

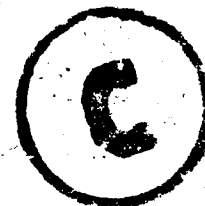
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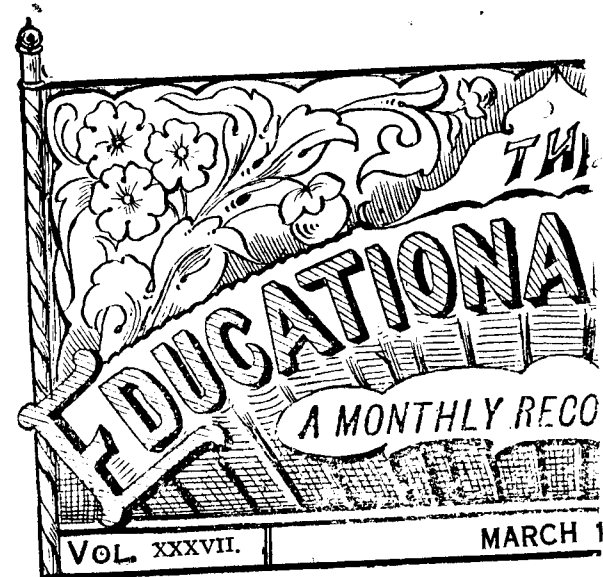
EDUCATIONAL REVIEW

VOL ÷ XXXVII

NO ÷ 3

MARCH ÷ 1931





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A MONTHLY RECORD FOR INDIA

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MARCH 1931.

[No. 8.

THE DECLINE OF THE GUPTA EMPIRE.

BY PROF. V. RANGACHARYA, M.A.

Presidency College, Madras.

(Concluded from p. 115.)

KUMĀRAGUPTA III.

THE chief difficulty in accepting the conclusions of Father Heras is the unreliability of Hiuen Tsang. His theory is based on the equal genuineness of the inscriptions and the Chinese pilgrim; but this is not conceded by all. Many suppose, with Vincent Smith, that "the weight of evidence is now decidedly in favour of the rejection of Hiuen Tsang's story." At the same time there seems to be nothing improbable in the theory of Mihirakula's defeat at the hands of the king of Malwa before he was finally vanquished by the Gupta. But if this was the case, the king to whom it should be attributed could not have been Narasimhagupta but a much later

man; a man, in fact, later than Bhānugupta by at least a decade. Most probably it was Kumāragupta III. *Kumāra* and *Bāla* are synonymous terms and this might be regarded as an evidence of identity; but it is dangerous to rely on so flimsy an evidence.

THE EFFECTS OF THE HUN INVASIONS.

In any case Mihirakula, it is certain, was not able to maintain the dignity of the Hun empire. Defeated in Hindusthān he proceeded to his kingdom; but expelled from there by his traitorous brother, he took refuge in Kashmir, and repaid the hospitality of the king of that country by depriving him of his kingdom. When ruling over Kashmir, Mihirakula attacked the neighbouring

kingdom of Gāndhāra, the king of which, not im-
probably a Hun, was treacherously seized and
slain. The family of the vanquished monarch was
exterminated, and thousands of his people dyed
the banks of the Indus with their blood.

Mihirakula is described by Kalhaṇa and Hiuen
Tsang as an ardent devotee of Śiva who
destroyed the stupas and monasteries which
formed the strongholds of the Buddhistic
creed. It is very probable that it was this
iconoclasm that was responsible for the downfall
of Buddhism and the triumph of Hinduism in
North-West India. Dr. Modi suggests that
Mihirakula must have had Zoroastrian leanings
and therefore been equally obnoxious to
orthodox Brāhmaṇism, as he is said to have
imported Gāndhāra Brāhmaṇs to Kashmir. But,
while it is quite probable that Mihirakula's
Śaivism had some Zoroastrian admixture, it is
difficult to say how far the antagonism between
the Zoroastrian Brāhmaṇism and the indigenous
Brāhmaṇism engaged in factious rivalry. In
any case Mihirakula was sufficiently Hindu to
become the theme of horrid Buddhistic legends.
On his death, which seems to have happened
some time about A.D. 540,¹ the country is said
to have witnessed a reverberating crash of
thunder and hail which shook the earth to its
very foundations. For a time the world was
enveloped in darkness, showing that the slayer
of countless victims, the breaker of the Law of
the Buddha, was plainly fallen into the lowest
of hells, to pass there endless ages of revolution
and agony.

The death of Mihirakula was practically
synchronous with the decline of the White Huns
in the Oxus valley. About 550, the Turks came
to the front and overthrew them. Between 560
and 570 the Turks entered into a close alliance
with the great king of Persia, Noshirwan the Just

(531—579) and co-operated with him in destroy-
ing the remnants of Hun power and partitioning
the Hun territory. Noshirwan himself claims to
have despatched an expedition to India and con-
quered certain provinces. Col. Sykes² does not feel
certain that such a campaign took place; but
sees nothing impossible in it. Subsequently, the
weakness of the Persian kings enabled the Turks
to extend their authority towards the south and
annex the lands included in the Hun Empire.
By 570 the land of the Huns became the land of
the Turks.

The result of this trend of events was that the
Hun influence on Indian history became politi-
cally a thing of the past. Kashmir lapsed into
other hands a few years after Mihirakula's death.
The Punjab sank into a petty state in the hands
of his brother. This man died with a dimmed
glory; and his successors had to bear incessant
arms with the Vardhana, the Maukhari and the
Gupta powers further East. The Hun power
thus became extinct in India.

While the political influence of the Huns was
ephemeral, their ethnological contribution to
Indian history was substantial. Many of the
later Rajput clans have been traced by ethno-
logists to Hūṇic origin. One of the Rajput clans
was actually called Hūṇa. The Mers of
Rajputana and the Gujars of the North-West
were descendants of the Hun settlers. The latter
of these were destined, in the coming decades, to
settle in the region of Mount Abu and extend
their power as far as Kanouj on the one hand and
the province of Saurāshṭra, renamed by them into
Gujarāt, on the other. The population of Gujarāt,
Sindh, Rajputana, the Punjab, Kashmir and
even a portion of Gangetic India came thus to
have a Hūṇa strain in it. Everywhere the settlers
became absorbed like the Greeks, the Śakas and
the Yuechi in earlier days, in the general popu-

¹ V. A. Smith places it in A.D. 542, accept-
ing K. B. Pathak's view.

² Vide Sykes' 'History of Persia,' Vol. I,
p. 493-4.

lation and became ardent champions of the
culture and religion which they made their own.
We cannot say how far the different castes or
communities of Rajputana had Hūṇic blood;
but it has been suggested that the Rajputs were
the descendants of the aristocratic clans, and
the Jats, Gujars and others were descendants
of comparatively plebian ranks. The problem
is obscure; and the composite character of
ethnic fusions and developments in subsequent
ages challenges the attempt of the scientists to
give a satisfactory solution. In any case, the
manner in which the descendants of these foreign
settlers were absorbed into Hinduism and made
its pillars in the centuries which followed, is one
of the splendid monuments of Brāhmaṇical
statesmanship and ingenuity, and is described
elsewhere. Here it is sufficient to state that
India was free, during the next five centuries,
from the irruptions of hostile races from the
North-West. Such an age was favourable for the
unification of India; but unfortunately this
unification took place only in religion and *general*
culture and not in politics or society—a defect
which made India the victim of new hordes
whose natural restlessness was made fiendish by
a crusading faith.

THE WEAKNESS OF KUMARAGUPTA III.

We are now in a position to rapidly pass
through the events which brought about the
extinction of the Gupta Empire and the estab-
lishment of Harshavardhana's. We have
already seen that Kumāragupta III was probably
the contemporary of Mihirakula, who showed
the virility of his ancestors and compelled the
Hun to retreat. The valour he thus displayed
seems to have been of no avail against the
feudatory clans which had once acknowledged
the Gupta sway and which were now making
themselves independent. We have already seen
how Yaśōdharman of Malwa claimed imperial
power. Whether we agree with Dr. Hoernle

that Yaśōdharman was the greatest monarch in
Hindusthān in the latter part of the sixth century
or whether we regard him as a mere local
sovereign, there is no doubt that he was a chief
to whom the historian has to devote a second
thought. Dr. Hoernle would attribute the end
of Yaśōdharman's reign to about 583. He
further believes that he was succeeded by a son
named Śīlāditya who was eventually overthrown
by Rājyavardhana of Thānēsvar. But latest
researches do not endorse these views. It is
now believed that Yaśōdharman died about
A.D. 535 and that Malwa then came into the
hands of the Guptas once again; and the opinion
is held that the ruler of Malwa whom Rājya-
vardhana had to subdue was not Śīlāditya¹ or a
Hun successor of his but the contemporary
Gupta king. The latter view would make the
later Guptas more powerful than they have usually
been taken to be; but even so, the empire was
sufficiently pulled up by the roots to be strong.

Then again there were the Maitrakas² of
Valabhi (modern Wala) or East Saurāshṭra who,
after the rule of a generation or so by Śēnāpatis
Bhaṭārka, Dharasēna, Drōṇasimha and Dhru-
vasēna I, took advantage of the Hun trouble to
declare themselves independent—a position
which they kept up till they were overthrown by
Arabian invaders from Sind in the last three
decades of the eighth century. Very probably
Dhruvasēna I (527—C. 560 A.D.) was a power-
ful chief who was independent in spite of his
wielding the feudatory titles of Mahārājā, Mahā-

¹ The theory about Śīlāditya is very specula-
tive. There were Śīlādityas only among the
Maitrakas of Gujarāt and not Malwa.

² The earliest Valabhi grant is the Kukad
grant of Dhruvasēna I, about A.D. 526. The
Maliya Copper Plate Inscription of Dharasēna II
(A.D. 572) gives an account of the early kings
of the line. See 'Gupta Inscrns,' p. 41, Introduc-
tion and No. 38, pp. 164—171. See Nos. 457—8,
460—2 in 'Kielhorns' Inscrns. of Northern India'

sāmanta, Mahāpratīhāra, Mahādandanāyaka and Mahākārtāṭika. The Valabhis rendered incalculable services to Buddhism and Buddhist learning.

THE RISE OF THE MAUKHARIS.

