land. These two records show that Kumāragupta's rule extended over Puṇḍravardhana, Northern Bengal, a fact hitherto not known. Beyond this, lay Kāmarūpa as a *pratyanta* or frontier State. The records also give a clue to the manner in which the local officers were appointed and controlled. The emperor appointed an *Uparika* over a *Bhukti* and the *Uparika* appointed a *Kumārāmatya* as head of a *Vishaya* or district. Other officers included a *Nagaraśrēṣṭhi*, *Sārthavāha*, etc. Kumāragupta's power in the eastern parts of the empire in 450 A. D. was, it is obvious from these records, intact.

It is somewhat remarkable that, during the last years of Kumāragupta, we have got a number of Buddhistic inscriptions. The only inscription of a non-Brahmanical character in the earlier years of the reign is a Jaina one at Udayagiri in G. E. 106 (A. D. 426). This record does not mention Kumāragupta by name but refers to the great monarch of the Gupta lineage, and he can be none else than Kumāragupta. It records the

erection of an image of the Jaina teacher Pārśvanātha by a local general on the entrance into the local cave. The first of the Buddhistic inscriptions of the reign is dated in G. E. 129, Jyēṣṭha* 18, (A. D. 448-9). It has been found at a village called Mankuwar on the Jumna in Allahabad district. It is on the pedestal of an image of the Buddha which also contains the figures of a *dharmacakra*, a man seated in meditation on each side of it and a lion in each corner. The inscription is in prose and records the installation of the image by a Bhikshu named Buddhāmītra, whom Mr. K. B. Pathak† identifies with the teacher of the great philosopher Vasubandhu. The inscription is thus of great literary interest and referred to in the chapter on literature. Here it is enough to point out that Kumāragupta was, according to some scholars, the patron of the great Buddhistic philosopher. Politically, the inscription is of interest in that it uses the feudatory epithet *Mahārāja*, not imperial ones. Fleet surmised from this that either the engraver was careless and ignorant or that Kumāragupta was reduced to the position of a feudatory by the Pushyamitras and Hūṇas whom we shall presently refer to. The former seems to be the case when we remember that the Dhanaidāha and Dāmōdarpur inscriptions of the same date show that the emperor's power was felt even in Northern Bengal.

The other two Buddhistic inscriptions‡ are private and do not mention the emperor. They are referred to in a later chapter. Here it is enough to point out that, whatever might be the emperor's personal faith, there was a good deal of pious activity among the Buddhists during the

* See Fleet's 'Gupta Inscrns.' No. 11, p. 45 ff.

† *Ind. Antq.*, 1912, p. 244, on the date of Vasubandhu.

‡ Fleet, Nos. 62 (p. 260 ff) and 63 (p. 262 ff).

period. These two records are dated in 450-1 and 454-5 A. D. The latter might have belonged to the first year of the reign of Skandagupta.

Kumāragupta's Efficient Rule.

From the survey of the numismatic and epigraphical materials of Kumāragupta's reign, it is obvious that he was a worthy member of the Gupta stock and that he wielded his crown for a period of forty years. The coins and inscriptions distinctly take his reign beyond 455 A. D.* And during almost the whole of this long tenure of power, he seems to have held the different parts of the empire intact. The proof of this efficient supremacy is afforded by the Aśvamēdha coins. We have no clue to the fact whether the Aśvamēdha was performed in the early or the advanced period of his reign; but there is no doubt that, even if the coins were issued in his early years, the other evidences indicate his firm hold over the empire almost throughout his reign. The viceroalties of Chiratadatta in Puṇḍravardhana, of Ghaṭōtkacha in Eran, of Bandhavarman in Malwa and of Prithvī-sēna in Oudh, as well as the geographical range of his coins and mints, can have no other meaning. Kumāragupta probably maintained friendly communications with Pravarasēna II, the contemporary king of the Vākātakas, who was, in some respects, the most powerful monarch of his dynasty and in whose time the services of the Vākātakas for the spread of the Gupta culture into the Dakkan and further south reached the height of activity.

The Causes of his Success.

Such a prolonged and apparently efficient rule can be explained on two grounds. The

* See Nos. 385-7, 388, 394 and 398 in Allan's Catalogue of Coins. All these are in silver and give the dates ranging from G. E. 119 (A. D. 438-39) to G. E. 124 (A. D. 443-4). V. A. Smith gives coins bearing dates G. E. 128, 129, 130 and 135 (454-5). See his *Gupta Coins*, p. 128. The inscriptional dates have been given above.

organisation of the empire, in the first place, had been so thorough in his father's time that Kumāragupta must have had a comparatively light task. The organs of State which he inherited were probably already in a condition which, in the view of that age, required no change for the better. The principles underlying the administration were sufficient to ensure tranquillity and prosperity. But these would not by themselves have sufficed in that age to save the land from civil confusions and military troubles. An inherited strength and an inherited principle or policy would have gone far to secure success in administration; but neither public security nor private contentment would have been sufficiently constant if the reigning monarch had simply and passively depended on the greatness of his predecessors. Kumāragupta seems to have realised this and tried to be true to his name; and though less brilliant than his two predecessors, he seems to have possessed a harmonious blend of the stronger and milder virtues. And like every member of his dynasty, he shows an equal pride of birth and of talents by a display of characteristic *birudas* and titles. We have already seen how he calls himself an Indra, adding picturesque variety to the name in the forms of Śrī Mahendra, Aśvamēdha Mahendra, Ajita Mahendra, Simha Mahendra, Mahendra Simha, Mahendra Kumāra, Mahendrāditya, etc. In the *birudas* Simha-vikrama, Vyāghra-bala, Parākrama-Śrī-pratāpa, we find him referring to himself as a true Kumāra in the field of war. Though an ardent worshipper of Kartikāya, Kumāragupta was, like the other members of his dynasty, a tolerant monarch in whose time dedications and endowments to Vishnu, the Sun and even the Jina and the Buddha were common. In the field of literature, too, he seems to have distinguished himself by his patronage to luminaries like Kālidāsa and Buddhāmītra. On the whole, Kumāragupta must have had the reputation

of maintaining a successful *dharma-rājya*, as the traditional writers would say.

The Pushyamitra Trouble.

We have reasons to believe, however, that sometime near the close of his long reign, Kumāragupta had some serious disturbances from certain Pushyamitras* who seem to have occupied the Rajputana-Mālava borders. A celebrated inscription† of his son Skandagupta says that this prince first distinguished himself by preparing to restore the fallen fortunes of his family; that he spent one whole night on the bare earth (in the battle-field); that he conquered the Pushyamitras who had developed great power and wealth and 'placed his foot on their king'; that, when his father attained heaven, he again

* A variety of the reading *Yudhyamitrūn* has been rejected generally. The term *Pushyamitrūn* has been equally rejected.

† The Bhitari Stone Pillar Inscription, forming No. 13 of Fleet's "Gupta Inscriptions" (pp. 52-56). The summary in the text is based on the lines 10-13. The original is as follows:

Vichalita-kula-lakshmi-stambhanāyodyatāna

Kshitibala-śyānīvō yāna nīā triyāmā

Samudita-bala-kōśān Pushyamitrāmścha jivā

Kshitipati-charaṇa-rīṭhō sthāpi'tō vāmapādah.

Pitari divam upē'tō v'pulatām vāmśa-Lakshmīm

Bhujabala-vijitārī yah pratishṭhāpya bhūyah

Jitamiti paritōśhān mātaram sāsū-rētram

Hataripu-riva Kṛṣṇō Dēvakīm abhyupē'sh.

Dr. Fleet translates the last portion of the first verse to the effect that Skandagupta placed his foot on a footstool which was the king of the Pushyamitra tribe, while Jayasval (*Hindu Polity*, p. 163) translates it into: "He placed his foot on the royal footstool, that is, became entitled to sovereignty." But I prefer Fleet's translation; for the Mankuwar inscription of A. D. 448 which records the erection of a Buddhistic image for averting an unhappiness seems to refer to this war, a corroboration of which is afforded by the epithet *Mahārāja* and not *Mahārājādhirāja* applied to the king in it. As Kumāragupta lived for seven years after this, the reference to Skandagupta's ascending the Gupta throne at this time would be absurd.

conquered his enemies, established the ruined fortunes of his family, and then crying that victory had been achieved, betook himself to his mother, who was shedding tears of joy, just as Kṛṣṇa betook himself to his mother Dēvaki after slaying his enemies. It is clear from this passage that, before and after the death of Kumāragupta, there were disturbances violating the integrity of the Empire. It is the opinion of some that Kumāragupta himself was a victim in that war. In this case, we shall have to suppose that Skandagupta avenged his father in the field of war and then ascended the throne. But it is clear to me that there is nothing in the inscription against the supposition that Kumāragupta died a natural death after his son's victory against the Pushyamitras. It may be that there was an interval of even six or seven years between the two events and that Skandagupta came to the throne after quelling once again the adversaries of the Empire who probably rebelled at Kumāragupta's death.

Puragupta and Skandagupta.

It may be pointed out here that, in the opinion of some scholars, the victory of Skandagupta after his father's death really referred to a succession dispute, a fratricidal war out of which he emerged with success. Kumāragupta, we know, had Skandagupta for his son. We also know from a later Gupta inscription,* that Kumāragupta had a son named Puragupta by Mahādēvi Ananta Dēvi. No record is unfortunately available about Skandagupta's mother's name. Was he the son of Ananta Dēvi or not? According to some,† he was not only the son by a different lady but perhaps an inferior one, and he in

* The Bhitari Seal inscription of Kumāragupta II, discovered in 1889 and first published in J.A.S.B. 1889, pp. 84-105. It was the first record to throw light on Puragupta and his two successors. It bears no date.

† Jayasval's *Hindu Polity*, p. 163-4.

consequence was an illegitimate son, as otherwise his mother would have been mentioned in the records as conspicuously as Ananta Dēvi. It seems to me that the arguments for Skandagupta's illegitimacy are very flimsy. The omission of a queen's name does not mean an inferiority in status. The mother of Prabhāvatī (Kubbhāranāgā), the second queen of Chandragupta II, is mentioned not in his inscriptions but in those of his daughter. Skandagupta's mother *could* have had therefore the highest status. But the question still remains whether she was the same as Ananta Dēvi or another lady. Opinion seems to be equally divided on the point, some holding that Skanda was another son of Ananta Dēvi and therefore a uterine brother of Puragupta and others that he was the son of another queen and therefore a half-brother of Puragupta. In any case, according to these, Skandagupta was different from Puragupta and there was a civil war between them on the death of Kumāragupta, and that Skandagupta was eventually successful. The statement that he consoled his mother as Kṛṣṇa did Dēvaki is said to give a clue to this.

One argument against this theory of civil war is that, in the opinion of Mr. R. C. Majumdar,* there were no two separate princes at all like Puragupta and Skandagupta. He thinks that one can legitimately draw this inference from the Bhitari seal inscription. He further argues that the coins of Puragupta indicate contemporaneity

* See *Indian Antiquary*, 1918, pp. 161-167 on "The Revised Chronology of the Last Gupta Emperors." Dr. Hoernle in J. R. A. S. 1909, p. 128-9, maintains the identity of the two princes, instead of his previous view regarding them as half-brothers. He further sees in the term *Skanda* and *Pura* the changes of fortune from success in war to precarious self-defence in a *pura* like Ayōdhya. The earlier views are more acceptable. Hoernle's chronology requires revision, as is pointed out elsewhere. It seems to me that *Pura* is a corruption of *Puru* or *Paurava*.

with those of Skandagupta; that they are very similar, the only difference being the letters *pura* instead of *skanda*; and that in fact originally Puragupta's coins were attributed by early scholars to Skandagupta himself on account of this similarity; and that the existence of two or more names for the same ruler were quite common in the Gupta period.

But Mr. R. D. Banerji* argues that the resemblance in the coins was due to the stereotyped character of the legends natural in the declining age of every dynasty; that most of the coins of Skandagupta and the later Guptas are of the Archer type; that in every type of these the first two or three syllables are arranged vertically under the left arm of the king's figure; that the mention of *Pura* indicates a separate individual, as the Bhitari Seal inscription seems to imply; that there is not a single instance of the same king having two personal names in coins; and that Skandagupta and Puragupta were in short different individuals. Mr. Banerji then goes on to argue that Puragupta later on rebelled against his brother in his last years and afterwards succeeded him; and he believes that the omission of Skandagupta's name in the Bhitari seal was due to the enmity between the brothers.

It seems to me that, on the whole, the theory that Skandagupta was a separate person from Puragupta is too formidable to be assailed, though it is very difficult to say, with the materials we have now got, whether they were full or half brothers and whether there was a war of succession between them. The Bhitari inscription does not seem to refer to family quarrels but to war with outsiders, say, the Pushyamitras or the Huns. The Junagadh rock inscription† of Skandagupta, again, which was

engraved within the first three years of his accession, says that he, on his father's death, bowed down his enemies and conquered the whole earth. It then mentions the Mlechchhas in particular as the victims of his arms, but it adds that the goddess of fortune selected him, of her own accord, as her lord after knowingly discarding all sons of kings (*manujēndraputrāh*). The last expression does not enable us to say whether the *Manujēndra* refers to kings in general or Kumāragupta in particular. If the latter were the case, we would have to infer that Skandagupta won against his rival brother or brothers. One is indeed tempted to regard him, like Samudragupta and Chandragupta II, as a younger son who was more fitted than his brothers to succeed to the throne. These brothers were Puragupta, Ghaṭōtkacha and, possibly, a Buddhagupta. Hiuen Tsang mentions a certain Buddhagupta, son of Śākṛāditya, and as Kumāragupta had the title of Indrāditya (which is synonymous with Śākṛāditya) it has been surmised that Buddhagupta was a fourth son of his. But we cannot be sure of this owing to the questionable accuracy of the Chinese traveller and the absence of Buddhagupta's name in the records of the time. We can concede his existence only with more satisfactory evidences.

Probable Course of Events.

It must be obvious from this discussion that the circumstances which immediately preceded, accompanied and followed Kumāragupta's death are obscure. All that we can say is that, some time before his death, the empire was attacked unsuccessfully by the Pushyamitras; that Kumāragupta might have died in the struggle against them but more probably in bed; that, after his death, which took place* about 455-6,

* In *Ind. Antq.*, 1918, p. 162, footnote, Mr. R. C. Majumdar points out that Skandagupta might have come to the throne only a year after this. Vincent Smith puts it early in 455.

there were fresh troubles which might have been due to a succession-dispute but which were more probably engineered by the old adversaries like the Pushyamitras or new ones like the Hūṇas, of whom we hear largely in Skandagupta's reign; and that, out of all these turmoils, Skandagupta, possibly a younger son, found himself on the throne.

The Significance of the Pushyamitra Attack.

A word must be said about the enemy who was the first to attack the magnificent empire of the Guptas, an attack which was soon to be followed by others to the detriment and decline of the empire. Dr. Hoernle* suggests from the title *Mitra* that the Pushyamitras were of Persian origin and akin to the Maitrakas. Mr. Jayasval opines that they were a Republican people who rose on the ruins of the ancient Rajputana-Mālava *janas*. The term Pushyamitra, it is true, can be taken to refer to an individual. There is not only the example of Pushyamitra of the Śunga dynasty but the expression *Pushyamitrōtha-rājanyah*, in the later *Bhāgavata* and *Vishṇupurāṇas*.† But there is no doubt that the Pushyamitras are referred to as a corporate people in the Gupta inscription; and there is nothing against accepting Jayasval's view that they formed a Republic with the unidentified town of Kāñchanaka for the capital, and that they were strong enough to inflict a blow on the arms of Kumāragupta, hitherto invincible. Prince Skandagupta, however, remained in the battle-field throughout night, sharing the fortunes of the commonest soldier, and next morning forced a decision which saved the empire. Mr. Jayasval remarks, rather

* J. R. A. S., p. 126-7.

† *Hindu Polity*, p. 163-4. Fleet located them on the banks of the Narmada. The *Vishṇupurāṇa* mentions them in company with Kailakilas, Yavanas and, Bāhlikas, on which ground V. A. Smith assigned them a comparatively northern habitation.

speculatively, that, if the Pushyamitras had been successful, they might have introduced a revolution in Indian History by establishing at Pāṭaliputra a Republican, in place of the imperial, polity. He believes that their failure meant the death of Republican issue for ever in India. He further notes the interesting fact that it was with the aid of a Republic that the Guptas first became prominent in history and that it was at the hands of a Republic that the Gupta Empire received its first blow.

Kumāragupta's Death.

It must be now clear that the sun of Kumāragupta's glory set under an atmosphere of clouds. If he did not actually die in battle, he died under circumstances discouraging enough. His death was immediately followed by the invasions or civil strifes already detailed; and though Providence placed the crown on the brow of the most worthy of the princes, Skandagupta must have been very uneasy indeed to wear it; for though the Pushyamitra cloud was smaller than a man's hand when it appeared over the Gupta sky, it was soon destined to spread itself over the whole atmosphere and cast its grim shadow over the fortunes of the empire. The advent of Skandagupta, in other words, was followed by a period of heroic but futile struggle between the empire and the dangers, external and internal, that threatened and weakened it; and we proceed in the next few pages to describe the features and facts of that struggle.

* In the *Annals of the Bhandarkar Institute*, Vol. I, pp. 60-80.

† Fleet's "Gupta Inscns.," No. 14, p. 56 ff.

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INTEREST AND EDUCATION.

By Mr. R. S. GUPTA, B.A., LL.B.

Chandauli (U. P.)

It is generally agreed that it is the main task of the teacher to create and cultivate interest. The child should be tempted to throw himself into the worthiest forms of activity and one of the ways to achieve this is by arousing interest. The old-fashioned idea of pouring knowledge into the child's mind without any opportunity for digestion is vanishing quickly. The modern educator, we must be thankful, has realised that interest is an essential of education in its widest sense.

To what instincts in the child must we appeal to arouse interest? Perhaps the instinct of curiosity is the most important; the young child is a walking interrogation mark; he is anxious to know the reason for everything, he wishes to find things out for himself. The value of allowing the child to find out for himself is becoming one of the foundations of modern education, the child is led into thinking intelligently for himself. Learning by investigation gives proper outlet to the natural activity of the child. Fear is one of the child's primary instincts, but it is extremely inadvisable to base any method of teaching on such an instinct. The young child imitates naturally but it is the inquiring attitude which we must consider from this point of view.

By what method shall we make the best use of the child's natural curiosity? It is inherent in all children to play, surely then the best way of claiming the child's attention will be by giving him work which he treats as play, such work he will enjoy doing. Here we seem to be classing work and play together. The difference is well-brought out in saying that play is an activity in which the

interest is in the thing itself, the interest is from moment to moment, while work is done for the product or result, the activity culminating to an end. Work then, for younger children should be done on play lines so that from the beginning interest, the natural interest in play, is created.

Having discussed very briefly the nature of interest and the possible method of arousing it, I think we may conclude that interest is essential for the prime object of education, which is the formation of the right mental attitude towards life, its problems and responsibilities rather than the acquirement of knowledge only.

Although interest is necessary, too much stress may be laid upon its importance, so that the results of stimulating interest in school are almost negligible. When can interest be dangerous? The stimulation of interest without satisfying it is dangerous. For instance, the method which is dying out, but which is still very frequently used in elementary schools is that of teaching history by using the history story. The children enjoy each new story as it is read to them, they absorb each detail but enjoyment seems the only result. They have no comprehension of historical background as they jump from the story of Joan of Arc to that of the picking of the White and Red Roses. They have no knowledge with which to reason about the behaviour of the characters in the story, they are not able to see the gradual development which is the essence of history. For all they gain from this it might be a story lesson, for the historical names of the characters mean nothing to them. The possible methods of history teaching from the point of view of interest and also the position of history in the curriculum will be discussed later. But this is a definite case

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of the useless stimulation of interest, although the dissatisfaction is unrealised by the children. The danger lies in that by persistent use of the method and later by the probable method of set "teaching" lessons the class becomes used to putting on an attentive expression for thirty or forty minutes while the teacher talks. Many of the children learn practically nothing although four or five children, who would learn in spite of anything, present good enough marks at examination time to satisfy the teacher.

There is the case also of arousing interest without satisfaction when the children themselves feel the need of some conclusion to the lesson; they have, as it were, been promised food at the end of a long and wearying journey only to find that sustenance is withheld at the end. There is no one so quick as the child to realise that the teacher has failed to draw the lesson together by withholding the final meaning of the lesson or course of lessons. I can remember, for instance, in a physiology lesson at the Department of Education, Bristol University, we had just reached the stage of using the microscope for the first time, we examined blood under its lens, this had been the subject of the lesson, and we knew the elementary facts concerning it. Then the teacher let us examine a human hair, we had not reached the stage for discussing it in lesson time, and we were all at the moment anxious to know and understand about the growth of the hair. The teacher answered our questions with haste, but showed an obvious desire not to go deeper into the explanation. The whole class was at the moment deeply interested and that intense interest would have helped them to understand the formation of the hair and its growth and pigmentation which the teacher could have given shortly

illustrated by a black-board diagram. The teacher, one supposes, felt that the subject under discussion was blood and that anything else which was introduced into the lesson was in the nature of a digression. It was quite true, but the mistake was to bring in another subject, and then to be unwilling to give explanation.

Finally in speaking of some of the cases in which interest aroused is a danger rather than a benefit, one must remember the case which the teacher himself is doing his best but fails to give the children intellectual satisfaction because he has failed to grasp the vital principle of modern education. He allows the child to find out the information it requires in its own way with the correct guidance, but fails altogether in giving the child at the end of the course the whole comprehensive idea of what it has studied. Sometimes he fails to give the knowledge its connection with every-day life which makes it so helpful to the child and infinitely more interesting.

We have seen that interest is frequently aroused in children and to what effect. For the inexperienced teacher who is learning by many mistakes and blunders, it is an exhilarating moment to feel the class's attention fixed on him for the first time, or to find that some question which he has asked appeals to its imagination and immediately claims its attention.

Let us consider interest in the class-room. Genuine interest, when it is raised in literature, art or science, or more narrowly in the elementary school in books and in foreign and home affairs, is not only valuable in causing the children to use their brains and to think for themselves, but one hopes to produce, with the aid of interest, more and more boys

and girls who watch intelligently the happenings in our own and other countries, who will become citizens who are worthy of their responsibilities.

Take for instance the subjects in an ordinary curriculum for the consideration of the varying value of interest in some specific cases. Geography is a subject which well allows correlation with every-day events. I heard on my last teaching practice in the Department of Education at the Bristol University in Oct. 1929, a lesson given on Africa, the lesson was taken from the point of view of travelling by aeroplane down the west coast. There was at the time an aeroplane flying from England to S. Africa and so the children's attention was directed to the newspapers and they brought cuttings from the papers and vied with one another in the amount of information they could acquire from all sources. This I consider was the sort of interest which it is praiseworthy to arouse, and which is not only valuable in school but is of value in the child's future. For my own part, I consider that for the intelligent teaching of Geography in a secondary school the teacher should have travelled as much as possible and should travel as much as possible during his vacations. This is to some extent a counsel of perfection but children I think very quickly realise when accounts of, for instance, Italy, France, Spain or Germany are real, and respond to what they feel immediately is first-hand experience. I can remember how much I enjoyed listening to an account of the Alps from a professor who had just returned from Switzerland. This brings one to the point of the value of breaking down the barrier between school and the outside world, and school and home. The child's interest is immediately gained when he finds that he has learnt something which he hears

spoken about at school as well as at home, for instance, a journey to Switzerland, and the route taken.

I think that there are very few children who do not appreciate English (including Literature and Composition). All children I think enjoy having poems read to them, provided they are suitably chosen for the age of the child. Personally at school it was the lesson I enjoyed most, and to the double period of which I looked forward all the week. The English teacher was always anxious for us to do a great deal of expression work, which took the form of written composition, this was very good for us. We were however to my dismay almost always given a subject which was for want of a better word "imaginative." I, who had enjoyed the poem or poems which had been read, was extremely anxious to read more poems by the same author, read what I could find out about him, or learn a poem by heart. As there was hardly ever an alternative subject given for the composition, I had to toil at the subject for which I had little liking. It probably did me little harm to write a composition whether I would or no, but I wasted a great deal of my time in lessons worrying about the possible composition I should have to write. The vivid interest aroused in the lesson was to my mind often wasted. When I was teaching English in school practice in Bristol in March 1930, I tried to remember this, having read, in one case, some of the "Just So" stories to the children, I asked them to write "Just So" stories of their own. I tried to observe carefully those to whom the thought of writing one appeared distasteful and gave them another subject. I had some delightful stories, while those who did the alternative would I hope always enjoy Kipling's Book, without feeling

that once they had to write a composition in copy of one.

I took a group of lessons on Walter de la Mare's "Peacock Pie" on one occasion and found that after I mentioned to the children that I had heard the poet lecture, they were extremely interested, they provided me with all manner of details about him, his life and his works, which poems of his they had read or learnt, which they liked, which they had not enjoyed so much. The whole attitude of the children was changed by the knowledge that the poet was alive, an ordinary human being like themselves, whose appearance they could actually visualize.