An even bigger card was played in the political game of the period by the Maukharis. The antiquity of the clan has been inferred from a clay seal of the Mauryan period containing the legend *Mokhalinām* in Aśōkan characters. If the clan was so ancient it must be supposed to have lived in obscurity in the Gaya region till a member of the family made a successful bid for monarchy and placed it in a position to eventually dwarf the Gupta line itself. There is a Vaiśya caste of this name even now in Gaya district; and it might be descended from the old Kshatriya clan. The Maukhari records have been found both in Magadha and further North, in the area now forming the United Provinces. We cannot say which was the indigenous branch.

THE LINE OF ANANTAVARMAN.

Inscriptions show that there were two distinct lines of Maukhari kings, the connection between whom is not quite clear. The earliest inscriptions¹, which can be palaeographically attributed to late fifth century, have been found in three caves in the Barabar and Nāgārjuna hills, fifteen miles to the North-East of Gaya. These inscriptions give us a line of three kings, namely:

Yagñavarman.
|
Śārdūlavarman.
|
Anantavarman.

Yagñavarman is said to have been a teacher of the path of duty to warrior castes and to have

¹ 'Gupta Inscriptions,' Nos. 48, 49 and 50. All are undated. Bhagavān Lal Indraji and Bühler ascribed them to the 5th century. (Ind. Antq., XI, 428), but Kielhorn placed them in the latter half of the 6th century. I prefer to follow the former.

performed many sacrifices. Śārdūlavarman is described as the best among the Sāmantas who became the ruler of the earth; whose angry eye was a death-dealing arrow to all enemies; and who spread the emblem of sovereignty in all directions. We have to infer from this that it was Śārdūlavarman that raised the dignity of the family from feudal vassalage to royalty. Anantavarman was apparently the most powerful of the three chiefs of this line. He is described as an excellent son, as an ornament to the Maukhari family who captivated the hearts of mankind. The three inscriptions referred to above were issued by him. The Barabar inscription records the dedication of an image of Kṛṣṇa by him in the Pravaraḡiri cave,—an image, we are told, which seemed to represent his own fame in bodily form. The first of the two Nāgārjuna cave inscriptions records the installation, by Anantavarman, of an image of Śiva and Pārvati, probably Ardhanārīśvara. The second inscription records his installation of an image of Kātyāyana or Bhavāni. It begins with an invocation to Dēvi and is a Śāktaic record. It has been surmised that the Mauryas of Champa referred to by Daṇḍin and the kings of Aṅga, whose elephants are praised by Kālidāsa¹, might be the Maukhari chiefs of the inscriptions. But we cannot say how far this identification is correct.

THE LINE OF HARIVARMAN.

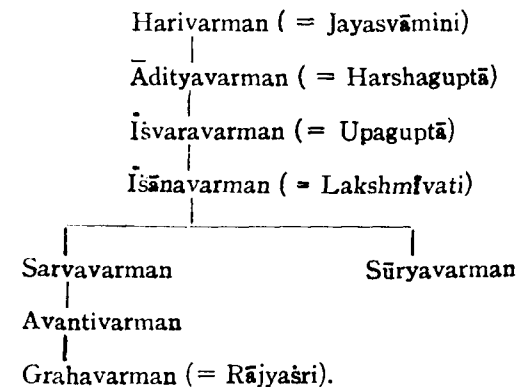
Later inscriptions² (and coins, the legends in which have not been precisely settled) enable us

जगाद चैनामयमङ्गनाथः सुराङ्गनाप्रार्थित यौवनश्रीः।
विनीतनागः किल सूत्रकारैरेन्द्रं पदं भूमिगतोऽपिमुक्ते॥

Raghuvamśa, canto VI, verse 27. Mallinātha's commentary on this verse is very informing.

² These are six in number. The first is fragmentary and was found at Jaunpore in the United Provinces. It was probably issued by Īśānavarman. It has been edited in 'Gupta Inscriptions' (No. 51, p. 228 ff). The second is on a slab found at a village near Haraha in

to frame the genealogy of a subsequent dynasty of Maukharis from Harivarman, the first prominent member of it, to Grahavarman, who is mentioned by Bāṇa as the contemporary and brother-in-law of Emperor Harsha. The genealogy is as follows:—



The first of the line, Harivarman, is represented as a great warrior and as one eager to get religious merit by performing sacrifices, the smoke-clouds of which darkened the sky! Another record says that he was descended from Aśvapati (Sāvitri's father) who got 100 sons from

Bara Banki district, United Provinces. It carries the genealogy down to Sūryavarman. It has been edited by Mr. Hirananda Sastri in Ep. Ind., Vol. XIV, pp. 114—120 and noticed by Mr. Majumdar in Ind. Ant., Vol. 46, pp. 125—127. The third record is on a seal found at Asirgarh (Central Provinces) which probably belonged to Sarvavarman. It is important for naming the queens of all the kings of the line (except Sarvavarman) and for the assumption of imperial title by Īśānavarman. Mr. Hirananda Sastri believes that the seal probably belonged to Īśānavarman. It is edited by Dr. Fleet in 'Gupta Inscriptions' (No. 47, pp. 219—21). The record points out Sarvavarman's contemporaneity with Kumāragupta III. The fifth and sixth records are on two other seals discovered at Nālanda. They were probably the seals of Sarvavarman. The records are fragmentary and contain only the portions referring to Harivarman and his queen Jayasvāmini. See Arch. Survey. Ann. Rep. for 1917-18 for Mr. K. N. Dikshit's description of them.

Yama; that he was born for the good of the earth; that he became known by the name of Jvālāmukha; and that he earned reputation as the perpetuator of the moral laws of the world. A third inscription refers to his having reduced other kings by his prowess and his powers of conciliation. He is further said to have employed his sovereignty in the regulation of the different castes and stages of religious life. These descriptions seem to indicate that Harivarman Jvālāmukha brought about a renaissance of orthodox Brāhmanism in the face of the pro-Buddhistic bias which, we have reasons to believe, characterised some of the later Guptas.

Harivarman's son and successor Ādityavarman is said to have spread his fame far and wide. By his sacrifices he raised a volume of smoke, black like pitch, which was tossed on all sides by wind and which, being mistaken for clouds, made peacocks dance in joy! Thanks to this, the Creator obtained the full realisation of His regulations for the right conduct of the four castes and stages of life. Another record says that he was a devoted son and that his mother was Bhattārikā Dēvi Jayasvāmini, probably the daughter or sister of Jayagupta.

His successor Īśvaravarman promoted the Vēdic cult like his predecessors and performed several sacrifices to the great satisfaction of orthodox Hinduism.

One conspicuous feature in the history of these three monarchs is that they were in friendly terms with the fallen Gupta princes of Eastern Magadha and entered into regular inter-marriages with them. Harivarman, for instance, had for his queen Jayasvāmini, probably the sister or daughter of Jaya-gupta. His son Ādityavarman similarly married Harshaguptā, probably daughter or sister of the Gupta king of that name. His son Īśvaravarman similarly married a Gupta princess, Upaguptā. These regular marriage

connections seem to indicate that the rise of the Maukharis to prominence was due to friendly understanding with the Gupta dynasty.

ĪSĀNAVARMAN.

In the time of Īsānavarman, the son and successor of Īsavarvarman, who was the greatest of his line, on the contrary, there seems to have been a change in the nature of the relations between the two dynasties. Īsānavarman had a non-Gupta lady, Lakshmīvatī, for his queen. Assuming the title of Mahārājādhirāja, he apparently entered into a series of campaigns against the contemporary Gupta, Āndhra, Gauḍa and other kings. The incomplete inscription discovered at Jaunpore says that he extinguished the spark of fire that came by the road from the city of Dhāra, that he made the awe-struck lord of the Āndhras take refuge in the crevices of the Vindhya mountains and that he compelled another king to flee to the Raivataka mountain in the Saurāshṭra country. The second inscription of Īsānavarman at Haraha (Bara Banki district, United Provinces) similarly says that he was the most firm abode of greatness, that many princes were constantly bending at his feet, and that he "occupied the throne after conquering the lord of the Āndhras, who had thousands of three-fold rutting elephants, after vanquishing in battle the Śūlikas, who had an army of countless galloping horses, and after causing the Gauḍas, living on the seashore, in future to remain within their proper realm." This record is unique for the fact that it contains a date. It is in fact the single Maukhari dated record. It says that a temple for Śīlapāṇi was constructed when 600 autumns increased by eleven had passed, and while the illustrious Īsānavarman was ruling. It has been surmised that the term *autumns* being appropriate to the Vikrama era, the year is 611 V. E. or 553 A.D.

The victory of Īsānavarman over the Āndhras¹ and Śūlikas who may be identified with the successors of the Vākāṭakas in the Dakkan, was possible only if he had been previously victorious over the Guptas. We get a clue to this in the fact that Kumāragupta III is said to have played the part of mountain Mandara to the milk-ocean of the troops of the royal moon Īsānavarman. The eulogy seems to be a euphemism for the transfer of power from the Gupta to the Maukhari. Mr. Raychaudhuri denies this. He believes that Kumāragupta's claim was not an empty boast; that the Maukhari records do not claim any victory over the Guptas; and that Kumāragupta's funeral rites² took place at Prayāga which probably formed a part of his dominions. But when it is remembered that Īsānavarman was able to style himself Mahārājādhirāja and that he was able to keep the Gauḍas, the Āndhras and the Śūlikas in check, he could not have done so unless he was in the occupation of the Gupta territory. The perform-

¹ The term Āndhra is vague and may refer to any of the dynasties which immediately succeeded the Vākāṭakas in the Dakkan. The Śūlikas might be the Chōlukyas. One is tempted to identify them with the Chōlas who, according to the Tamil Literature, had dealings with the Maukharis. Karikāl Chōla is said to have compelled the Maukhari kings to carry material for the embankment of the Kāvēri. But we cannot be sure of the reference to the northern Maukharis. There is the philological difficulty of equating the Śūlikas with the Chōlas. The question of the Maukhari connection with the Chōlas and the Kāvēri and the clue to the date of the Tamil Saṅgam based on it is dealt with by Mr. T. G. Aravamudan in a valuable treatise: (Sankara Parvati Prize, Madras University).

² Apshaḍ Stone Inscription, lines 7-8. Honourably decorated with flowers he plunged into the burning cow-dung cakes as if bathing in water. Fleet says that this does not necessarily mean that he placed himself on the funeral pyre while alive, but only was cremated there.

ance of Kumāragupta's funeral rites at Prayāga might indicate a disastrous end, after all. It is difficult to say whether he plunged into the fire while alive or had his funeral rites performed at Prayāga. If the former was the case, it must have been after a disaster. If the latter was the case, the body might have been taken to Prayāga and the latter need not have been in his territory. The theory of the transfer of imperial power to the Maukharis seems to be the most justifiable under the circumstances.

DĀMĪDARAGUPTA.

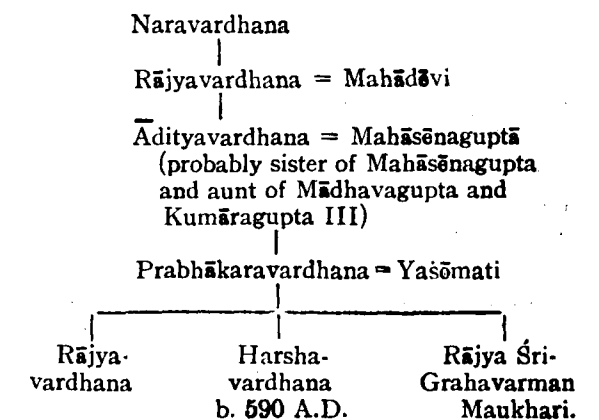
The transfer of power from the Guptas to the Maukharis which took place in the time of Kumāragupta III seems to have been confirmed in the time of his son Dāmōdaragupta. Though the Gupta inscriptions say that he broke up the proud array of the Maukhari elephants¹ which had trampled even the Hūṇas to death, they candidly add that he was killed in battle.² It is obvious that Sarvavarman, Īsānavarman's son, was not only able to assert his supremacy over the Guptas but check the Huns. These Huns were probably the weak successors of Mihirakula in Kashmir or more probably of his brother in the Punjab. The term, at the same time, might be a general and vague one for any tribe in the North-West which showed restlessness. We know that the Persians, Turks and Huns were fighting with one another in the latter part of the sixth century. It was natural to call all who came from beyond the North-West by that name.

¹ यो मौखरेः समितिपूदतहूणसैन्या
वल्गदटा विषटयज्ञस्वारणानां ।
समूहितः सुरबधू वरयन्ममेति
तस्याणिपङ्कजमुखस्पर्शादिबुद्धः ॥

² The Sirpur inscription of Mahāsivagupta shows Sūryavarman's supremacy clearly. See Ind. Ant. Vol. 18, 179 f. It has been attributed to the 8th century. Vide also the Deo-Barnark inscription, lines 12-17.

MAHĀSENAGUPTA—THE RISE OF THE PUSHPABHŪTIS.

Dāmōdaragupta's son and successor Mahāsēnagupta had a very troublesome reign. He seems to have recognized the supremacy of the Maukhari Avantivarman and his son Grahavarman. In any case he was in friendly terms with them. He was also in friendly terms with a new dynasty which had just come to the front in the East Punjab and Western portion of the United Provinces, namely, the Pushpabhūti dynasty of Śrīkaṇṭakshētra, popularly known as Thānēsvar, even now a holy town north of Delhi; for the Madhuban and Sonpat seal inscriptions of Harsha say that Dēvi Mahāsēnaguptā, presumably the sister of Mahāsēnagupta, was married to Ādityavardhana of this dynasty.³ Ādityavardhana was not the first of the line. Inscriptions give two generations before him. These, together with the two generations which followed him down to the great emperor Harsha, can be represented as follows:—



The first two chiefs had been obscure princes. Their credit was the establishment of the dynasty at the expense of the Hun power. In the time of Ādityavardhana, as we have already seen, the dynasty was influential enough to have marriage

³ See 'Gupta Inscriptions' No. 52, p. 231-2.

alliance with the Gupta line, thus indicating equality of status with the Maukharis to the East of them. Mr. Raychaudhuri suggests¹ that the mutual approach of the Guptas and Pushpabhūti through marriage was due to a community of interest against the Maukharis and that the success of this policy is evidenced by the fact that there was no hostile undertaking by the Maukharis. As we know that the Vardhana princess Rājya Śrī, the daughter of Prabhākara-vardhana and the grand-daughter of Mahāsēnagupta's sister, was the queen of the Maukhari Grahavarman, we have to suppose that the Vardhanas systematically pursued the policy of friendly relations with the other two lines.

According to the Apshaḍ inscription, Mahāsēnagupta² had, however, to engage one new enemy in arms, namely, Susthitavarman, who can be none else but the king of the Bhagadatta line of Kāmarūpa. We do not know the reason for this hostility. Mahāsēna is said to have been victorious and his fame came to be 'constantly sung on the banks of the river Lōhitya.'

From the fact that Mahāsēnagupta's sister, even supposing that she was an elder and much more aged lady, was the queen of Ādityavardhana and that his sons "waited upon" the sons of Prabhākara-vardhana, we have to infer that Mahāsēna must have reigned for a comparatively long period. As according to the *Harshacharita* the Guptas were the lords of Mālava in this epoch and as Mahāsēna carried his arms as far as the Lōhitya, we can presume that Mahāsēna was able to revive, to some extent, the glory of his ancestors. The connection with Malwa has not been granted by some

scholars. They have suggested that Yaśōdharman of Mālava continued to rule as late as 583, that he was then succeeded by his son Śīlāditya and that Yaśōmati, the queen of Prabhākara-vardhana, was probably the daughter of Yaśōvarman and sister of Śīlāditya. But there seem to be several objections to this theory. There are no sufficient grounds to indicate that Yaśōdharman continued to rule so long or that he was succeeded by a Śīlāditya. Secondly, there seems to be chronological difficulty in identifying Yaśōmati with Yaśōdharman's daughter. Thirdly the *Harshacharita* regards the Guptas as the rulers of Malwa, a fact not improbable as the death of Yaśōdharman might have been followed, say about A. D. 550, by the re-assertion of Gupta arms in that part of the country. Indeed it is quite possible that it was Mahāsēnagupta, who had a very long reign, that must be credited with this achievement.

DEVAGUPTA (II).

Some time about A. D. 600, Mahāsēnagupta was succeeded by a Dēvagupta. We do not however know their exact relationship. Dēvagupta's name is mentioned in the inscriptions of Harsha, not in the Apshaḍ inscription from which the later Gupta genealogical tree given above has been reproduced. It is difficult to explain this. Was there a succession dispute between Dēvagupta and Mādhavagupta³ who, we know, was the contemporary and friend of Harshavardhana? From the fact that Dēvagupta was compared to a wicked horse by Rājyavardhana of Thānēsvar and had to be subdued by him, we can infer this. A plausible theory is that Dēvagupta was an illegitimate son who, though older than Mādhava-

³ According to the *Harshacharita*, Mādhava had a brother Kumāragupta. We do not know what happened to him. Perhaps he died before 600.

gupta, was regarded as a usurper. Or, the enmity might have been personal, the Vardhanas and the Maukharis supporting Mādhava against his brother. The story given in the *Harshacharita*, that the Mālava king had a quarrel with the Maukhari king Grahavarman and, beating him in the contest, treated his queen, Rājya Śrī, the Vardhana princess, like the wife of a felon, might be due to this enmity. On the contrary, the interesting suggestion has been made that the close alliance between the Vardhanas and the Maukharis brought a counter-alliance between Dēvagupta and Śāsānka of Gauḍa or Karna-svarṇa who, for traditional or personal reasons, was an opponent of Grahavarman Maukhari, and that the invasion of Kanauj, the slaughter of Grahavarman and the imprisonment of his queen took place in a joint Gupta-Gauḍa campaign against the Vardhana-Maukhari counter-confederacy. The argument against this theory is the incertitude in regard to the time at which Dēvagupta and Śāsānka approached each other. If it was *before* the death of Grahavarman, the theory is plausible. If it was *after*, then the alliance between the Mālava and the Bengal kings must have been due to the desire to check the vindictive campaign of the Vardhana king Rājyavardhana.

THE RISE OF THE HARSHA EMPIRE.

On the whole, we may perhaps imagine a state of circumstances like this. Dēvagupta was opposed by Mādhavagupta. The latter was helped by Rājyavardhana and Grahavarman, and the former by Śāsānka (at least later on). The contest was at first in favour of Dēvagupta. He occupied Kanyakubja, slew Grahavarman, and ill-treated his queen.

The rest of the story, given in the *Harshacharita*, is plain enough. In great indignation, the Pushpabhūti king Rājyavardhana set out on a campaign, accompanied by his cousin Bhandi against the aggressor, leaving his younger brother Harsha at the capital. The campaign was at

first a success. The king of Malwa was easily defeated; and probably Mādhavagupta was placed on the throne but the victor was afterwards got into a trap by Śāsānka, and treacherously slain. This unexpected tragedy led to the accession of Prince Harsha who, as we have already seen, had been left by his brother in charge of the capital. This accession of Harsha took place in 606 A. D. and it marked a new era in the history of India; because under his remarkable valour the different principalities which had come into existence on the ruins of the Gupta empire were once again united; and another empire which covered practically the area once under the Guptas was established.

THE LAST OF THE GUPTAS.

With the accession of Harsha, all chance for the revival of the Gupta glory was gone. Mādhavagupta acknowledged his supremacy, or to use the euphemism of the day, associated¹ himself with the glorious Harshadēva. After Harsha's death about 648, Ādityasēna, Mādhava's son, seems to have tried to take advantage of the chaos of the time, to reassert imperial power. In the Apshaḍ inscription issued by him about 670 A. D. we are told that he was crowned with success and that he even performed the Āsvamēdha. From the Deo-Baranark (Varunika) inscription we understand that Āditya's successors Dēvagupta, Vishnugupta and Jivitagupta II claimed the imperial titles of Parama-bhāṭṭāraka, Mahārājādhirāja, Paramēśvara, etc., while their queens (Śrīmati, Kōnadēvi, Kamalādēvi, etc.) are also characterised by the titles of Mahādēvi and Parama-bhāṭṭārikā. We seem to gather from this that there was a temporary revival of the Guptas. It is at the same time possible that the titles were only formulas, not records of real achievements. One noteworthy point in the Deo-Baranark inscription of Jivitagupta is that he confirmed the grant of previous kings, among whom are the Maukharis Śarvavarman and Avantivarman, who are given the title of Paramēśvara. It is clear from this that the Maukharis were recognised as imperial sovereigns by the later Guptas. The last member Jivitagupta may be assigned to the early 8th century. About the end of this century, Magadha apparently became part of Pāla Bengal.