In reading to children in Literature I found at times they grew a little tired of merely listening. I discovered that after the first reading of a short poem, for instance, when the general impression of the poetry had been understood, on the second or third reading of a poem, one could very successfully introduce the puzzle element to preserve interest, and to keep the children's minds active. They were also able to group better the information they were getting about the poem when they were searching for colour words, or alliteration and so forth.

History is one of the subjects which has benefited to a large extent from the better understanding of the psychology of children. It is here that the "project method" can be of immense value. Permanent interest seems to be maintained in the investigation for material about the dwellings of the people being studied, their dress, and mode of life. The method can be adapted to the age of the children very easily. From the sixth form at school to the tenth, I was taught by a very able history-master in India, but his method

for each lesson was identical, he "taught" always and once a term we had a test in the work which we had done. Our home-work was an essay or a selection from the history text-book. The history results of the school were good always, but for me the work was merely memory training. I enjoyed most the preparation of my essay, because there I had an opportunity of reading round the subject and accumulating some sort of background. There was little more done in these lessons to create interest than the telling of a historical anecdote. The result was that I felt history was very far removed from actual life until I began to read around the subject myself. Modern history teaching should permit children to handle books in search of knowledge, to go to places to examine ruins, to make intelligent use of museums, instead of having knowledge poured into their unwilling ears, simply because it is "knowledge."

One of the very definitely progressive steps that English schools have taken during the past few years is the organisation of games. In an Elementary School at Bristol in which I have taught there has been much enthusiasm for games and sports, often children who have not excelled in school-work have had an opportunity of showing their ability in the sports-field, thus gaining self-respect. The child has the responsibility of his position in a team, for instance, and again the valuable team spirit is fostered. Each individual is interested in the achievements of his team rather than his own performance, which is valuable, for work in school rather tends to stress individual achievement.

Considering interest from the point of view of social life, at school first, I was a student at a Government High School of my Province (the United Provinces of Agra and Oudh,

Northern India) and so shared some of the advantages and disadvantages of the social life of the school. After tea in the winter, I had lectures once a week or once a fortnight: these lectures were usually very interesting, dealing with life in Ancient Greece, Rome, Egypt or Assyria and Babylon; they were illustrated by excellent lantern slides. I felt however that it was not altogether wise to have tests on these lectures at the end of the first session. One's interest often wavered in the lectures from the subject in hand to the possible examination questions on it. After some time, the lectures became regarded as a bore, whereas they had formerly been regarded extremely interesting. Another method much more successful for indexing the knowledge we had gained, each boy had an individual book in which he kept pictures and gathered information round the subjects.

So that each boy might pursue something which really appealed to him, for one year we each chose a hobby, or continued to pursue one which we already had. We had to choose a subject in which we were really interested and once we went to the teacher in charge of the various subjects we had taken up. It was a very successful scheme and most of the results showed that the boys had taken infinite pains to produce interesting matter connected with their various hobbies. I have had always however a grievance about "Hobbies," because I was at the time about 13 or 14 and was extremely interested in stamp-collecting. I had an album, many stamps, and had begun to buy books on the subject. I was not allowed however to choose it for my hobby because it was not considered educational enough. I agree that stamp-collecting can degenerate into mere barter, but under the supervision of a master and taken from the

geographical view-point, I think stamp-collecting could have been made into something very informative.

In home life it is frequently found that the interests of the home environment influence the child a great deal. We have the well-known cases of the musical, literary and artistic homes where talented parents bring up children with tastes and abilities very similar to their own. One may account for this, of course partially by heredity, but there is another factor which should be taken into consideration: the child gains at home through hearing his mother and father talk a certain basis of knowledge of music, for instance, and as we all know, once we have some scraps of knowledge about a subject, we readily gather more. Again the child may wish to emulate his mother or father. It cannot be too strongly stressed that the more connection there is between home and school and the more school brings its teaching into connection with every-day and home-life, the more successful education will become. We all know that the child who hears his parents discuss intelligently the affairs of the day very soon takes an interest of his own political and foreign affairs and becomes a more interesting and valuable member of society himself.

It has been shown plainly therefore that interest must be aroused by the teacher or parent, but it is only kept alive by activity, mental or physical, on the part of the child, under the teacher's guidance. The varied subjects of the curriculum must be connected up with real life. We have reached a stage in education where we can proudly say that the teacher desires development of emotional life, art and initiative, freedom and activity for the child, the giving of knowledge for use, the exercise of reason and study of life problems, as compared with the former school's idea of intellectual training, the accumulation of facts, conformity to all rules, acquiescence, the acquirement of knowledge for its own sake, rigid control and discipline,

THE EDUCATION OF A JESUIT PRIEST.

By

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MOST of us have had some contact with Roman Catholic Priests of the Order of the Society of Jesus, but we know very little about their education and the system through which they have passed. We know that when a man signs S. J. after his name, the District Educational Officers do not ask for further academic credentials. The Jesuit Mission has two colleges in India, one at Shembaganur, just three miles below Kodaikanal and another at Kurseong, on the foot-hills of the Himalayas in Bengal. In the college at Kurseong, a five-year course is mainly theological. Every full-fledged priest has to go through both these institutions. The Sacred Heart College at Shembaganur is a palatial three-storied building which can accommodate about 250 people. It is fitted with electric lights, flush closets, its own water-supply and most of the modern conveniences. Five hundred acres of ground around the college belongs to the Mission. Around the immediate vicinity of the building is a beautifully laid-out garden, several tennis courts, a few bowling alleys, several summer houses, and beautiful level walks. The college has a huge farm attached to it, so that it does not need to depend upon outsiders for vegetables and milk. It also maintains carpenters, masons, shoe-makers, tailors and so on, so that it is a self-sufficing community. There is enough work for a regular Post Office and so the Government maintains a Post Office for them.

When a man decides to become a Jesuit Priest, he is sent to this college by the Superior of the Mission. The academic qualifications

necessary for admission vary. The Madura Mission insist that the man they send, must have passed at least the Intermediate in Arts of the Madras University, though they prefer men with a B.A. or B.A. (Hons.) degree. The Bengal and Bombay Missions are satisfied if their entrants have passed the S.S.L.C. or its equivalent. After a searching examination of one's mental and moral fitness, one is admitted as a novice. The novices have a rigorous two years' course, their curriculum of studies mostly pertains to religious life. Those who have never had any Latin are required to study Latin at this period. As long as they are novices, they are entirely at liberty to withdraw if they find that they cannot fit into the system. According to their canonical law at the end of two years and one day, they can take on the vows of religion, and from that day starts their scholastic and classical education. They pass two years as novices, two years as Juniors and three years as Philosophy students.

For the Juniors the study of one vernacular is compulsory. If he be an Indian, he chooses his own mother-tongue, and if he be an European or American, he chooses the vernacular of the mission he belongs to. They also have a curriculum in English literature, covering a slightly larger field than the Madras B.A. course, and slightly less than the M.A. course. In histories they have a wider course to cover, Grecian History from the earliest times, down to that of the successors of Alexander the Great, Roman History from the beginning to about 410 A.D., and European History from that date (410 A.D.) down to the present day, and in Indian History they cover the same ground as the Madras University B.A. syllabus. Greek, both old and middle, are compulsory,

They have to cover portions of Homer, Æschylus, Pindar and Xenophon in old Greek, and the New Testament and some of the Apostolic Fathers in middle Greek. In Latin they have a much heavier curriculum. They study Cicero, Cæsar, Tacitus, Livy, Virgil and Horace. One thing worthwhile noticing is that all through the two year Juniorate period, they are required to talk Latin and only Latin outside class-rooms. They also undergo a system of Pedagogics—Ratio studiorum as they call it, which was originally designed by the generals of the Order, especially by Father Aquavina, and developed later as time went on. They have a few electives at this stage. One can study Sanskrit, Economics, or Higher Mathematics. There are written and oral examinations before going into the higher class. Those who come with B.A. or still higher degrees are exempted from covering certain courses, in which they have been well-grounded.

It is worthwhile looking to see how they have allotted their time during the day. Their major recreation comes in the middle of the day like the schedule in Oxford and Cambridge.

4-15 A.M.	Rising Bell.
4-15—4-45	Toilette.
4-45—5-40	Meditation.
5-40—6-20	Mass.
6-20—6-30	Breakfast (individual meal).
6-30—8-30	Private study (one must not be seen outside one's room).
8-30—9-30	Class followed by a ten minute recess.
9-40—10-40	Second period followed by a five minute recess.
10-45—11-40	Third period followed by a five minute recess.

11-45—12	Private examination of conscience.
12—12-30	Dinner—a community meal. Strict silence is maintained during the first 10 minutes, the Scripture is read in Latin and then the rest of the time is devoted to reading some good biography. For instance, they are reading the life of Cardinal Gibbon now.
12-30—12-35	A short visit to the chapel for private devotions.
12-35—1-30	Recreations, games, walk or out-door hobby. One should not be seen inside one's rooms.
1-30—2	Siesta, (optional, of course).
2—3	Private study.
3—4	Fourth period.
4—4-45	Free recreation. Tea.
4-45—7	Private study.
7—7-25	Supper, another community meal with reading.
7-25—7-30	Another visit to the chapel.
7-30—8-15	Compulsory recreation on the verandah. Vernacular conversation is expected during this recreation.
8-15—8-30	Litanies. (Prayers).
8-30—8-45	Preparation of points for meditation of the next day.
8-45—9	Examination of conscience.
9	Last bell for the day. Bed time.

Tuesdays are full vacations, walks and picnics are the order of the day. Thursday afternoons after a class between 2-30—3-30 the students are free to go in groups for walks. During the major vacations like Christmas and Summer holidays most studies

are suspended except classes in the vernacular.

After one passes four written and four oral examinations, one leaves the junior class and joins the philosopher class. In this section all the class work, lecture recitations, theses and discussions are done in Latin. During the first year they cover Logic (B.A. standard) five hours a week and one hour of repetition. Ontology or general metaphysics in three hours a week and one hour of repetition. Another three hours and one are taken over by mathematics classes, algebra, geometry trigonometry, analytical geometry (Cartesian co-ordinates) and calculus, both integral and differential. At the end of the year there is an oral examination covering the year's work. During the one hour allotted to repetition, the professor takes a seat outside his platform, one student gets up upon the platform and presents a short essay on the subject, two students attack him, the student defends himself and the general discussion takes place somewhat in the manner of seminar classes of post-graduate work in American Universities.

In the second year they cover Cosmology, the earth, its beginnings and so on, four hours a week and one hour of repetition. Biology and Physiology during the first term (Intermediate standard) and Psychology (B. A. standard) five hours a week and one hour of repetition and Physics occupy the rest of the time. In Physics they cover dynamics, sound, light, magnetism and electricity (B. A. curriculum). The professor in charge is a priest with a doctorate degree from the Université la Sarbonne, Paris. In the third year, they devote two hours a week to Astronomy and the rest of the time is occupied by various fields of Philosophy, such as Ethics, Metaphysics, History of

Philosophy, Theodicy and so on. The course in Philosophy traverses a wider area than our Madras University B. A. (Hons.) syllabus, but in some cases treated from quite a different angle. During these three years they have a society corresponding to the college literary societies where each student has to read an essay. The writing and defence of the thesis is essential as well as passing in the oral examination before one is certified to have completed this seven years' mental and physical discipline. A well-equipped library of 30,000 or more books is always at their disposal.

Though I have dealt with at length with their classical curriculum, it does not mean that their religious side is neglected. Once a year every student goes into a retreat for a week, a period of searching examination and confession, and three times he undergoes a tridum during which time not only spiritual direction is given but his faults such as laziness, haughtiness, etc., are corrected. The students are encouraged to take up a hobby. Several take to photography, some to painting and some others to wood-work. Their hobbies are too numerous to mention, but the chief among them are music, drama, gardening, collecting stamps, biological and botanic specimens. The idea is that spare time should be fully occupied by some hobby or other. Discipline of course is rigorous but they do not seem to suffer for it. The missionary zeal of St. Paul, Ignatius and Xavier are instilled into them and they go out as dynamic machines to do their utmost as long as they have any strength left. My sincere thanks are due to Father Sabathe, the Rector in charge, an old friend of our family and to Father Chockia, an old playmate of mine. Both of them were extremely kind in letting me peep behind the scenes. I render my thanks also to Father Bertram of Loyola College for reading through this and helping me to check up the standards.

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THE PLACE OF MANUAL OCCUPATIONS IN PRIMARY SCHOOLS

By

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PSYCHOLOGY OF EDUCATION.