¹ श्री हर्षदेव निज - सङ्गम-वाङ्मय च (line 15 of the Apshaḍ Stone Inscription of Ādityasēna), 'Gupta Inscrns.' p. 204.

¹ Political History, 2nd Edition, 1927, p. 37d.

² श्रीमत्पुस्तितवर्म-युद्ध विजय-श्लाघा-पदांकं मुहुः

यस्याद्यापि विबुद्ध-कुन्द-कुमुद-क्षुण्णाच्छ...हार तं ।

लोहित्यस्य तटेषु शीतलतलेषूत्फुल्लनाग द्रुम

आद्या-मुप्त-विबुद्ध-सिद्ध-मिथुनैः स्फूर्तिं यशो गीयते ॥

SOME THOUGHTS ON THE IMPROVEMENT OF EDUCATION IN INDIA.

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Introductory. Encourage Originality.

WHEN it was announced that an Education Week was going to be held in Belgaum, I formed in my mind a picture of the number of activities that would take place here—the number of people that would take part in the demonstration lessons, the number of lectures that would be delivered, the number of magic lantern shows, exhibitions of handicrafts and so on. You will imagine what was my disappointment and surprise when I received the printed programme a few days ago, containing the names of only three persons, who came forward to take part in the proceedings, as printed therein. This disappointment was alleviated to a certain extent when I saw the lively discussions and the number of people who took part in them. This indifference on our part is a typical instance of the Indian mind, bred and brought up as we are at present. I don't know what the reasons are for such a state of indifference. To my humble mind this appears to proceed from two things. First, whenever a person, actuated by a desire to bring about some improvements either in our condition or in the methods of education, starts such an institution, we not only turn up our nose at him, but even criticise him and try to throw cold water on the scheme. If the person happens to be a man of position, we may do some business to humour him as long as he is there and immediately he is away the whole thing will melt away like snow. I am of opinion, therefore, that unless we identify ourselves with such a movement and try to do our best to promote its interests, the movement or the institution is bound to vanish sooner or later. To speak plainly, such has been the fate of the Teachers' Association

started by Mr. Moos; and the coldness and lethargy with which we view the new Association, that is being formed under the guidance of Mr. Vakil, threatens to undermine it as soon as Mr. Vakil's back may be turned away. The second reason for the indifference appears to me to be the want of confidence, that we Indians as a class suffer from. The majority of the teachers are afraid to come forward to express their ideas, or give lessons in the presence of others. For this, I think, our education is partly responsible. We are bred up and trained in such a way that a 'slavish mentality,' if I may be excused for using the term, is ingrained in us. In our schools and colleges we are taught that only what is contained in books is correct, and if we write or say anything outside the books we are scored out. In the free Western Schools and Universities the position is exactly the other way. It is when a student copies the ideas of another that he is scored out, while he is encouraged to show his originality, and if he gives his own thoughts, he is applauded, however immature these thoughts may be. We have to learn a lesson from this for our schools and colleges and try to encourage the students to independent thinking and original ideas. I do not mean to say that a student who gives his own ideas without looking at the thoughts and writings of others will stand first or get the highest number of marks in Western Universities and Schools. But rather he is to read and assimilate the thoughts of other great thinkers on the subject and form his own views and convictions on the subject as a result of his own thinking not being bound by the ideas expressed by these authors, however great these may be. I was amused to see how even fresh inexperienced

graduates freely criticised such great authors as Herbert Spencer or Dewey. This is real originality. Such is true independence of thought. It would be desirable, therefore, that every one of us should try to express his own thoughts in his own way. Each one of us can learn something from every one of the others. Besides, even supposing that some of us are intelligent and others are not, this intelligence is only comparative. No one is absolutely intelligent, nor absolutely dull. To illustrate, let us suppose there are one hundred persons in this hall. We can arrange them in the order of intelligence as No. 1, 2, 3.....100. No. 1 may be a little more intelligent than No. 2, No. 2 a little more so than No. 3 and so on. Even No. 1 is not absolutely intelligent. He may be very dull in comparison with a person who may not be present here. None of us, however intelligent, can boast, therefore, that he is intelligent. As a great Sanskrit author says, "न हि सर्वः सर्वं जानाति किमपि स्वादृशाः जानन्ति किमपि अस्मादृशाः जानन्ति" There is not a person who knows everything. Some people know one thing, others know another thing. We can always learn something from others. We should, therefore, shake off this want of confidence in us and be eager to express our views as best as we can. It is hoped, therefore, that more people will come forward to give demonstration lessons and deliver lectures and to take part in exhibitions, sketches and such other things in future sessions. It is up to the Secretaries to advertise the business a long time before the session and try to get as many people as possible to take interest in the affair. This method of advertisement struck me as one of the striking features of the Western people. Look at the City of London Vacation Course, for example. How much advertisement! How many methods are resorted to, to encourage people to join the same! How much is spent in printing the pamphlets with photographs, some synopsis of the lectures to be delivered and the lessons to be

given! How much importance they attach to the certificates they issue for attending the course! Incidentally I may remark here that we may organise Vacation Courses on those lines under the auspices of the Teachers' Association, and issue certificates to people who take up the course.

Cultivation of Speed and Accuracy.

Next to the encouragement of originality and independence of thought, what struck me as another great feature of Western education was the training for speed. As you may see after a little consideration, two things count in all our work—speed and accuracy. In studies and examinations it is those students, who do their work most speedily and at the same time most accurately that ultimately top the list. In games, say in tennis or hockey or football, what is required is both speed and accuracy. A player, however accurate his strokes, or however graceful or faultless his style, will be easily beaten by another player, who cultivates both speed and accuracy side by side. A player who is $\frac{1}{10}$ th of a second too late in defending his goal loses against an attacker, who is quicker by this fraction of a second. It is up to us, therefore, to train our students from the very beginning both for speed and accuracy. We have never paid our attention to these factors, particularly to speed. Indian students are found as a result, however intelligent they may be, to be much slower in work and do their work in a plodding fashion. The best amongst them compare unfavourably even with mediocre students of the West, who are trained from the very beginning of their life to speed. If we constantly remember that these two factors—viz., speed and accuracy—are the two most important factors in all our work, we can devise various methods to encourage them amongst students in our class-room. Thus when an example is set in arithmetic, we can arrange the answer books of students in the order in which they come in, and devise a scale of giving marks

according to the order of precedence and correctness of the example. The first boy may be given 10 marks, the second 9, the third 8 and so on, provided the example is correct. I tried this method myself and found that it enlivens the students very much. In weekly tests questions may be set on the model of Ballard's short tests as given in his book, "The New Examiner." The idea here is to give a number of short easy tests, the number of questions being so large that not even the cleverest of the students will be able to do all. A time-limit is set and he who answers the greatest number of questions correctly tops the list.

Neatness and Tip-toe methods.

I may allude to one more defect that is generally found in Indian students as contrasted with students of the West. It is the want of neatness and tip-toe method in the work they do and the appearance they put up. Take some five notebooks at random from a Western class of students and the same number from a corresponding Eastern class. You will not but be surprised at the disparity in neatness between the two classes of students. While the Western student puts forth his best energy and makes his work as neat and beautiful as possible, the Eastern student never puts forth his best energy, is very slovenly in his work and never cares for its appearance. The same thing is reflected in the dress and personal appearance of the two classes of students. The Western student is very scrupulous about his appearance, is very clean, is ashamed to come out without brushing and arranging his hair properly, or without putting on neat and well-looking dress. Anyone who watches boys and girls of Western schools neatly dressed in the uniform and badges of their own schools briskly walking into the school at 9 A.M. in the morning, or pouring out of the gates after the school hours, cannot but be surprised and struck with admiration at the solidarity and

superb appearance of these students. Contrast with these the Indian students, ill-clad, with ill-looking and thread-bare dress, the hair all disarranged and coming out in an irregular fashion. I do not say this for fault-finding. I give this only as an instance of our attitude towards our dress and appearance. We never care for our outward appearance. Some of you might say that so long as the children learn their lessons well, it does not matter how they dress themselves. But in my opinion this is a great mistake. If a person is trained to be regular and neat in one thing, this habit is ingrained in his whole nature and is reflected in every work the person turns out. Hence it is desirable that children should be trained to be neat and smart in their dress and personal appearance as well. Train your children to be punctilious about their dress, about their appearance, about arranging their things in an orderly fashion and you will see they will transfer the same habits to their literary work.

Mass Education.

I will now turn to a few aspects of Indian education on which we have to concentrate our thoughts, as I am of opinion that unless we reach these first steps in education we cannot make good progress ahead. The first and foremost requirement is mass education. Government on its side is saying that the literacy of Indians is less than 5% and hence they do not deserve any substantial advance in political affairs. The people on the other hand blame the Government for not giving them compulsory education, without considering what the difficulties in the way are. In this connection it will be amusing to see how other countries solved their problem of mass education. In Germany for about three hundred years past, it is the State that has undertaken control of education and has efficiently looked to the interest of mass education. In the early history of English education on the contrary, the

move for mass education came not from Government but from the people themselves. It was Andrew Bell of Madras System fame, and Joseph Lancaster at the close of the 18th century, that started mass education. The percentage of literacy before their time was very low. There was a great desire for education among the masses. The existing machinery was incapable of managing the task. These two educationists, therefore, each in his own way, devised new systems of education, by which large masses could be educated with the available number of teachers. They did not care for the quality of education. What was wanted was quantity and not quality. And so long as the requisite quantity was not there, it was no use bothering about the quality. Their idea was that one master could manage as many as 200 students or more. The master gave the lessons to the prefects, who in turn taught the other students given in their charge. The whole thing was managed elaborately. The students were assembled in large halls. The floor was marked for recitation circles. The children took their proper places and the whole thing was conducted just like drill. We have to pick up such an idea and tackle our problem of mass education in some such way. We must chalk out a programme for us so that we can raise the literacy from 5% to 50% at least in the next 10 years. What will all our education be worth if we cannot put it to the greatest service of the nation? This will be the greatest social service that we as educationists can render. In fact, I am of opinion that in the regeneration of a country, there is no factor playing such a great part as the education of the masses. Educate all the men, women and children, and you will find that all the evils in the country will automatically disappear. If we can do this, our life will be worth having lived. Otherwise it will simply be a selfish life. This is not a task beyond our power if every one of us serious-

ly puts his head into it. I would suggest a few lines along which we could proceed:—

(1) First, we might concentrate on quantity and leave aside quality until the goal is reached. I am aware I shall be much criticised here, as this may be regarded as a retrograde step. But I think that if we have to hold some place amongst the nations of the world, there is no other way than to increase our literacy. For this, the only way is to retrace our steps and begin at the point in English educational history, where they concentrated their attention on mass education.

(2) Secondly, every educated person might indicate in his own sphere lines of advance for guidance of the other literate persons, who should do the work of educating the illiterate persons in that locality.

(3) Thirdly, every literate person might personally undertake to teach at least three persons from amongst illiterate persons in his own house or from amongst his servants.

(4) Fourthly, this work of education might be carried on simultaneously through magazines, in which pictures with large explanatory words could be given so that even the women and servants could easily pick up the writing with a little help.

(5) Fifthly, the Local Boards might start large open-air schools, where teachers could teach children without requiring the shelter of any building or much material. Even in London the London County Council is now trying open-air schools, though for different reasons. This in fact was the method of the old Gurukulas and is typically Indian.

(6) Sixthly, each teacher could manage as many as 100 pupils or more with the help of prefects as Andrew Bell did.

(7) Lastly, a scheme of adult education could be started, so that the village teachers could edu-

cate the adults in their areas in evening classes and they might be given a certain allowance proportional to the number of adults educated.

Thus our aim should be to raise the literacy in the next few years without extra cost. As I said above, nothing would be done unless a definite programme is chalked out by the people and the Local Boards, for themselves, with the help of the educationists in order, say, to raise the literacy from 5% to at least 50% in the next 10 years. If the people take up the affair into their own hands, the matter would be very easy; while it would be impossible for the Government to carry through such a programme without the help of the people. For literacy the test should be that of Vernacular Standard IV as it exists to-day. For the present the vernaculars of the districts could be followed. I do not wish to touch the vexed question of a common *lingua franca* for the whole of India. So long as education is there, it does not matter for the present in what language it is given.

Position of Primary School Teachers.

I now pass on to another drawback in our system of education. It is the position of the Primary School teacher. He suffers in his education and in his outlook, because he rarely comes in contact with educationists in the higher line—the secondary or the collegiate. The great difficulty in his case is that of language. In Western countries the primary school teachers and secondary school teachers come into contact more often. They can become members of same organisation like the present one of ours, and take part in its proceedings. They can get themselves transferred from one line to the other, if they deserve. They attend the same Training College as the Secondary School teachers. It is true that in some countries, particularly Germany before the war, a regular caste restriction was put between the primary and the secondary school teachers. But this was due more to the

social differences than to the inability of the primary teachers to mix with the secondary school teachers. This state of things has, however, totally disappeared since the war. With us the difficulty is more serious, as it relates to language itself. The primary school teacher does not know English and the secondary school teacher cannot condescend to talk in, nor can he command, the vernacular. We must devise some method by which we can do away with this difficulty. If it were a question of meeting in the same Association, whenever any speaker wished to speak in any language that was unintelligible to the others, he could arrange to give a summary of it in the language or languages of people who did not understand the language of the speaker. If this procedure were followed we could throw open the membership of this Association to the primary school teachers as well. It is essential in the interest of education that these two classes of teachers should come together as often as possible, so that there may be greater co-ordination and less waste of energy and less conflict of methods. For the same reason it is necessary that the college professors should also join this Association. As matters stand at present these three classes of instructors are, so to say, in different water-tight compartments, and it has become customary for the public to throw the blame of defects in education on the Government or the college professors, these in turn throw the blame on secondary school teachers, and these again throw it on middle school or primary school teachers.

Another improvement that appears to me to be necessary to raise the status of the primary school teachers is to bring the Vernacular Final Examination to the level of the University Matriculation and to get this examination recognised by the University as equivalent to the English School Leaving Certificate Examination. Simultaneously, the curriculum of Vernacular Training

Colleges should be co-ordinated with the curriculum in the Secondary Training College. Then the primary school teachers will feel some confidence in mixing with the secondary school teachers. It may not be too much to hope as a next step that the Vernacular Final Examination thus recognised by the University as equivalent to its Matriculation will lead to a completely vernacular course at the University leading to a Degree Examination at the end of the course.

Parent-Teacher Associations.

In order to bring about greater harmony in the field of education, certain other things are necessary. Chief among these is the starting of Parent-Teacher Associations. Every teacher knows at present how indifferent parents are to the progress of their children. If on the other hand, parents are invited to take greater interest in the working of the school, they will naturally pay greater heed to the progress and doings of their own children. The parents' interest in the school and the children will be a living interest and not an abstract and consequently dead interest. These Parent-Teacher Associations will be more helpful to private schools who require greater sympathy and backing from the parents and the public. A small beginning may be made by every school by inviting the parents to witness some show conducted by their children and asking some influential parents to address the children in the schools. A regular membership list may then be opened, the constitution of the Association framed and a Secretary and other officials appointed. As experience is gained, its scope should be widened. Literature and magazines on the subject may be obtained from America, to help schools to learn from the experience of those schools, where the movement has been tried already. The parents on their part will be very glad and thankful, if they are given an opportunity to mix with the teachers and their

children in school. There will, of course, be one great difference between this movement as it is conducted in Western countries and as it may be conducted in the East. It is this that in the West women take greater interest than men, while in the East our women will for some time to come fight shy of the business. The movement, however, will not prosper well until our ladies take part in it. For gentlemen will be busy after their own affairs and with the indifference peculiar to our people they may not attend such meetings in large numbers. Though the better half of the parents may fight shy in the beginning we should make it a point to keep the doors open to them and not bar them in framing the constitution. Much valuable work can be done through our sister lady teachers, who should be given prominent work in the Association. Lady workers are generally more keen in their work and if they take up anything, they are bound to accomplish it more decently and more successfully. This is the actual experience of many parallel organisations, where men and women work separately. I may cite only one instance. I was intimately connected with the Boy Scout Movement at Dharwar and knew something of the Girl Guide Movement too. While the one was carried on with great indifference and lukewarm sympathy from the public and half-hearted work from the Scout Masters, the other was conducted with enthusiasm both from the Guides and the distinguished ladies from the town, who took part in the organisation.

Individual Work and the Activity Idea.

Let me next allude briefly to some of the educational problems and methods of the West, that have some bearing on our education. To begin with, I may say that a much greater stress is laid on individual work. The old days of giving interesting lessons are gone. In the words of Professor Dewey, these are not the days of administering 'sugar-coated pills.' The proper

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idea to-day is held to be to keep every child active. The less the teacher teaches and the more the boys are kept active, the better the method. The Montessori Method, the Dalton Plan, and the new Experimental Schools of Germany—all stress this activity idea in schools. In the Dalton Plan, as you are aware, children are given monthly assignments of studies which they are to complete as a result of their own reading and investigation. In the Montessori Method the children are given complete freedom to do any work it pleases them to do. Only a suitable environment and proper apparatus is supplied. In the Activity Schools of Germany and the Self-Government Schools of England, full scope is given to the expression of children. In some of the Activity Schools of Germany there is not even any kind of curriculum. The children learn and express themselves in whatever way they like. Professor Sandiford gives one amusing instance of his visit to one of the schools. In one of the classes a child was giving the other children how she had a nice young brother, how he looked, how he smiled, how he responded to her affectionate treatment and so on. Another child described her pet Kitty. A third described her pet dog. Very often these children would describe the same pet animal or child day after day. The other children would form a vivid idea of the things described and would insist on these things being brought to school at the time of the next school exhibition. In short so long as full scope was given to the expression and activity of children, they did not bother themselves much about the curriculum. The idea in the self-government schools is similar. Not only is the maintenance of the class discipline and the organisation of children's debate, etc., managed by the children, but even the lessons and studies themselves. The children elect their own Chairman and decide by vote, who the speaker on the next occasion and the subject are to be. One boy

gives a description of how he went fishing, another how he worked in the garden and so on. The teacher is only a member of the class just like other children and can only express his views and opinions just like other children.

Another method that has come into great favour in America is what is called the 'Project Method.' Professor Dewey and his disciple Kilpatrick are the great exponents of the method. The central idea of the method is that the children as a group undertake any project, *i.e.*, any piece of sustained work that is to be carried on for some time. Everything connected with the project is conducted by the children themselves. The 'purposing,' 'planning,' 'executing' and 'judging' the Project are its four stages. The purposing or selection of the project is made by the children themselves assembled in a meeting. This is done by free discussion and voting. The detailed plan of the work is drawn up by them, the actual execution of the project follows and finally comes the judging of the project by the children, *i.e.*, deciding how far they were successful in their attempt. Some examples of projects may make this somewhat clearer. On one occasion the children of a class, hearing that one of them was absent from the school, being laid up with typhoid fever at home, decided to investigate the causes of typhoid and the conditions of the sick child's home surroundings. Next they drew up a plan of what they ought to see and investigate at the time of visiting the boy's house. Then they executed their plan by performing the task set for each group of the boys. Finally they judged their own work and drew up a report of the investigation, and a copy of it was submitted to the boy's parents. A good project has to satisfy the following three criteria: (1) It must genuinely grip boys and girls, *i.e.*, they must take to it of their own accord; (2) a successful realisation of it must be possible to the children, *i.e.*, it must be within their power of execution;

and (3) it must lead on and branch out, *i.e.*, that project must suggest to the children other projects allied to it. The modern Western society is one in which the members are completely inter-dependent. Education is held to be such as to prepare children to lead such a life of co-operation. Model schools are, therefore, those that are miniature societies. They are not, however, miniatures of outside corrupt societies but are rather societies that are 'purified, simplified and balanced.' Children are to work under conditions of co-operation rather than under those of competition. Team spirit is to be cultivated. Each child is to be utilised for that work for which he or she is best fitted. This team idea is put into vogue to the fullest extent in the Project Method. Hence the great favour with which it is regarded. Knowledge is gained only as a bye-product of the project and not directly. There should be no competition between different members. Only self-competition is availed of. The children draw graphs of the record of their work and try to beat their own former records.

The League of Nations.