EDUCATION means the preparation for complete living. Whatever complete living may imply for the individual or the nation, it implies something more than a "bare living." Complete living must also include what is called 'living with the times.' In education as well as in every-day life, the modes and manners often change from time to time, and it is necessary to our well-being that we should take advantage of the advances which have been made in Science and other branches. Education has also been defined as the just and legitimate familiarity between mind and things and as that which multiplies the power of the eye to see and of the hand to produce.

CHILD'S SENSE TRAINING.

Education of the children should begin with the training of the senses. All our knowledge of the world is acquired through the senses. Training of the senses is the systematic exercise of the sense organs with a view to improving their powers of accuracy and capacity of sensation and thus leading to the development of the higher mental powers. It means not only an exercise of the sense organs but the development of the habit of close and accurate inspection of things by means of the senses and readiness and certainty in recognising them. All abstract thinking and reasoning are developed only from the knowledge gained through the senses. So the training of the senses is a

necessary preliminary to the training of the higher powers. The senses of the child are developed to some extent before it goes to school, but they are clumsy and inaccurate. It is the teacher's business to make them sufficiently accurate and delicate for the purposes of ordinary life and general intellectual culture. And without accurate sense observations accurate reasoning powers cannot be developed. Accurate sense observations would moreover be a great help to the child in its ordinary life. With young children teaching cannot be done through words, because words can never supersede the necessity for original observation which only is the knowledge at first-hand and for correct original observations the senses have to be trained. Further the child loves and delights in using its senses and so the teacher's work becomes more pleasing, useful and easy if he imparts knowledge to the child through a proper exercise of the senses. Abstract ideas and empty words would tire the child. Theoretical knowledge and mere passive observations are quite useless. If children are kept with no scope for muscular activity, it runs into undesirable channels.

THE EDUCATIVE VALUE OF HAND AND EYE TRAINING.

True education must not consist of the mere acquisition of knowledge through books; it must also deal with realities. The hand is of the most vital importance intellectually, for by its action the mind is led to understand the various objects. To touch, to examine, to imitate belong to the hand and the eye as much as to the mind. Without the training of these organs, and the bringing of them together in their action, we are certainly neglecting that class of culture which to many of the people, is of most use. The

training of the hand and the eye is great in value educationally. Education sought through the employment of one's hands in the manipulation of materials in a variety of operations, i.e., educational handwork, should attain its place of great importance in the curriculum of every school, elementary, middle or secondary, as a training in thought, in accuracy, in expression, and as a factor in the harmonious development of all the powers of a human being. While the eye is being trained to accuracy and the hand to dexterity and manipulative skill, the mind is being trained to observation, attention, comparison, reflection, and judgment. The essence lies in doing, not in the thing done, and is only valuable in proportion to the demand it makes upon the intelligence. Even primary education has a wider scope than the teaching of reading, writing and arithmetic, the development of the intellectual faculties in general, of the claim of some cultivation of manual dexterity for its own sake, to be a proper object of every well-ordered system of primary education, since such a cultivation of manual dexterity reacts advantageously upon the intellectual faculties and is an important aid to their development. The child takes delight to use its hands. The creative instinct is very strong in young children and whenever manual lessons are given, the scholars return to their book-work with renewed vigour.

WHAT HAND AND EYE TRAINING INCLUDES.

By hand and eye training or manual training, it is meant a series of exercises involving the use and manipulation of tools, and providing opportunities for the eye to judge of direction, form, space, contour, etc., and thus giving training to the

observational and thinking powers of the pupil. The materials, clay, paper, card-board, etc., and the tools, pencil, knife, ruler, etc., are only but the means, and the end and the aim is the training of hand and eye, and also of the brain, in conjunction with one another. The exercises must be so arranged that the operations will not be repeated in such a way as to become merely mechanical. Every movement should be thought-directed.

Kindergarten, hand and eye training, manual training, all stand for that branch of education which seeks knowledge by the employment of hands in a variety of occupations in the infant, primary, middle and secondary schools. Kindergarten is a form of education just like other manual occupations, but essentially directed to play. Children come to Kindergarten to engage not in lessons but in various occupations such as the illustration of stories in clay, or pastel or paper-tearing, etc. Hand and eye training is the term used in connection with such occupations as paper, clay and cardboard modelling, occupations which naturally follow from the Kindergarten work. These occupations are suitable for primary classes and can be continued even in the middle and secondary school classes. By manual training it is usually understood courses in wood and metal and more recently school gardening. In these exercises of manual training, the familiarity betwixt mind and things is still further strengthened, since the tools and the materials used here need greater skill in manipulation, demand increased attention and give greater opportunities for more delicate workmanship and more careful judgment which are the intentions of manual occupations.

SUITED OCCUPATIONS IN A PRIMARY SCHOOL AND THEIR EDUCATIONAL VALUES.

1. *Various media employed.*

Clay, paper, cardboard, string or raffia are all used as media in the various forms of Educational Handwork in a Primary School. Each medium has its limitations and is more suitable for certain types of work than for others. Clay, for example, is much more suitable for expressing form and for the training in æsthetic appreciation, than any of the other media. Work which requires accuracy of measurement and calculations and which seeks to provide for the exercise of the constructive ability of the child is best executed in cardboard, wood, etc. A well-arranged scheme of work should introduce a variety of media, so that the advantage of each may be obtained, and in order that both the artistic and the mechanical sides of the child's nature may be properly developed. A variety of media also lends added interest to the work, whereas a course of work confined to one medium might prove monotonous.

2. *Drawing and its place.*

Drawing is a form of written language in which lines take the place of letters and words. It is the clearest and shortest of all languages. A few lines hastily thrown together will often give a clearer idea of what we want, than any amount of verbal or written description. It forms a basis of all manual training. Without drawing, exact and intelligent handwork is scarcely possible. Working drawing saves time and material. They lead straight to the mark and work becomes more the product of reason than the result of the rule of thumb. Drawing in itself is a manual training and as such materially

assists us in the special kind of occupation which we have in view. It cultivates habits of accurate observation and close attention. The hands acquire dexterity. It develops habits of order, neatness and perseverance and trains the sense of form and proportion. It also provides scope for the imagination and opportunity for the exercise of inventive powers. The stimulation of imagination and the spirit of enquiry are the objects which every teacher strives to cultivate in his class, as once enthusiastic attention is secured in the pupils, the imparting of information is as much a pleasure to the teacher as to the class. Drawing when properly taught is one of the subjects in which this can most readily be achieved. The pupils will have interest in the lesson as they know that what they draw they have to make. Therefore interest is always assured. In conclusion among real educational forms of handwork, drawing must take rank as the most important, because all other manual exercises may be said to be dependent upon it. Thus drawing is a valuable means of education, both from a utilitarian and an intellectual point of view.

3. *Other occupations.*

A completeness and a finish to the educational process can be given only when drawing is correlated with other forms of Hand and Eye training which utilize other materials and exercise other faculties. Drawing deals only with outlines and is thus one degree removed from the abstract. The children when they draw a figure in outline look upon the boundary lines as being the figure, instead of the space enclosed between them. But when the same child draws the same figure on a piece of paper or cardboard and cut it or colour the figure, or make it in clay, in each case rendering the outline

merely subservient to the mass, and their conception of the form is true and accurate and their knowledge of it far more complete. In the infant stage and primary stage the most important feature of Hand and Eye training should be the accurate perception and knowledge of form and mass as opposed to mere outline and the training to look at the mass rather than the outline. In making a square or some such thing in any of the materials, spaper, clay or cardboard, etc., the child can well understand the properties of the same than by merely drawing it several times.

Deciding drawing as the basis of all manual occupations and judging the importance of manual occupations in a primary school, the order of the materials to be used is clay, paper, string and card-board.

4. *Clay-modelling.*

Modelling in clay is a valuable form of Hand and Eye training suitable alike for the youngest as for the highest classes. It may be closely allied to nature study lessons and is calculated to arouse interest in all forms of ornament and sculpture, while as a means of developing the senses of form and touch, it cannot be equalled.

The softness of the material makes the attainment of accuracy less easy than in paper or cardboard work, but the lack of accuracy is balanced by the greater variety of forms which may be studied by the rapidity with which results may be obtained, and by the endless possibilities of improvement. Clay is never spoilt by worn touch, it can be corrected and worked over indefinitely. Children can be made to work from their imagination, for example, they may illustrate by means of clay figures the characters of a story told by the teacher. Children delight

in such work, and though the results may seem poor to an adult, to them the rudest form with four legs becomes a horse, a cow, etc. Soon, however, sense of form begins to develop, and they see that their animals and figures are not like real ones. After many attempts to make them realistic, they become discouraged and lose interest. After some time when the power of handling the clay, and observational and reasoning powers are developed to some extent, definite instruction should be given in the use of the material, the aim being to develop accuracy of observation, muscular control, and an appreciation of form and proportion.

Clay-modelling can be correlated with lessons in nature-study, geography and design. Natural forms and manufactured objects can be made with clay and be used as a means to teach other subjects. Natural forms like mango, plantain leaf, course of a river, relief map, geographical terms like lake, delta, island, etc., and manufactured objects like grind-stone, vessels, etc., can be made. The detailed knowledge of things done leaves a deep impression in the brain of the child since the different parts and their connections with one another will be first discussed and described.

5. *Paper-cutting and folding.*

This is very widely adopted and suitable for children of the infant and the lower classes. Material is cheap and easily-stored and worked on ordinary benches. Work may be repeated at home. This teaches accuracy of form and measurement and thus may be readily associated with arithmetic. Different forms will be compared and contrasted, and for this purpose, squares, rectangles, triangles should be made by folding and cutting out,

the children being led to compare the figures, observe their proportion and the differences between them, and to express as far as possible that difference in their own words. Preliminary exercises in the use of the rule and scissors are necessary and to assume a knowledge of these is to make a false start.

Pattern making is another form of paper-cutting. For this work coloured paper may be used, which after being cut to the required forms, is mounted on squared paper so as to make simple forms.

Further practice can be given in paper-weaving. Mats of various designs, etc., can be prepared and thus this can be used as a substitute for leaf.

5 (a). Paper-modelling.

This can be started in the primary school and continued throughout the middle and the secondary school. The children should be encouraged to talk about the shape and colour of the models they have to prepare and take the necessary measurements. This kind of work will enable the teacher to associate it with geometry and arithmetic. The models should be made to accompany and go out of scheme of lessons on common objects, history, literature, etc. A lesson on wind might be accompanied by the making of a wind-mill, a weather vane, etc. Schools near a river or sea-port might make boats and ships of various forms and correct representation of the flags of various steamships. This helps a lesson in history. They can also be asked to make many articles which would be of service to themselves or the school generally, such as strong brown paper envelopes, models of things useful in object lessons, and trays, geometrical models in the middle school classes, which would be a good introduction to cardboard modelling.

6. String work.

This can be taught in lower classes after infant room. Material is cheap and easily stored. By dyeing artistic decorative effects may be obtained and models of utility may be constructed. This can be taught as a preliminary to cane-weaving in upper classes which undergoes the same process.

7. Cardboard-modelling.

This can be taught throughout the school beginning in the latter part of the primary school in continuation of paper-modelling. Very little can be done in the primary school. Appreciation of form and colour may be cultivated and great accuracy can be obtained. Though not in the primary school, it can be correlated with other subjects in the middle and the secondary school, namely, practical geometry, mensuration and arithmetic. The chief aims in this course should be accuracy in measurement, cutting and fitting, neatness of finish, ability to use set squares with rules to make various angles and to draw lines, perpendiculars, parallels to one another, etc.

DIFFERENT BRANCHES OF WORK COMPARED.

No one occupation is ideally perfect. Clay-modelling, for example, trains the eye to appreciate form and mass, and cultivates a fine sense of touch and muscular perception, but it does not cultivate great accuracy, and it lacks the charm of colours. Brush-drawing exceedingly gives good hand-training in dexterity and lightness of touch. It cultivates a nice sense of colour and of form giving good training to colour perception and form perception. It is also an excellent training for the powers of observation, for the development of the inventive faculties, and for the study of nature; but like clay-modelling it does little to give the skill to

work accurately and with precision. On the other hand, paper-folding, cutting, modelling, cardboard-modelling, and later on in higher classes, wood-work and metal-work gives scope for the development of accurate workmanship in the highest degree, from the simple operation of paper-cutting of a form to the making of a cardboard model or some model in wood in the latter stage. These also provide great scope of training in the use of many tools which in itself is valuable. But they do not, however, need such artistic touch as brush-drawing or modelling, nor can they so closely be connected with the study of nature.

IMPORTANT POINTS TO THE TEACHER.