This idea of co-operation is developed still further by the League of Nations. The narrower idea is co-operation between different members of the same nation or society in order to compete with other nations or societies. But the League has given a still broader view to the idea of co-operation. It says there ought to be co-operation not only between different members of the same society but between the different societies themselves. The League's main idea is to bring about this co-operation. Britain, France, Germany and other nations should engage themselves primarily in the industries best suited to the physical resources and the temperaments of their own people and co-operate with other nations to help them to carry on their own industries. The League seeks to inculcate this idea by various means. Amongst these it holds educational

conferences of the educationists of the several nations, to discuss how the League's ideas could best be propagated among the younger generation of school children by means of lessons and demonstrations on the League's work. Those who are interested in the subject may get further literature on the subject from the Secretary, Publicity Bureau, League of Nations, Geneva, Switzerland. A valuable book to begin with for use in the class-room would be "The League of Nations in Pictures," price 5s.

Individuality of Schools.

One remarkable feature of the English school system is that each school is free to develop in its own line. There are no hard and fast rules laid down by the Department as regards the curriculum, text-books or portions to be done. The Headmaster is free to draw up his own curriculum and time-table. This leads to a good deal of experimentation and improvement. At first it may strike one that there is chaos everywhere. But a more careful observation will show you that there is nothing of the kind. The Board of Education, which is a Government Department of Education, will only lay down certain general principles. The Local Authorities, such as the London County Council, can make innumerable variations to suit their local requirements. Further it is left to each school to work out full details of its curriculum, text-books and portions to be done. In India, however, there is a good deal of red-tapism. Everything is cut and dried for us by the Department. This has no doubt some merits; but it has the drawbacks in that it gives no scope to individuality and experimentation. The Department probably thinks that very few of our Headmasters keep themselves in touch with the latest developments in the Theory and Practice of Education, and if it be so, the Department might be justified in getting the curriculum and studies drawn up by the best educationists available and advising schools to

follow the same. If any school, however, would come forward and say that it wants to try a particular experiment and satisfy the authorities that it is fit to carry on the experiment in question, I do not think the authorities would withhold permission from that school to follow the method which it has studied and wants to experiment on. Private schools have greater freedom in this respect and have a splendid opportunity of following their own methods and showing what special features they have developed in their own schools. It is often said that the condition of private schools in the Southern Division leaves much room for improvement. For this the finances of the schools may mostly be responsible. Still if every school develops on new lines and convinces the public that it is doing something unique and what is most desirable, public sympathy is bound to be attracted to the school and its condition is sure to improve after a time. In this respect they can learn a good deal from the example of English schools.

School Libraries and Reading Rooms.

Before concluding I would suggest one or two things more in which we could improve our schools. The first of these is with respect to our school libraries. Our secondary schools have generally very good libraries. I mean they contain a large number of volumes of useful books, of which even Western schools would be proud of. The library of the school in which I am working contains, for example, about 6,000 volumes. But we make very little use of the same. The books are kept in locked cupboards, where many of them lie for years, only to be worm-eaten some time. To make the best use of these books they should be kept in a central library room with open shelves, arranged according to subjects. An alphabetical card-index should be kept ready at hand. The library should be kept open during school hours and should be in charge of a trained librarian. This would

greatly help the individual methods of study, like the Dalton Plan. This will entail, of course, extra expenditure on account of the pay of the librarian. But the expenditure incurred will be highly justifiable as the advantages accruing would more than repay the cost. If it were so desired, I think the teachers would willingly do a little more work if they were relieved of some of the miscellaneous work and the work on account of the absentee arrangement. Instead of the absentee arrangement the class could be sent to the library for silent reading. Thus one graduate teacher could be cut away from each school and a trained under-graduate librarian could be entertained instead, with less cost.

School Buildings.

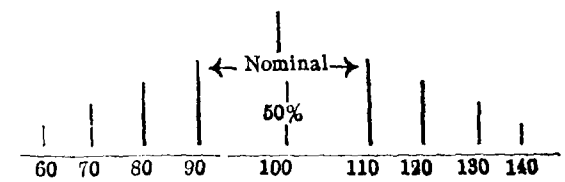
With regard to school buildings, the same remark may be made as was made in the case of children's dress. The buildings as a rule are kept in a very bad condition. It is not uncommon to find an inch of dust in the window-sills, the ventilators and under the desks in the classrooms. The glass panes are often found to be covered with thick dirt, so that they are almost opaque. The furniture may be very dirty and the walls very dusty. No wonder, therefore, that children are encouraged by this to write on them and mutilate them by cutting into the wood of the furniture with their penknives. As contrasted with this, the Western school buildings are kept scrupulously clean. The doors, windows, furniture, window-panes and brass bolts are rubbed and cleaned every day and kept shiningly clean. Naturally this cleanliness and aesthetic appearance makes a deep impression upon the children, who are afraid to touch the walls or the furniture. Can we not follow this example in our schools? Some of you may say the Western nations are very rich and can afford to keep such furniture. I say no. On the contrary, many of the schools are poorer and more ill-equipped than our secondary schools. The thing is the Western

people are more hard-working. I was surprised to find that only two or three persons on the menial establishment could keep all the premises, often many times bigger than our own, in tip-toe fashion. Their speed of work is also on an average much greater than ours. Every man or maid will work hard every morning, unflinchingly. They will rub every window-pane and scrub the floor as a matter of routine. They will do so even when it would appear to us that the floor and the window are perfectly clean. The speed of work of our servants, our teachers, in fact of everything with us, is very low, as I remarked more than once already.

Experimental side of Education.

I would like to draw your attention next to the results arrived at in recent years by the experimental side of education. The trend of both Psychology and Education has been in recent years towards experimentation. Every theory and every method is put to the hard test of experiment and statistics. One great result of practical importance in this field is the recognition of the fact that there are great individual differences amongst children. All are not equally endowed with intelligence or aptitude. This movement started with the epoch-making researches of Binet and Simon in France. The work was then taken up by people like Thorndike, Terman and Goddard in America, and Cyril Burt, Spearman and Godfrey Thomson in the British Isles. All are now agreed that about 1% of the population is mentally deficient with an I. Q. (Intelligence Quotient)* below 70, and requires special treatment, and about the same percentage are supernormal at the other end and deserve also special treatment the other way as they are the great

national asset. The middle part of the population also has a scatter as shown below :—



DIAGNOSTIC SIGNIFICANCE OF I. Q.'s.

Up to 69	Feeble-minded.
70 to 79	Border line
80 to 89	Backward
90 to 109	Normal
110 to 119	Bright
120 to 129	Very bright
130 and above.	Very superior.

This recognition of the scatter of intelligence has obliged the authorities to establish special schools for the mentally deficient (M. D.'s) at one end and for the supernormal children at the other end. It is also recognised that the middle population of children could similarly be made to advance in two or three parallel streams according to circumstances. The lesson we have to learn is that we cannot blame the laggards in our schools for being dunces, but rather we should pity them and make special arrangement for them. Similarly for the middle population of children, we could, if we can afford, divide them into different classes according to their intelligence, so that they could advance in two or three parallel streams. A note of warning should, however, be sounded in this connection in that some of those children who may seem to be stupid at first sight may really be possessed of native intelligence. Such cases can best be detected by means of Intelligence Tests after Binet and Simon.

Vocational Guidance and Vocational Training.

Finally, this brief survey of the recent problems in education would not be complete unless

$$I. Q. = \frac{\text{Mental Age}}{\text{Chronological Age}} \times 100.$$

Thus if a child's actual age is 7 years and his mental age, as determined by giving him the Binet mental tests, is 8 years, his I. Q. would be $8/7 \times 100$, i.e., 114.

I made a mention of Vocational Guidance and Vocational Training. The modern society in Western countries is so complicated and the life is so quick that it is recognised that unless some sort of machinery is erected to guide the youth at the time of their adolescence as regards their future careers, a good many lives would go astray or remain idle causing a great national loss. Vocational Guidance offices have, therefore, been established in all the big cities of the West, such as London, Edinburgh, Berlin and New York. The idea came originally from America, the land of most of the innovations of recent times. Soon after a child completes his compulsory education, a Committee formed of the Vocational Officer, the teacher and the parent, and sometimes a psychologist, decides for the child his future career, of course, taking into consideration the aptitudes and the inclinations of the child. Then the child specialises in the subject which he or she is to take. The British people are so thorough and tip-toe, as I said before, in everything, that they have started training classes for every kind of vocation, however humble. Look, for example, at the list of special classes established and managed by the London County Council. There are classes for tailors, cooks, barbers, laundrymen, butchers and even sweepers and waitresses. No wonder, therefore, that they manage everything so nicely and faultlessly. Go to any restaurant in London and see how polite, clean and accurate the waitresses are. Look at any laundryman or maid and see how faultless and systematic his or her work is. Go to any public library and see with what despatch the library clerks do their work. We, Indians, have to learn a good deal in this respect of despatch, thoroughness and finish in all the work that we do.

References for further reading.

1. Nunn—Education, Its Data and First Principles.

2. Godfrey Thomson—Instinct, Intelligence, and Character
3. Drever—Every-day Psychology.
4. Woodworth—A Study of Mental Life.
5. Burt—Mental and Scholastic Tests.
6. Pintner—Intelligence Testing.
7. Thorndike—Educational Psychology — Buiefer Course.
8. Godfrey Thomson—A Philosophy of Education.
9. Ballard—The New Examiner.
10. Burt—The Young Delinquent.
11. Spearman—The Abilities of Man.
12. Thorndike—The Psychology of Arithmetic.
13. The Washburne Arithmetic.
14. Ballard—Essentials of Arithmetic.
15. The Montessori Method.
16. Dewey—Democracy and Education.
17. Galton—Inquiries into the Human Faculties.
18. The Winnetka Public Schools.
19. Miss Parkhurst—The Dalton Plan.
20. Collings—Projects.
21. Caldwell Cook—The Play Way in Education.
22. J. H. Simpson—An Adventure in Education.
23. Currie Martin—Adult School Movement.

The above is a list of a few of the most important books, which every Headmaster should have in his library and encourage his Assistants to read and give summaries of in Common Room Meetings of Teachers.

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EXAMINATIONS.*

By MR. C. N. RAGHAVA CHAR, B.SC.,

High School, Chickmagalur.

I AM standing before you and make bold to read this paper in the name of the millions of students of India who are like dumb-driven cattle in the vortex of examinations. Throughout India, education is divided into Primary, Middle, Secondary and University grades, the whole period covering about 15 years. Taking the average age of the commencement of the education of a pupil to be 6, at 21 a student can come out of a University with a degree, granting that there is a continuous progress as tested by the examinations.

Beginning with the fourth year Primary till he finishes the University course, every boy has to undergo the ordeals of the examinations twice a year, i.e., in all, 24 times. at the end of the Middle School course in some Provinces, for example, Mysore, there is a public examination conducted by the Education Department. Thus at the age of 14 or less, the pupil faces the first public examination and he has to face three more of the same type before getting out of the University. The pass in these public examinations is a pass-port for entry into the Government and other allied services and even fixes up his value in the matrimonial market. Thus the whole of education in India is dominated by only one idea, that of preparing the pupil for the examination. This unhappy state of things is a direct result of the origin of the modern system of education in India. The first Universities started in India in

1858, those of Madras, Bombay and Calcutta, were modelled after the then London University, and soon after a number of private and public schools were started with an express purpose of producing English-knowing clerks for Government jobs. Though some changes in the outlook on education and the methods of conducting examinations have taken place in England after that period, the educational machinery here has been too slow to move. Being an imitation of the English educational system and that a bad one, we have all its defects and some thing more. In spite of the Hunter Commission of 1881, the University Commission appointed by Lord Curzon in 1901, the Sadler' Commission of the Calcutta University and even the recent Hartog Committee, the much-needed reform in the conduct of examinations has not yet come.

Examinations are certainly necessary to test the attainments of the pupil and incidentally the effect of instruction. But the vital things that affect a student by education—personality, character—are beyond the pale of testing by the method in vogue. The essay type of questions is the common form. The name of the Examiner is kept confidential. The Examiners that do not know the students, test them from a distance. Sealed envelopes containing questions are sent to various centres and the Chief Superintendent opens the cover with sharp scissors in the presence of the examinees after the first

* A Paper read in the Secondary Education Section of the All-Asia Educational Conference held at Benares, December 1930.

bell. Absolute silence is to be maintained in the hall and the examinee is not allowed to put any question to the Superintendents regarding the question paper. Thus a completely artificial atmosphere full of mysterious and dreadful air is created at the time of the examination for the candidates. The result of education on the boy is tested by his performance in those four or five hours of artificial atmosphere. The presence of strangers, the strange locality, the misunderstanding of the phrasing of questions, the ill-luck of the candidate in not getting the questions in the portions he is thorough with or interested in, the essay type of examination, the temper of the examinee at the time of answering and that of the Examiner at the time of the valuation and the errors in valuation due to the difference in perception of different Examiners, all these make the present examination system a thoroughly unreliable method of testing a boy's knowledge. In the words of Mr. Woodburne: "It is neither a fair test of mental capacity nor of mental products. It rates both intelligence and progress on the basis of a chance performance."

Modern examination 'being a limited sampling,' has induced the students to cramming and they eagerly hunt after notes, questions of the previous years and try their best in guessing questions, without caring to study the subjects thoroughly. Just before the examination, there is regular flow of letters between the hostels of different colleges of the same University sending out expected questions as guessed from listening to their Professors. Let me give a personal experience. In 1920 when I appeared for the B. Sc. examination, we had guessed all the questions

in one subject by examining those of the previous year and including the new portion taught. We had mugged up answers for the questions and the expected happened and all of us got more than 60% in that paper.

The effects of modern examination are neither pedagogically sound nor hygienically safe. The cramming which helps in the modern system is postponed till a later day of the year and there is very great over-pressure on the minds of the candidates just before the examination. This pressure falls hardest on those who least need the stimulus of an examination for study. The best boys are anxious not to fail; their anxiety causes a dangerous nervous strain, resulting often in abnormal signs of over-fatigue. At the time of the examination, it is common sight to see lights burning all the night in the college hostels. If A and B are room-mates, A goes to bed at 8 P. M. and B reads till 2 A. M. and before going to bed wakes up A who then continues his reading till the morning and then sleeps. This kind of study is not education but violent mental athletics which is both wasteful and injurious. This over-strain brings on permanent nervous disorder. A friend of mine who followed this kind of study, when he came to the Examination Hall and commenced writing, was not able to distinguish lines. Each line appeared double and he could not write anything. He failed that year; failure caused a complete break-down and he is still an under-graduate with extreme nervousness. Another came to the hall with high fever, vomitted in the Examination Hall, and had to be escorted to his home. Gentlemen, such instances do take place year in and year out. Sometimes students commit suicide on account of the fear of examination or of the

failure in it. Such instances we may feel are not many. They are extreme cases, it is true. But the permanent injury done to each individual turned out of the colleges with a minimum of 24 examinations including four public examinations, is tremendous. I know the case of very many who never failed in any examination but have often dreamt of having failed in the examinations and undergone misery in their dreams, long after they left off study. If a research is made into the question and weights are taken of students appearing for an examination from a month or two before the date, the harm done to the students can be gauged. The emotional strain caused, the physical energy wasted, are something more than the good resulting from this system.

The duration of the examinations—a minimum of five hours per day, the length of the period ranging from a week to three weeks in the case of Universities, the summer season of the examination with a temperature above 100° and the period of suspense of two or three months between the date of examination and that of the publication of the judgment—all these have their injurious effects on the growth of the would-be citizens. Even in the Middle School Examination, the boys of 14 have to write at a stretch for 5 hours daily and answer sometimes papers on three different subjects on the same day. The educational worth of all their life is judged by that performance by an unknown examiner. Even if he fails in any one subject by two marks, he has to study all the subjects over again. Last year a student failed in the S. S. L. C. Examination of Mysore in History and Geography by getting 33%. Though he got more than 35% in all other subjects, he was not admitted to the University. To

make up this deficiency of 2% caused, very probably, by the temper of the examiner at the time of the valuation, he has to study all the subjects for another year. What a wastage in human energy! The schools instead of training future citizens and making them fit for their life's work, seem to be factories of devitalisation by this monstrous system of examinations.

The publication of the results as judged by this wonderful system is another weapon of modern machinery to diminish the youth of the young. The Universities on an average fail more than 60% of the candidates and throw them into the world. These dispirited, disappointed, half-educated young men are now filling up the ranks of the unemployed. Remark on the low percentage of passes, 30% in the recent F. L. examination of the Madras University, a bewildered student suggests as a remedy that a paper may be divided into as many parts as the number of the examiners and each examiner be given a part for valuation. He hopes by this to diminish the evil effects of the difference in perception. A similar system was tried some time back by the Punjab University when the answers of the same questions of all the candidates were valued by one examiner, all the examiners sitting in the same room. Reading and re-reading of the answers for the same questions for four to five hours made the examiners incapable of distinguishing between correct and incorrect answers. Dr. Ballard has immortalised the difference in perception of examiners by his record of the examinations in history of an American University in 1920, when the six Professors working as a panel plucked one of themselves by valuing his reference answer paper which got mixed up with the papers of the candidates.

The evil effects of examinations are felt even in class promotions. Nothing can be more unnatural, educationally unsound, psychologically illogical than to make a boy re-learn all that he has learnt in the previous year just because he fails to come to the standard by a few marks as judged by this chance system. The modern examination system in India is not even hundred years old and is a direct result of class instruction and mass production. Though theoretically every educationalist talks of the child as a centre of education, in practice, the individual is clean forgotten. "The ancient Indian Universities of Taxila, Kanauj, Kasi, Baghdad, Agra and others were most unlike the examination machines provided by modern Universities." Students flocked there not because of getting a passport into Government service but because of the eminent Professors, Acharyas and Maulvis. To be known as a student of a famous Professor was itself a certificate. The merits or the demerits of the pupils went to the teachers. The attainment of the pupil was tested daily and individually and a thorough mastery of the subject was obtained in practically the same period. There was no going back by a year or trying to forget the learning of an year for the sake of a few marks, but a regular onward march of progress.

The modern examination is negative in its effects. It tests what the student has not attained and declares that about 60% or more of those that appeared for an examination have not attained a required standard; but have they not learnt anything and are they not fit for anything? Let us think of a positive method of judgment. In this August Assembly of Asiatic Educationists held in this famous ancient seat of learning, let us with

one strong voice sound the death-knell of the modern system of the examinations and replace it by the new type of examinations and individual instruction, thus achieving the real purpose of education. The test should examine the attainments of the boy and not declare his defects only to the world. The examinations and the publication of the results should go. *Let each school be trusted, and let each teacher be trusted, to judge the boy properly and record his progress well and give him a certificate of merit, and let the employers have their own tests differing according to the nature of the employment. Let the Universities grant degrees on the strength of the actual work done in the college. Let not the failure to get the degree of a University mean the utter uselessness of a man as it means now.*

The new educational methods now followed in the West are due to the genius of three ladies, Madame Montessori, Miss Parkhurst and Mrs. Harrie. May I appeal to my Asiatic brethren to show a way of solving this vital aspect of education and may I at the same time hope that some daughters of Asia will find out a new way of conducting examinations and thus prevent the appalling waste of human energy. May Ganga Matha grant our prayer!

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BY MR. M. V. RAJAMANI, B.A.

"O Julius Cæsar! Thou art mighty yet."

THE tragedy of "Julius Cæsar" which is second only to the great quartette of tragedies was first published in the first folio of 1623. There are no sufficient grounds to prove that it appeared previously in the quarto. Since there are no positive evidences available as to the exact date of composition, we have to fall upon indirect testimony. The name of the play is not mentioned in "Palladis Tamia" of Francis Meres which means that it ought to have been issued only after the 7th September 1599. Besides in Weever's "Mirror of Martyrs" of 1601 there is a distinct allusion to the speeches of Brutus and Antony and more particularly to Brutus's assertion which Shakespeare alone makes, namely, that Cæsar was ambitious, in the Second Scene of the Third Act. In this book also there is an allusion to the change that came over the mob after listening to Antony's speech—an aspect of the drama which is emphasised by Shakespeare more than by anybody else. It is also believed by some critics of eminence that in the Fifth Act there is an allusion to Drayton's "The Barons' War" of 1603 which resembles the concluding words of Antony. These lines did not occur in the first edition of the poem which was then called "Mortimeriados." Hence Gervinus concludes that Drayton and not Shakespeare is the plagiarist. Julius Cæsar may therefore be placed between 1598 and 1601.