In all these things, training in accuracy should not, however, on any account be despised. Because accuracy is required, the work should not be finished mechanically as the manual occupations will be uneducational. But as a rule, the use of any cutting tool requires constant and concentrated attention of the worker, or the work will be spoiled. Operation cannot be done in a thoughtless way. In clay-modelling an error may generally be rectified but in cardboard work a mistake can seldom be put right except by doing the whole exercise over again. Each subject has some one good feature peculiar to itself which is not possessed by the others. Where circumstances permit, it is best to take two subjects, one from the artistic side and one from the manual side.

The teacher handling the manual occupation should not fall into the error of thinking that after the materials are given out, the children can do the rest as a recreative lesson. Hand and Eye training whether carried on through drawing alone or through drawing

in combination with other manual exercises necessitates solid work on the part of the pupil and of the teacher. It must not be looked upon as merely giving manual dexterity, though this point is not unimportant, but also as providing training for the intellectual faculties for the eye in judgment of space, form, contour and for imparting knowledge at first-hand through things. Therefore whatever be the material selected, the exercises given must be arranged in such sequence as to secure this manifold training, which undoubtedly will do something towards preparing our children for complete living.

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SHAKESPEARE, THE POET.

By Mr. R. KRISHNAMURTI,
Tebpakulam, Trichy.

IT is not my aim here to discuss the qualities and powers of Shakespeare *exclusively* as a poet, but I will attempt to expose how he is more a poet and less a dramatist, particularly in his historical plays. Much as Shakespeare may be a dramatist, no one who can pretend to have any knowledge of him will escape the allurements of the siren song of Shakespeare.

Subtle characterisation, coherent plot construction, perfect unity of theme, and last, though by no means the least, the manner of presentation are the essentials of a drama. Judged by these standards, Shakespeare falls short of an ideal dramatist. He never walks on the beaten path of conventionalities. He saunters alone and admirably attains to the summit wherefrom he looks down upon his slowly-plodding contemporaries: but Shakespeare and his plot seem to recede farther and farther as they approach nearer and nearer. No set principles of characterisation he abides by. He violates them consciously, but the greatness which he achieves by this manner of breaking loose from the rigid formalities is so admirable and exceptional that he is supreme and holds sovereign sway over the minds of his readers.

The genius of Shakespeare begot thirty-seven plays—all exquisitely wrought with an inexhaustible good for the thoughtful reader. But, however thoughtful and ingenious one may be, he cannot arrive at any comprehensive analysis of Shakespeare's principles of characterisation. Nor could one discover any idea of his unity of theme. He revolts morbidly against the accepted canons of dramatic art, carves out a path for himself and achieves the most sublime and perfect success.

His characters may be—why, they are—complex and hence more often than not baffle all critics and commentators. The tragic hero Hamlet, Falstaff, and Henry V, the 'humorous-heroic,' are some of the most baffling of all, and Shakespeare seems, as it were, to leap from out the grave and laugh in exultation over the vain disputations of the critics. Be that as it may, let us discover why the complexities and the so-called breach of the unity of theme, time and place take place.

Shakespeare was more a poet than a dramatist. He cared more for the expression of his thoughts than for the manner of presentation. He had always an eye for the imaginative audience. The beautiful jingling verse, the ripples of the gentle waves which carry us along the river of Shakespeare's blank verse, is eminently enthralling by being spontaneous and it flows on perpetually without dullness or timidity. And the impulse to add charm and originality to his poetry was so great in Shakespeare that he sacrifices all his plot, unity and exposition, and transcends the bounds of dramatic decency.

The maiden attempt of the author was 'Venus and Adonis' and the success that it met with, was highly encouraging, and 'Tarquin and Lucrece' was the next production. These two are exquisite examples of brilliant poetry and the reader cannot but feel the distinctive charm and enchantment of the divine music of the author.

Poetry should delineate the passions and emotions of man. It was the vehicle through which the author conveyed his thoughts about the inner nature of man. And this was so predominant in Shakespeare, the gifted songwriter, that he is hailed as the supreme and crowning poet of England for all times. We

cannot wholly accept Carlyle's declaration that every man has got a vein of poetry in him. There are some who are totally devoid of that. Let us leave them alone and concern ourselves with Shakespeare.

It is no mere poetry alone that produces a good piece of art. Matter should also come in for consideration. And our dramatic poet chose the drama as the proper form of expression. In him the dramatic element is only subordinate to the poet. But as he advanced with his work, drama attained an equal, if not a higher, perfection.

History deals with facts which cannot be exaggerated. At first his prentice hand was engaged in writing the three parts of *Henry VI*. Later on he combined comedy and tragedy with dry-as-dust facts of history and never was he so successful in commingling history and comedy than in *Henry IV*, Part I. There the comic element reaches the high water-mark of perfection. History yields place to all that. But one may pause to think how all these are achieved. The ready and infallible medium of poetry lends colour to the imagination and the note of improbability which may doubtless be felt by some is in a way effaced.

Marlowe influenced him much in the matter of writing historical plays and *Henry VI* and *King Richard III* reveal traces of Marlowe's style. But their immediate successors *Henry IV* and *Henry V* display the author's originality and supply proofs sufficient to conclude that Shakespeare has once for all delivered himself from Marlowe's influence.

As already said, he works out an unique path for himself and however much he may discard the essentials and technicalities of a drama, he is supremely successful. The primo

object of poetry with him, as with others, is to give immediate delight to the audience and divert their moody thoughts. Poetry enlivens the imagination and Shakespeare deserves particular praise inasmuch as he has been able to draw matters of history into a vein of poetry and no other of his confreres was able to attain such perfection and distinction. The dramatists of and before his time cared more for the rules set down by Aristotle, and poetry played only a minor part in their compositions. But with Shakespeare poetry was everything. It was with him the golden key which opened the treasure hidden by antiquity and now with the growth of his genius there grew in the minds of his countrymen a saner and sensible appreciation of the beauties of nature. But, for all this violation of the rules, he did much forfeit his popularity and the 'long-cared race' of critics never scrupled to find fault with in this respect.

In his historical plays, prose is conspicuous by its absence. In *Richard II* and *King John*, we do not have much prose. Poetry is supreme. In his other early plays like 'Two Gentlemen of Verona,' we have whole scenes of prose which are completely absent in the succeeding ones and are better for the substitution of poetry.

Rhyme is freely used and the reader feels, as it were, bathing in a fountain of poetry, wherefrom showers of exquisite rhythmic cadence fall to his infinite delight. Indeed who will grudge giving him a sovereign and secure place among dramatic poets!

The lack of unity in the relation of the incidents of history is much compensated by the divine music of Shakespeare. *King John* stands apart from the Lancastrian and Yorkist series. Yet it is a historical play. However,

in all these historical plays, he represents the countries as ruined by evil, misgovernment, and incompetent rule. The cruel King John suffers much and Nemesis overtakes him. In some plays, Shakespeare even departs from the recorded facts of history. He attributes particular qualities to particular individuals. And how, in order to make Hotspur a set-off to Prince Henry, he makes some notable alterations in their age is an instance in point.

Instances without number can be quoted to prove that in him the dramatist is not so predominant as the poet, particularly in his historical plays. We have a string of fine poetry in *King Richard II.* The following lines are full of melodic cadence:—

As doth the blushing discontented sun
From out the fiery portal of the east,
When he perceives the envious clouds are bent
To dim his glory and to stain the track
Of his bright passage to the occident.

In *Henry IV, Part I*, Hotspur who condemns poetry in such terms as

"I had rather be a kitten and cry mew
Than one of these same metre ballad-mongers,"

speaks in such highly poetical terms as is exemplified in the following passage:—

"To pluck honour from the pale-faced moon,
Or dive into the bottom of the deep,
Where fathom-line could never touch the ground,
And pluck up drowned honour by the locks."

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"THE INDIAN CITIZENSHIP."*

By

Mr. T. TIRUMALA ROW NAIDU, B.A., L.T.
(Headmaster, M.E.S.)

EVER since my study of History and Economics commenced more than 35 years ago in the B.A. class, my attention has been drawn to the great importance of citizenship, specially in India, to the need of its close study by our countrymen.

About 30 years ago, this subject was introduced as one of the subjects to be studied by candidates preparing for the Matriculation Examination, and I am glad to say that I had the honour of teaching this subject to my pupils at Peddapur in the years 1902, 1903 and 1904. I have always felt that we have not paid that due and necessary attention to the subject of citizenship in our country, and notwithstanding the granting of local self-governing institutions to our country, so long ago as 1882 in Lord Ripon's Viceroyalty, the progress made in this direction has not been sufficient and satisfactory. It is, therefore, with a view to arouse the interests of students in general, and members of this Association in particular, in the cause of citizenship that I have chosen this subject for our consideration this evening.

2. CITIZENSHIP—WHAT IT MEANS.

The word 'citizen' is derived from the same Latin word, which gives us the words, 'city, civil, and civic' in English. In a general sense, a city is a large and important town. So literally, a citizen is a native or inhabitant of a city. In a broad sense, it means anybody, who claims or is entitled to

* Inaugural Address delivered before the Literary Association of the Govt. Secondary Training School, Bellary.

the rights and privileges given by the land of his birth, or the country in which he lives.

In the ancient times in Greece and Rome, a citizen meant citizen of a state, as for example, the citizen of Athens and citizen of Sparta. Roman citizenship had a still further extended application. In the modern times, the term 'citizen' as used in England and America, has its full significance. It conveys all the rights, responsibilities and duties conveyed by the term. Each citizen there has a full knowledge of them, and tries strenuously day after day to exercise his or her rights and discharge his duties, without the least hesitation.

In India, the idea of citizenship does not seem to be fully recognised in every town or city. Even among educated classes, it is doubtful whether correct and complete knowledge as to citizenship, and all that is implied by it, is widely prevalent, and whether there is an actual realisation of the position, by every educated Indian. It is also a matter of doubt whether every member of a Municipal Council or a Taluk Board has a full knowledge of his duties and position as a member, and if he has, whether he actually exercises his rights and performs the duties incumbent upon him.

3. INDIAN CITIZENSHIP.

It is both a privilege and a responsibility. A privilege, because every one born in India feels proud of his mother-country, and therefore naturally feels a strong desire to exercise all his rights and liberties, and a similar desire to show his gratitude to his mother-land by useful service in all possible ways. It is a responsibility, because if the mother-land generously grants privileges, she expects some duties to be performed by every

citizen, worthy of the name. This theory of reciprocal rights and duties is applicable to our home, family, neighbours, school, college, city, country and humanity. At home we must look to each other's convenience, respect and obey our elders, help the young and remember that

Little acts of kindness,
Little words of love,
Make this earth an Eden,
Like the heaven above.

What is applicable to your home, equally well applies to your school and your neighbours. You have to rub shoulders with other students of all kinds on equal terms, help each other, learn cheerfully and live peacefully with each other, obey your teachers, learn your lessons, and carry out the laws of the school loyally. On the school play-ground again, you learn this lesson of loyalty, co-operation, discipline and devotion to duty in a still further way. Much discipline and co-operation are required to make a really good Cricket, Hockey or Foot-ball XI or a Tag-of-War Team. There should be law and order even in a cricket match. There is the control of the Captain and the Umpire over the team; there is co-operation on the part of the Eleven, all working together for the name and fame of their school or college. Almost military discipline is required in a match—discipline in the midst of freedom—

"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die."

The above remarks on control and co-operation are true for Foot-ball, Hockey or any other game. The games are meant to promote a feeling of friendship and fraternity in the great brotherhood of sportsmen. So much for control and obedience. Now let

us turn to co-operation. In no game are the results of co-operation so marvellous as in Hockey or Foot-ball. It is the combination that counts.

To come back to our subject, let us remember that a citizen is one who is entitled to the rights and privileges given by the country, that duties and responsibilities go hand in hand with rights and privileges, and that law and order or control and co-operation are as necessary at home as at school, at college, or in the play-ground. Thus, it may be seen that co-operation is the basis of citizenship. Unless the people help the Government willingly and cheerfully in all matters, there cannot be real citizenship. Similarly in matters of Municipal or Local Board administration, the citizens must heartily and voluntarily co-operate in all matters relating to the weal and welfare of the people. The Municipal Councils or Taluk and District Boards by themselves cannot do much. The people living within their jurisdiction have to be ever on the alert, and bring to the notice of the local authorities then and there, all cases of omission of duty, negligence or indifference in the discharge of duty by the subordinates of the local body and they should at the same time willingly co-operate in all matters of health, sanitation and education. It is only co-operation of the citizens that makes a Local Board administration really successful. The Executive Council or its head or the establishment cannot achieve complete success, however strenuously they may exert themselves in the direction of improvement. They can only take the initiative, lead and guide the people and enlist by their earnest and sincere endeavours, the real sympathy, the warm enthusiasm and the hearty co-operation of the citizens. In

this matter, it is the educated citizens, who are expected to set an example to their less-educated brethren, may guide and educate them in all matters of Municipal or Local Board administration, by holding rate-payers' meetings and even conducting adult classes, with a view to train the uneducated and the labouring classes in the rights and duties of citizenship. Gentlemen, will you excuse me, if I plainly ask you one simple and straightforward question. How many of you, citizens of Bellary, are really interesting yourselves in this direction, week after week, month after month? Unless this is first undertaken and seriously undertaken with proper organisation, what is the good of other political activities? This concerns the health and happiness of thousands of inhabitants of a town or a city or a taluk or a district.

Should this not be the first and foremost concern of every citizen in India? If this is done, then we can think of other political activities of greater freedom and higher liberties and so on. I have always felt that in this matter of the actual realisation of a citizen, we, in India, greatly differ from the Westerner and that is why I believe there is greater progress in regard to health and sanitation, rural improvement and education in the countries of Europe and America than in our country. There is greater and more real co-operation between the ruler and the citizen there than in India. You will excuse me for saying so. With all my love to my mother-country, I cannot be blind to this glaring drawback and if I speak of it, it is only in the hope that the activities of our educated countrymen may be diverted first to the more immediate concerns, affecting the welfare and happiness of thousands of citizens throughout the country.

Thus, co-operation, discipline, obedience to lawful authorities and loyalty and faithfulness to our colleagues and superiors lie at the basis of all citizenship. Whoever performs all these tasks well, looks after his health, looks after his family, looks after his education, character and the well-being of his village or town or country and government, is a true citizen. Government exists solely for the good of the governed. But if its activity is to bear the fullest fruit and result in the highest good, it must have the sympathy and support of the people on its side. Without the co-operation of the people, Government cannot achieve much. Not only should people co-operate with the rulers, but their co-operation shall be active, willing, whole-hearted and thorough. Hearty and sincere co-operation of the people with the Government, and of the Government with the people, is, therefore, the first essential of national prosperity.

How can the citizen help the State? There are various ways in which this can be done. No government in the world is all-knowing and all-powerful. The best of human organisations is incomplete and imperfect. The citizen, therefore, can supplement the activities of the State just at the points, where they are inadequate. He can assist the Police in tracing crime and preserving law and order. He can, as a member of a Scout Association, help in the control of traffic, and the maintenance of order at fairs. He can sometimes, give to the Police, clues regarding thefts and dacoities. He can help the Government in stamping out bribery and corruption. He can render assistance in checking the unlawful distillation of liquor in our villages. He can appear as a witness in cases both civil and criminal and thus help the Government in doing justice between man and man. He

can render service as an assessor or juror, or as an honorary magistrate, if he has knowledge and leisure. Further, he can help local authorities in preventing or doing away with disease. He can help in preventing cruelty to children and animals by reporting such cases of brutality as come under his notice. Even this catalogue of what the citizen can do for the State, does not exhaust his powers of doing good to his country. If he is an ideal citizen, he can have aims in matters of social service, much higher than this. If he is a lawyer, he can defend the poor undefended, if a doctor, he can, as a labour of love, help those, whom the State hospitals cannot reach, if a teacher, he can spend a part of his leisure in educating adults.

Thus, it becomes clear that citizenship is the real basis and foundation of all political life in the country. First and foremost, every person in the country, whether educated or uneducated, must be a true citizen, with a full and correct knowledge of his duties, responsibilities and rights, and a real determination to live the life of a citizen. Then only, there is a justification for the people taking part in active politics and asking the Government for greater political rights and privileges. Now in the present stirring and anxious times, when no respect for law and order is shown by several people, under the influence of the Non-co-operation movement, when both the Government and the people are face to face with a momentous problem, waiting for immediate solution, in a true spirit of sympathy and of appreciation of each other's difficulties, a correct knowledge of the citizen's position, and a true realisation of his duties and responsibilities, actuated by a spirit of patriotism on the one hand, and a spirit of loyalty to the King and Government, who have done

so much good and conferred so many benefits on our country, and who have thus made this constitutional political agitation a matter of possibility, is all the more important and necessary in the true interests of the future of our country.

Now to conclude, you the students are the future hope of our country. You will be the guides and guardians of the future of India. On you lies the great responsibility of guiding and steering, clear of all obstructions and difficulties this ship of state, into a safe haven. You, the pupil-teachers under training now, will be called upon to take up your place as the moulders of the character of the young and the guides of the future generation. Therefore, remember well that you have a serious responsibility of shaping your character now, and equipping yourselves

with all necessary knowledge, that will help you to discharge all your duties as teachers and trainers of the rising generations of the land, to the best of your ability and satisfaction. You must also remember that you have a serious responsibility of discharging your duties as citizens of your town, city or village and of your country and of completely realising your position as citizens. The responsibility of instilling right ideas as to citizenship and the position of the Indian Citizen, and their realisation in due course, rests upon your shoulders. I, therefore, exhort you to make the best of your opportunities at present, and best yourselves in every way for the position you will be called upon to occupy, at no distant date. "Act, act in the living present, Heart within and God overhead."

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SCHOLARSHIP AND LIBRARY STAFF.

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

NEW people realise the need for a scholarly staff in a library. When a big metropolitan library came to be started, one of the first appointments in "the superior service" of the library went to a peon of a neighbouring office, for the simple reason that he was an honest fellow and that there was no other way in which his emoluments could be increased. Similarly, when a District Board permitted a Union Chairman to appoint a part-time librarian for his Union Library on a monthly allowance of Rs. 10, the Chairman is said to have promptly installed his personal attendant in the place, since he was a reliable fellow that would jealously guard the library. It is reported that not long ago, a Pundit of the Western Mould laid down the dictum that the academic qualification of a library's staff need not be even as high as that of an attendant in a Chemist's shop.

But a more amusing proposition is the converse, viz., a librarian cannot be a scholar. The embarrassment felt by a prominent official of an up-country town when he was asked to receive a librarian as his guest could only be relieved by one of his junior clerks offering to entertain that librarian in his own house. When, however, quite ignorant of this arrangement, the librarian went straight to the learned official's house and sent up his card, the appearance of the suffix "M. A." to the name of the librarian instantly made his feeling of embarrassment give place to one of amazement, and by the time they reached the stage of post-prandial *pan supari*, the amazement had transformed itself into pity and soaked with sympathy the learned official

condoled with the Master of Arts for the fate that had overtaken him and cursed the hard times that had driven a Master of Arts of his ability and scholarship to the predicament of having to take to a librarian's job. But this sincere pity was overpowered by righteous indignation when he discovered that the librarian's salary was a little higher than his own and that the authorities had wasted over a librarian's post not only a Master of Arts of the country but also such a huge slice of its revenue. But, my concern is that this learned official appears to be the type rather than the exception.

This learned official's opinion is the natural opinion that is evolved by those that seldom use a library and have never come under the influence of a well-conducted modern library. But every person that makes a frequent and serious use of a library and "has worked up a subject" once in his life expects to find on the library staff at least one member who "speaks his language" and knows the bibliography and the method of his subject. The President of a Western University once remarked "every person in charge of a library must be capable of teaching. Executive ability is no doubt necessary in a librarian, but, unless it is coupled with wide scholarship, it is not at all sufficient."

What kind of a scholar should the library recruit for its staff? Certainly not the scholar pictured in the Comic papers as one without common sense, nor one of the pedant variety who is unduly formal and subtle; nor one of the specialist type who learns "more and more about less and less." The library requires on its staff persons who have scholarship in Mark Pettison's sense, i.e., judgment, discipline and scientific habit. Their speciality must be bibliography and their attitude must

be that of a student. In the words of the 'Public Libraries Committee of Great Britain' they must have a sufficient knowledge of and sympathy with all branches of knowledge, to be able to do justice to them in the selection of books, to give the readers the guidance of which they stand in need and to divine in the quickest manner the place where the information sought by the readers can be found. They must be capable of using books as tools not only for the dissemination of knowledge but also for the extension of the boundaries of knowledge.

This explains the tendency towards a University degree as a normal entrance requirement by the library schools of the West and towards the highest University degrees for those who aspire to the highest places in library service. This also explains the recent practice, in go-ahead libraries, of attracting to the library staff persons with ripe professional experience at least for part-time reference-work. It is from this point of view that Arnold Bennett wrote that if libraries "spent less on books and more on an educated staff, far better results would be obtained. It is not books that lack in the libraries; it is the key to their effective employment. That key is the individualities and attainments of librarians and their staffs."

KALIDASA

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TANJORE DISTRICT TEACHERS' GUILD.

A meeting of the Guild was held in the premises of the Adhinam High School, Tiruvadamardur, on Saturday, the 6th September, 1930, at 2 P.M., Rev. N. G. Ponnaiya presiding.

The proceedings began with a prayer and a welcome address by Mr. N. Paramasiva Aiyer, B.A., L.T., President of the local Association. Mr. Saptharishi Aiyer of Mayavaram opened a discussion on "Religious Instruction in Secondary Schools." He observed that, owing to the absence of religion in the curriculum, religious life was deteriorating and moral and spiritual equipment for the battle of life was being sadly neglected. He was of opinion that neither the secular nor moral instruction, as given now, could be a substitute for religious instruction, as they were lacking in spiritual basis. He pointed out how religious study and practice could develop physique and powers of logic. He thought that religious education was indispensable at this time of political strife. He deplored that there was not much of experimenting in the South, in the matter of religious education. He explained the existing difficulties in the way of religious instruction and suggested ways and means for overcoming them. He also outlined a rough scheme for teaching religion in High Schools. Lastly he emphasized that religious life ought to be lived.

This was followed by a very lively discussion in which many took part.

The President in the course of his concluding remarks stressed that in the teaching of religion, rituals and all externalities should be avoided and only the basic facts should be imparted, in order to avoid conflict and disharmony.

Mr. S. K. Devasikamani, Headmaster, Bishop Heber High School, Trichinopoly, who was present by the invitation of the Guild, addressed the meeting on the proposed excursion of teachers to the North to attend the Conference of the Asiatic Section of the World Federation of Teachers.

The next item was a debate on "The Vernacular Medium, the ideal and the actual, with special reference to the teaching of

history," opened by Mr. N. Yegnarama Iyer of Tiruattupalli. He admitted that the vernacular medium was a worthy ideal but opined that it was not an unqualified success from the examination point of view. The vernacular medium makes the boys indifferent and further the examiners seem to be prejudiced against answers in the vernacular. Consequently the results at the examination become poor and the History teacher's position in the school becomes risky. Further, the English medium in the University course causes great hardship to the students who study in the vernacular in the High Schools. In short, he observed that the subject had to suffer much on account of vernacularization. He suggested that the Annamalai University might take the lead and adopt the vernacular medium boldly in the College classes.

In the course of the discussion, some contended that the vernacular medium could not be adopted, as it would lead to the deterioration in the standard of English. It was, on the other hand, pointed out that this was a wrong idea and a better standard of knowledge of English among pupils could be achieved by the adoption of better methods of teaching. It was also shown how the vernacular medium need be no handicap to the students even from the point of view of examination and College course. The trend of the discussion showed that the House was in favour of the vernacular medium in general, of course, subject to necessary safeguards.

Mr. C. S. Rengaswami Aiyangar, Headmaster, Municipal High School, Villupuram, and a member of the Working Committee, S. I. T. U., who graced the occasion with his presence, addressed the Guild on the work of the S. I. T. U. and strongly appealed to the members to join the Protection Fund and subscribe liberally to the Defence Fund inaugurated by the S. I. T. U.

There was a large attendance, nearly 100 members being present. The Teacher's Association, Tiruvadamardur, which was *At Home* to the Guild, entertained the members to a delightful lunch at 4 P.M., and a grand dinner at night. The guests also enjoyed a splendid musical performance and a Harikatha by Mr.

Krishnamurthi Bhagavathar of Tiruvadamardur.

The public meeting terminated with hearty thanks to the hosts.

RESOLUTIONS.

The following resolutions were passed:—

1. The Guild strongly supports Mr. S. K. Devasikamani's candidature for election to the Legislative Council by the University and calls upon all members to vote for him.

2. This meeting of the Guild requests the Government to cancel the G. O. prohibiting the Local Board servants from being on the management of Co-operative Societies or at least exempt the teachers of the Local Boards and Municipal Schools from the operation of the G. O.

3. This meeting while reiterating the resolution passed at the meeting of the Guild at Aiyampet in Feb. 1929 regarding the increase of salaries to Non-L. T.'s of the Tanjore District Board schools on the lines of the Trichinopoly District Board scales, requests the President, District Board, to give effect to it at once.

4. The Guild strongly urges that the "C" group in the S. S. L. C. scheme be abolished, suitable changes being made in the Elementary Mathematics Syllabus.

5. The Guild requests that until the "C" group is abolished, the candidates who bring up Commercial subjects may be declared eligible for the University courses of study and also for Government service.

6. The Guild prays that early orders may be passed on the revision of the Grant-in-Aid Code.

7. The Guild recommends that Assistant Superintendents at the S. S. L. C. Public Examination may be paid a remuneration of Rs. 5 when they serve at outside stations.

8. The Guild suggests that District Sports may be held separately for the Secondary Schools.

9. The Guild views with grave concern the retrograde action of the authorities of the Madras University in having withdrawn the concession hitherto enjoyed by the graduates to appear for the M.A. examination, without the production of attendance certificate.

N. KALYANARAMA IYER,

Joint Secretary.

16-9-'30.

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READERS—A NUISANCE?

By

Mr. S. R. RANGANATHAN, M.A., L.T., F.L.A.,
Secretary, Madras Library Association

It may seem rather unnecessary to have to say that Readers are an essential part of a live library's business and should be carefully handled and studied. But, unfortunately, there are some who cannot get out of the habit of looking upon Readers as a nuisance. Others there are, who would just allow some Readers to step in, provided they would remember that they are there by sufferance and have no right to demand anything, least of all, any comfort conducive to study. There are still others who won't mind paying some attention to the needs of the Readers, provided it won't interfere with the meticulous discharge of their administrative routine. Their motto is 'Administration first, everything else including 'readers' last'. About a century and a half ago, a library with such an outlook would have perhaps been tolerated. In fact it was unfortunately so.

AN ANACHRONISM.

For about half a century from 1768, the Bodleian Library of Oxford was in the hands of the Rev. John Price of Jesus College. Quite early in his library-career, Captain Cook's 'Voyages' was published in 1771 and there was quite a demand for the work. But our librarian Price promptly loaned his library copy to a friend of his and asked him to keep it as long as possible, lest he should be "perpetually plagued by enquiries after it." Librarian Price would fain have had a library without readers. In fact, it is said of him that "he discouraged readers by neglect and incivility." In spite of this, he was allowed to rule the Bodleian, without any let or hindrance, for full half a century, and to install in his *gadi* his own son-in-law, who was a chip of the old block and managed to keep it for another half a century.

XXXVI —72

TABLES TURNED

But Librarian Price is an anachronism to-day. A modern library cannot exist without readers. 'The neglect and incivility' have crossed the floor, so to speak. For, it is no longer the reader that has to put up meekly with the 'incivility' of the library staff, but, unfortunately, it is the library staff that has silently to put up with the incivility that emanates, occasionally, from inconsiderate bumptious readers.

The library has now to develop the methods of a store. It is true that, in a great many libraries, it may not be possible to have enough Assistants just waiting around for some one to come in. They will have queries to look up, letters to answer, catalogue-cards to write, and a hundred and one other things to do. But, even so, it must be a rule that the moment a reader enters the library, whatever is in hand must be stopped instantly, and the impression given to the reader should be one of welcome and attention.

We know it is very annoying if, just as one is in the middle of adding up a column of figures, some one pops in, and it is more annoying if one finds that he only wants to browse round and does not want anything in particular. But these are the little things that are sent to try us and we must keep a cheerful outlook and on no account show any discourtesy. It is an excellent thing to remember that the 'Customer loveth a cheerful Assistant.'

NO, NOT A SCARING ATTITUDE.

The conduct of the Library Assistants should on no account give room for a gossip of the following type: 'We went into that palatial nice looking library not long ago. There was one human figure with the irritating odour

of Eucalyptus oil about him, in charge of the library at the moment, doubled up over the counter-table, apparently addressing envelopes. No notice was taken of us at all when we entered and it was quite a few minutes before that figure let us know that it was alive. When it did, its expression so obviously said "I wish people would not come in when I am obliged to get this job done"; but it actually said "what can I do for you?" without getting up from the seat. When we had stated our wants and it was able to say: "Sorry, that book is on loan," we were not at all sure that it *was* sorry and not by any means convinced that it either knew the book we wanted or whether it was on loan or on the shelf."

BUT AN INVITING ATMOSPHERE.

On the other hand, when the readers go home, it must be possible for them to say: "The young lad who received us at that library had such a bewitching smile that it brightened up the whole place, and we felt quite certain that we had come to the right place. Further, in that library everything is made so comfortable. Any day, I shall prefer to spend my off-time there."

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Reviews and Notices.

ON TEACHING, BY N. K. VENKATESWARAN. (PUBLISHED BY THE "SOUTH INDIAN TEACHER," MADRAS). Pp. 104. Price: Rs. 1 (Postage free).

This is a collection of essays on educational topics of perennial interest, topics such as must suggest themselves naturally to a sincere and talented teacher which the author may be easily inferred to be. Indeed he is well-known already for his humorous and effective writing in various journals of this country. According to Mr. Venkateswaran, the three lamps of teaching are wisdom, love and work. Of common dangers are mentioned anger, partiality, the popularity-mania, discontent and want of *esprit de corps* among the teachers. But we are afraid he has not searched profoundly for the causes that lie below these common dangers. We like the author for his definition that "enforced discipline is indiscipline in chains which, while they restrict its movement, have no power to change it to fruitful energy." He points out that unlike men of other professions, the teacher does not seem to get the proper stimulus to be ever increasing his knowledge. He also emphasises rightly the value of cultivating the sense of beauty, under "the Spiritual Life of a School." Then there is need for perfect intimacy between teacher and pupil.

A few chapters pass suddenly to consider some methods of teaching, but in the later ones we come back to the general problems like building character. He points out that even for passing examinations the kindling of the interest in a subject is the surest method for success. He also knows how much teachers can learn from their own pupils. "The Blessings of Teaching" are the sources of peculiar happiness which any worthy teacher can cultivate.

We have praised the author so far, and we do it ungrudgingly. But we must remark that Mr. Venkateswaran could have put his papers in better form, with some kind of a scientific arrange-

ment of the matter. He should have been very scrupulous in correcting the proofs. There are at present numerous errors of printing. He should also have known that Pope's line is "A little learning is a dangerous thing" and not "A little knowledge is a dangerous thing" as he has put it and as most people probably put it.

ASSIGNMENTS IN GEOGRAPHY, BY R. H. WHITEHOUSE, D. SC.—BASED ON OUR WORLD—A HUMAN GEOGRAPHY, BY CAMERON MORRISON, LL.B. (MACMILLAN & CO., LTD. 1930). Pp. 164. Price: Rs. 2-8-0.

The assignment system as worked out in this book is one of the practical methods of the Dalton Plan of study for schools. As the author claims for his book, there would be no fear that the pupil has not understood his text-book, provided the assignments given here are conscientiously worked through. The book will be very valuable to the teacher, for he will be able to proceed at the speed at which the respective abilities of students permit.

A TEXT-BOOK OF GEOGRAPHY, BY G. C. FRY, M.Sc. (UNIVERSITY TUTORIAL PRESS, LTD., CAMBRIDGE, 1930). Pp. 488. Price: 6s. 6d.

The book is intended for students whose standard of work is approximately that of London Matriculation. The portion dealing with mathematical and general and physical geography is written in a manner easily intelligible to students. The systematic description of the British Isles and Europe is far more satisfactory than that of other regions. Only 30 pages are devoted to Asia and the treatment about India is very rudimentary. As such the utility of the book as a text-book in Indian Schools is very doubtful.

TEXT-BOOK OF ZOOLOGY, BY H. G. WELLS AND A. M. DAVIES—REVISED AND REWRITTEN, BY J. T. CUNNINGHAM AND W. H. LEIGH-SHARP. (UNIVERSITY TUTORIAL PRESS, LTD., CAMBRIDGE). SEVENTH EDITION. Price: 8s. 6d.

The seventh edition of this well-known and popular book is a very helpful one. Though it was primarily intended for the students taking the Intermediate examination, the book can now be used with profit by the Medical students and also by those taking Zoology as a subsidiary subject for the B.A. or B.Sc. examinations. Even those who take Zoology as the main subject will find this book really helpful.

The book covers a very large and representative portion of the animal kingdom and the types are treated in a very detailed manner. The chapters on parasites are good and instructive. One wishes however that more types were treated in this book. From the sixth edition the invertebrates have been treated in a different manner, the types being described in the descending order of classification, beginning with the Cray-fish and ending with the Protozoa. In the present edition of this book the types have been reset, some new figures added and in addition to the thorough revision a new chapter has been added on the Cockroach. This was a serious drawback which has now been rectified. It is hoped that very soon some more chapters will be included on the birds, the prochordates, the echinoderms and some of the minor phyla.

The general portions in Biology such as Development, Theory of Evolution, Heredity and Experimental Biology are helpful even to the advanced students of the subject. The chapter on "Modes of Life" will also be found instructive and interesting. At the end of the book there is a chapter on the Classification of the Animal Kingdom, and because all the phyla are not treated in the book in detail, this chapter will be of help to those that want to have a general idea of the rest of the animal kingdom.

This book is one of those that combine cheapness with practical utility (a rare thing among Zoology Text-Books), and it is hoped that this book will find a place in the hands of every South Indian student of Biology, especially the poor student who will in this case get more than his money's worth.

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The Educational Review.

We congratulate the people in the

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Nizam's Dominions responsible for the organisation of the recent Educational Conference.

In spite of the expenditure of a large sum of money on education by the authorities of the State, education continues to be so backward in the Dominions, that any signs of awakening on the part of the people must be welcomed with enthusiasm. The people of the State have been chafing for a long time against the restrictions regarding the opening of private educational institutions without being licensed by the Government and opinion expressed itself strongly in the matter at the recent Conference also. Another subject on which public opinion seems to be equally strong is the unsatisfactory nature of the constitution of the Osmania University. It is well-known that its constitution is not democratic at all and the University is, more or less, a department of the Government. What is worse, the University is constituted by a *firman* of His Exalted Highness and not by an Act of the legislature. The Conference therefore made a request that the constitution of the University should be regulated by statute. Judged by the present facilities prevailing in the legislature of the State for the expression of popular opinion, there is not much chance of the University becoming democratic even by this alteration, but it will certainly be a step in the right direction. If the annual

sessions of the Conference will go some way in rousing interest in educational progress in the State, it will have deserved the gratitude of the people.

The recent report issued by Prof. D. K. Karve on his European tour and the Fourteenth Annual Report on the working of the Indian

Indian Women's
University,
Poona.

Women's University serve to draw attention to the progress made by that institution in recent years. Prof. Karve went out last year on an extensive tour in Europe and America and utilised his journey, not only for a study of educational conditions abroad, but also for some publicity work regarding his own institution. The sums collected for the University during the tour not only met his expenses, but also added to the funds of the institution. The report on the work of the institution during the year refers to increase of strength which now stands at 83 in the three colleges at Poona, Bombay and Ahmedabad. These figures are not particularly encouraging, especially in view of the large number of girl students reading in men's institutions in the Western Presidency, but Prof. Karve's experiment is nevertheless worth encouragement. We are glad to find that the institution has been able to receive a donation of Rs. 5,000 from the Government of His Exalted Highness the Nizam, besides promise of a monthly subscription of Rs. 50. An institution which has fourteen years of useful work to its credit and which has set before

itself the following aims is undoubtedly worthy of cordial public support:—

(a) To make provision for the higher education of women through Indian Vernaculars, as the media of instruction;

(b) To regulate pre-University education, to start, aid, maintain and affiliate institutions for such education and to formulate courses of study, specially suited to the needs and requirements of women;

(c) To make provision for the training of teachers for primary and secondary schools;

(d) To institute and confer such degrees and grant such diplomas, titles, certificates and marks of honour in respect of degrees and examinations, as may be prescribed by the regulations; and

(e) Such other objects not inconsistent with these, as may be added from time to time by the Senate.

In judging the work of the University, it is therefore necessary to remember that besides attempting to impart education of a University standard, it has also a number of secondary schools for girls affiliated to it and it does something to add to the supply of women-teachers which is so inadequate in Western India as in many other parts of India.

In view of the little that has been done for the introduction of compulsory physical instruction in our Universities, it gives us great pleasure to draw attention to the proceedings of a recent meeting of the Senate of the Bombay University at which many important recommendations on the subject were accepted when they were put forward by the Syndicate. The proposals of the Syndicate were:

(1) The University ought to take steps to encourage all students to take some form of regular physical exercise, and to make this possible in Bombay, the University ought to try to secure adequate playing-grounds there.

(2) The first necessity is for the University to have all students medically examined, the cost thereof being borne by the University.

(3) The University ought forthwith to appoint a Director of Physical Training. His duties, in the first instance, ought to be to help colleges to discover ways of inducing students, in larger numbers than at present, to take part in regularly-organized games or physical training.

(4) The Director of Physical Training should also be required to submit to the Syndicate schemes to extend physical training among students of the University so as ultimately to secure that every student receives regular physical training."

As a consequence of the acceptance of these recommendations, it is satisfactory to note the Senate passed additional estimates during the year to give effect to the scheme. Provision has been made in the Budget for the Medical Inspection of the 13,000 students of the University at 4 as. per head and for the appointment of a Director of Physical Culture on behalf of the University at Rs. 500 per month, besides expenditure of money for travelling and halting allowances for the Director. We commend these decisions of the Bombay University to the other Universities in India. Here is an example of a more or less purely affiliating University anxious to do its little bit for physical education without merely passing pious resolutions for the guidance of its colleges.

We regret very much the recent disturbances created by students at Pachaiyappa's College, Madras,

Students and Politics.

Hindu High School, Triplicane, and other educational institutions in Southern India. Madras has always had high traditions of intellectual efficiency as well as scholastic discipline, and we should be sorry indeed if a day should ever come when these are injured. The parading of streets with Gandhi caps when pupils must be having their lessons in the class-rooms does not bring Swaraj any nearer and we trust that the elders of the community will not miss any opportunity to impress this lesson on the younger generation. The more Swaraj we get, the more education do we need, and there is no better way in which the youth of the nation can help the cause of political progress than by preparing for the growing responsibilities by intensive education at School and College. Politics are bound to be an obsession on the minds of subject nations, but considerable harm is done to the educational progress of a country by such periodic outbursts of political enthusiasm interfering with the normal work of institutions. Whatever remedies may be employed for dealing with such disturbances, it is necessary to point out that the most effective safeguard is the lightening of discipline in normal times. School curricula and school discipline should not be such as to make any such lapses possible.

We are not sure if the Hon. Mr. Justice Mirza Ali Khan, Vice-Chancellor of the Bombay University, showed a correct grasp of current educational questions when he advocated in his recent Convocation Address that Urdu should replace English as the medium of instruction in Universities. "With the vision of a United Federal India," said Mr. Khan "with dominion status which is now so near realisation, we may have to consider at some future date, whether English should not be replaced by Urdu as the medium of instruction in this University." It is surprising that the Vice-Chancellor should have made a statement like this when he should have known that Urdu is not spoken widely in the jurisdiction of the Bombay University itself. It has always been agreed that English could never be dispensed with even in a scheme of complete Swaraj, as it will link the country with the rest of the world and the claims of one's own mother-tongue are also irresistible. Mahrati and Guzarati, both of which can boast of a literature superior to Urdu, are the two Indian languages spoken all over the Bombay Presidency, only a small percentage of Muhammadans speaking the Urdu language. In the case of Hindus, there will always be a desire to study Sanskrit, as the language in which the best ideals of their civilisation are enshrined. Is it conceivable that the average Hindu student should be made to study Sanskrit, Mahrati or Guzarati, English and also Urdu, because

it pleases this Muhammadan gentleman to suggest that it should replace English as the medium of instruction? If so many languages are to be imposed on the unfortunate student, will there be any time or energy left for imparting education in any other subject of study so essential for any comprehensive educational system? As far as one can judge by the present circumstances of the case, English seems to be the only possible medium of instruction for a long time to come, even if there should be a radical change in the political circumstances of the country. We should like to see the learned Vice-Chancellor persuade his colleagues on the Senate of the Bombay University to agree to his proposition that Urdu should replace English as the medium of instruction!

We congratulate the young Maharajadhiraj of Darbhanga on his generous donation of Rs. 1,20,000 for the founding of a chair in Maithili under the auspices of the University of Patna. Maharajadhiraj Kameshwar Singh has succeeded at a young age to the large fortune left by his father, and it is a good sign that he has started his career by such an act of public generosity. The Maharajadhiraj of Darbhanga owns the territories corresponding to the ancient kingdom of Mithila and it is appropriate that he should endow a chair for the development of Maithili. The sweetness of the dialect is well-known and poets like Vidyapati have rendered its mellifluous accents famous in the history of

Indian literature. Grierson's linguistic survey has only touched the fringes of the question and much remains to be done if our languages are to receive the intense, scientific study they deserve, and we are glad that this gift will enable such attention being paid to one of the most important dialects in Northern India. We hope that very early steps will be taken to give effect to the wishes of the donor, and the University of Patna will soon have a flourishing department of Maithili studies under its auspices.

Considerable headway has still to be made in India regarding the proper maintenance and organisation of libraries. Surprisingly enough, even the expansion of University libraries is not regulated in accordance with any deliberate and pre-arranged policy. It therefore gives us pleasure to draw attention to the latest report of the University of Rangoon in which the authorities have clearly laid down the following policy of expansion, making an important distinction between the University library and the various College libraries:—

1. Text-books and books recommended in connection with courses of study should be available in College Libraries.
2. The University Library should give preference to buying books and monographs on subjects other than those of the departments of teaching in the Colleges.
3. Books on the Fine and Applied Arts, and on Archæology and Natural History, and important books in French and German, should ordinarily be bought by the University Library and not by the College Libraries.
4. The University Library should purchase journals the need of which is felt and which

are not in either College Library; and other journals should be considered on their merits.

5. Files of local daily and weekly newspapers, English and Burmese, should be kept ultimately to be bound in volumes.

6. Sets of volumes of Hansard's Parliamentary Debates, the reports of the Debates of the Indian Legislative Council and the Council of State, the Legislative Assembly, and of the Burma Legislative Council should be collected.

7. The British Statutes and Acts of the Indian Legislature, and of Burma, Bengal, Madras and Bombay for a number of years back, should be acquired and the sets be kept up-to-date year by year.

8. All the official publications of the Government of India and of the Government of Burma as issued; and a selection of the publications of the Provincial Governments of India and Burma as many years back as practical, should be acquired.

9. Calendars of State papers and historical documents, including facsimiles, should be acquired.

10. Official publications of the United States of America, the British Colonies and of certain foreign countries (including those in English relating to Japan and China) on technical and economic subjects should be acquired.

11. A general collection of books and pamphlets published on Burma in all languages, intended to serve as the basis of future study of the evolution of Burmese Literature and as part of the basis of history of Burma, should be acquired.

12. Ancient and modern Oriental Manuscripts in all Oriental languages, mainly Pali, Burmese and Chinese, including copies of originals located elsewhere, rubbings of inscriptions, etc., and manuscripts in English relating to Burma should be acquired.

13. That for the present, purchase of books should be restricted to such as are needed to constitute a Library to form the basis of research in Oriental studies.

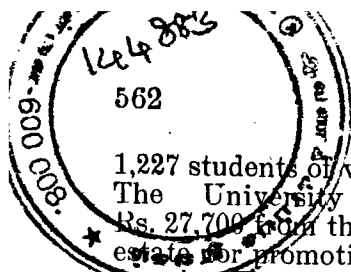
We are in receipt of the Report on Public Instruction in Bengal for 1928-29 issued by the Government. It

contains 16 chapters besides the General Statistics appended at the end. We congratulate Mr. H. E. Stapleton, the Officiating Director of Public Instruction of Bengal, on this careful compilation which covers so many phases of educational growth.

The total amount of expenditure has been nearly Rs. 434 lakhs against nearly Rs. 415 lakhs last year. During the year, almost all the grades of education have had some scheme of re-organisation and there was also the visit of the Hartog Committee.

The Divisional Inspectors of Schools have been given an extra allowance of Rs. 150. This is mere extravagance and adds needlessly to the handsome scale of pay provided in the higher cadres. The Madras Government has certainly been more careful of its money. Only Principals of First-grade Colleges and men in special posts like the Deputy Director, draw these allowances. As in Madras, there is the clamour in Bengal for the creation of a higher Provincial Service to replace the present Indian Educational Service. It cannot be pretended that this new superior service was contemplated or recommended by the Lee Commission. This anxiety to perpetuate the invidious distinction is to be strongly condemned.

Under University education we note that the Post Graduate Arts and Science Classes of the Calcutta University had



1,227 students of which 16 were women. The University received a gift of Rs. 27,700 from the late Dr. H. Stephens' estate for promoting Post-Graduate Research. The Nawab of Dacca has promised a further donation of Rs. 10,000 for scholarships and stipends to the students of Muslim Hall at Dacca.

There are only 4 colleges for women.

The strength of the Presidency College has gone down from 1,083 to 1,011. The average annual cost of educating a student worked out at Rs. 514, of which Rs. 322 was met from the provincial revenues. The cost per head in Aided Colleges, met by the provincial revenues, was Rs. 29 only.

The unsatisfactory condition of secondary education has been noted, and complaint is made of a reckless policy of recognising schools, and for the rest, larger money is needed to be spent.

Under primary education, we learn that 90 per cent. of the pupils do not reach

the final primary class, thus causing an enormous loss of money, energy and human material.

Under the education of Europeans and Anglo-Indians, we learn that Rs. 29,885 was spent on scholarships as against Rs. 30,410 in the previous year. These figures exclude, we are told, the amount of extra provincial scholarships paid in Bengal. But unfortunately, we are given no corresponding figures for the education of Indian boys and girls.

The number of Muhammadan girls receiving instruction has increased from 242,483 to 257,830.

Under 'Physical and Moral Training,' some interesting remarks are offered on discipline. Impatience of discipline is regarded as one of the results of the Non-Co-operation Movement. "The chief aim at present must be to re-establish respect for the authority of the teacher within his own sphere of work."

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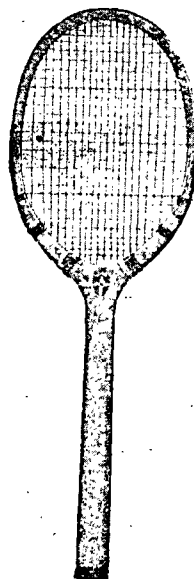
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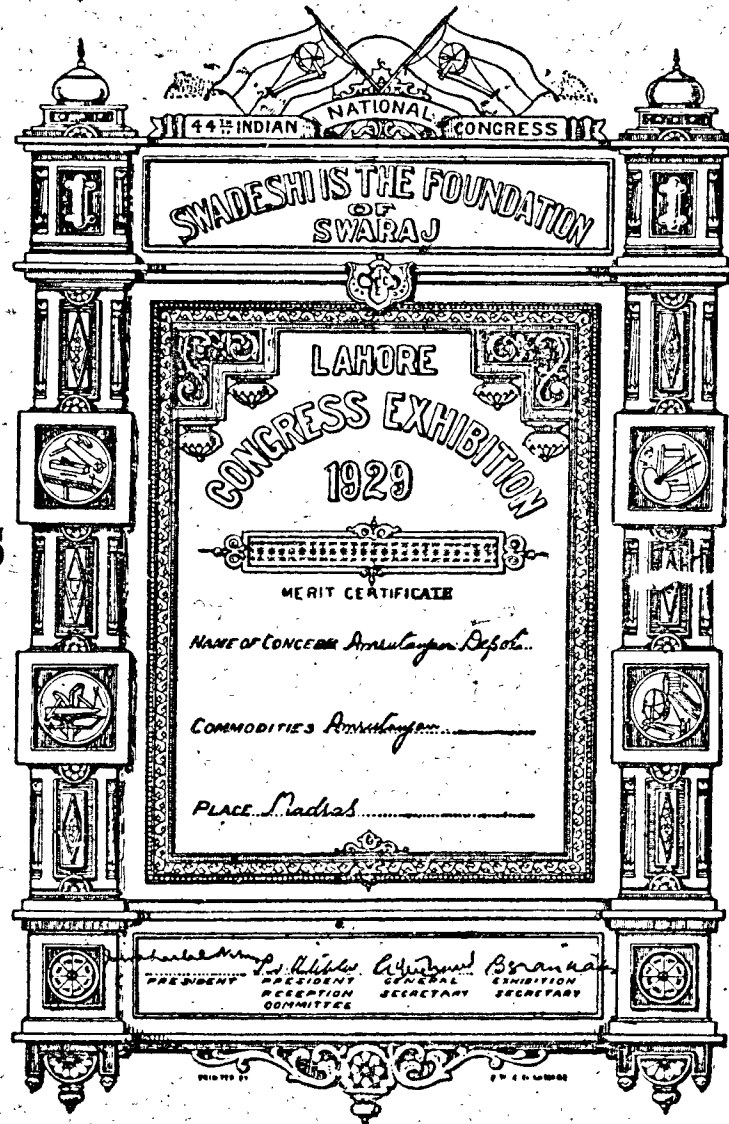
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