Edward Dowden, the great Shakespearean critic, arguing on the strength of some affinities between *Julius Cæsar* and *Hamlet* prefers to assign *Julius Cæsar* to more or less

the same time as *Hamlet* (i.e.) about 1601 or 1602. Both *Julius Cæsar* and *Hamlet* are tragedies of thought, rather than of passion. The leading characters in both these tragedies are dignified nobles, who fail through inherent weakness or defect rather than through any crime. Neither Brutus nor Hamlet is qualified to assume the burden since both are thoughtful by nature, unfit for practical action. Another evidence to fix the date of *Julius Cæsar* is found in the allusion to Act V, Scene V, 73-75 in a play of Ben Jonson entitled "Cynthia's Revels" published between 1600 and 1601. There are also some references to Ben Jonson's "Every Man Out of His Humour" which was published in 1599. Hence *Julius Cæsar* could not have been written before 1599 and since Weever's "Mirror of Martyrs" written two years before its publication in 1601 contains a distinct allusion to the speeches of Brutus and Antony, the tragedy of *Julius Cæsar* could not have been written earlier than 1599.

As is usual with Shakespeare, he never broke his head to invent a new plot for his tragedy. The raw material to be chastened he found in Plutarch's "Lives of Cæsar, Brutus and Antony" translated by North. Plutarch was a Greek writer of exemplary biographies who wrote the lives of many noteworthy Greeks and Romans. He was born in the small town of Chaeronea in Boetia. He lived during the time of the Emperors Nero and Trajan, 50-100 A.D., which included the best part of his life. Though he spent the major part of his life in Chaeronea

itself yet he went to Rome where he studied and lectured. Plutarch is mainly celebrated for his forty-six parallel lives which many critics of eminence think him to have written after his sojourn in Rome. Though Plutarch has written some philosophical essays which go under the title "Opera Moralia," Plutarch is remembered only as the author of the matchless biographies of Greek and Roman worthies. Plutarch's plan in writing the forty-six parallel lives, as he called them, seems to have been the publication in successive books of biographies in pairs of a Greek and a Roman, being selected as the subject of each pair. He generally paired those whose careers had a certain resemblance.

Sir Thomas North did not translate these biographies from the original Greek but from a French version of Jacques Amyot, Bishop of Auxere. Jacques Amyot himself did not go to Plutarch directly but followed a Latin text. Though these lives have passed through three languages yet it is invaluable because it was a model of the prose of North's time and still more because it was that version which was followed by Shakespeare. Sir Thomas North's *Plutarch* appeared in 1579 and it was so popular that numerous editions were coming out. This translation supplied materials for the three Roman plays 'Julius Cæsar,' 'Antony and Cleopatra' and 'Coriolanus.'

The entire story of the play beginning with the feast of Lupercalia, the offering of the crown by Antony to Cæsar and his subsequent death and ending with the battle of Philippi and the death of Cassius and Brutus is the borrowed material from Plutarch. Not only did Shakespeare take from Plutarch the materials for the story of the play, he also

borrowed some personal details concerning the characters in his play. Shakespeare as also Plutarch mention that Cæsar was suffering from a falling sickness, that Antony was pleasure-seeking, that Cassius had lean and hungry looks and that Brutus had studious habits. Thus we see that he borrowed the entire plot of the play and a few personal details of some of the chief characters in the drama from North's translation of Plutarch.

To add to all these, Shakespeare has used some of the same words which North himself has used. Shakespeare might have written the play with Plutarch's 'Lives' fresh in his memory and thus perhaps unconsciously repeated the same words.

Though *Julius Cæsar* is not an example of Shakespeare's resourcefulness in the invention of plots and incidents, yet his treatment of the material supplied by Plutarch reveals Shakespeare's genius. The murder of Cæsar with its avengement was the primary theme of Shakespeare around which he wove the play. Using his marvellous powers of selection and rejection Shakespeare chose only those incidents from Plutarch which bear directly on his purpose and everything that was irrelevant to him in Plutarch was kept out, thus making the play a unified whole. This was achieved at the cost of deviating from history on more occasions than one.

According to history, Julius Cæsar celebrated his triumph over Pompey six months before the feast of Lupercalia. But for the sake of dramatic effect, Shakespeare makes Cæsar's celebration of the victory on the day of the feast of Lupercalia. Another point of difference between the 'Lives' and

the play is that in the latter, the assassination takes place in the Capitol and not in the Curia Pompeiana as stated by Plutarch. Again Shakespeare "assigned the date of the murder, the reading of the will, the funeral and Antony's oration and Octavius's arrival at Rome to the same day. Historically the murder took place on March 15th, the will was published by order of the Senate on March 18th, the funeral was celebrated on March 19th or 20th and Octavius did not arrive till May." The two battles of Philippi have been made into one.

Shakespeare's treatment of history therefore has the merit of giving us something which is peculiarly and convincingly Shakespearian rather than aim merely at external fidelity. One important difference exists between a history and a drama. In history we are concerned with a series of events but on the other hand a dramatist singles out one central action which is self-sufficient and complete in itself. Shakespeare may be allowed the dramatist's license to curtail the length of time and compress facts dealing with events that extend over a long period. Otherwise his work would be denounced as lacking self-sufficient completeness in itself. It is Shakespeare's special merit that in his dramas his one aim is to unify action and to group events around some one central idea.

Some suggestions for Antony's oration over the dead body of Cæsar in Act III, Scene 2, are apparently taken from Appian's "History of the Roman Civil War," the translation of which by Bynniman was made in 1578. Appian was an Alexandrian writer who lived at Rome in the second century A.D. and wrote in Greek a Roman history in 24 books,

Plutarch mentions in his 'Lives' the displaying of the blood-stained mantle by Antony and the frenzy of the people but does not give the substance of the speech. It is quite uncertain as to whether Shakespeare used any existing play on the subject since there were numerous plays in vogue. "The Story of the Death of Cæsar" had been a popular one among the predecessors and older contemporaries of Shakespeare. A drama entitled 'the Fall of Cæsar' and dealing with the facts of the struggle between Pompey and Cæsar was played at Whitehall as early as 1562, while another in Latin entitled 'Cæsar Interfectus,' the work of a Dr. P. Lodes, was represented at Oxford in 1582. In his 'School of Abuse', moreover, Stephen Gosson indirectly refers to a 'Cæsar and Pompey' having been popular in his days (1579) while there is still more mention made of the existence of plays on Julius Cæsar in Henslow's Diary (1594), "Mirror of Policies" (1598) and Heywood's 'Apology for Actors,' (1612). While Polonius undoubtedly refers to the great popularity of the subject when he says "I did enact Julius Cæsar; I was killed in the Capitol: Brutus killed me." As late as 1604 probably before any intelligence of Shakespeare's mighty achievement save the vaguest rumours had crossed the borders, Sir William Alexander, Earl of Stirling, produced his tragedy of 'Julius Cæsar' at Edinburgh. Curious points of resemblance exist between the speeches of Brutus, Cæsar and Antony in the two dramas, but these must have resulted from the two writers borrowing from the same authority, viz., North's Plutarch, of which a new edition had appeared in 1598.

As Prof. Dowden remarks, the tragedy of 'Julius Cæsar' is one of the most perfect of

Shakespeare's plays, more perfect than his greatest tragedies even. The great quartette of tragedies: 'Hamlet,' 'Othello,' 'Lear' and 'Macbeth' fail to become perfect simply because they aim at grasping greater, more terrible and piteous themes. The story of the play is simplicity itself. Cassius was afraid of Julius Cæsar because he put an end with an iron hand to all traces of republican rule in Rome. So he won Brutus to his side with an appeal to his family honour and Casca by a subtle flattery of his courage. On the morning chosen for the murder, Julius Cæsar was warned by many omens not to stir abroad. Decius Brutus persuaded Cæsar to go to the Capitol, ignoring the omens in spite of the vehement protestations of Calpurnia. Cæsar went to the Senate and there he was murdered by the conspirators. Mark Antony, a good friend of Cæsar, took the permission of the murderers to make a funeral oration over the dead body of mighty Cæsar. In his oration he so inflamed the people against the murderers that they were compelled to leave Rome. Afterwards Antony joined the nephew of Cæsar, Octavius, and defeated Brutus and Cassius at the fatal field of Philippi. Cassius and Brutus killed themselves with the help of their servants.

Shakespeare's picture of the dictator has been much criticised as unjust and inaccurate. Cæsar appears only in Three Scenes and is murdered in the First Scene of the Third Act and even where he appears, Shakespeare seems to emphasise upon the weakness, rather than the strength, of Cæsar. He is suffering from a falling sickness and he is deaf. He speaks in an arrogant manner and though he professes to be constant wavers in his decisions. With all this, Shakespeare has called the play 'Julius

Cæsar'. It is true that he appears only in three scenes in the drama and that he is liable to the falling sickness, deafness of an ear, and a host of other minor disabilities and weaknesses. But his bodily presence is only of a secondary importance and it is only the spirit of Cæsar that is the dominant power in the tragedy. Brutus who is more of a theorist than a practical man failed to see where exactly the power of Cæsar lay. It was not by removing Cæsar that Cæsarism could be extirpated. The spirit of Cæsar ranges on a mission of vengeance, and with curious irony Cæsar plants the sword in the hearts of his enemies Cassius and Brutus. In the latter part of the drama in the celebrated scene which shows to the lack of cohesion and unity among the conspirators, dead Cæsar is a third party in the famous interview between Brutus and Cassius and overshadows the whole dialogue. Though Cæsar is dead, in fact he is alive in spirit. Through the transmuting power of Shakespeare's art the evil spirit of Brutus has been artistically turned into the objective ghost of Cæsar which haunts Brutus and distempers his iron soul.

II

Brutus has got his own detestation towards the gamesome Antony who was pleasure-loving and impulsive by nature. From the part that Brutus plays in the drama, and the highest words of praise in honour of him which Antony speaks, we are led to think him to be the real hero of the drama even more than Cæsar. But when we realise what a bundle of inconsistencies Brutus was, how lamentably he lacked self-knowledge and how miserably defective he was in his understanding and knowledge of the world in general, the presence of these defects would

naturally disentitle him to the stature and dignity of being the hero of the drama. Brutus's nature was of unalloyed nobility of the highest order and within him he combined all the splendid virtues of sincerity, selflessness, courage and simplicity.

Republican ideals are to him everything on this earth and without reasoning he accepts them and acts upon them. There was an inner conflict going on in his mind between the demand of political idealism on the one hand and the claims of personal attachment towards Cæsar on the other. No doubt it was really magnanimous on the part of Brutus to have asserted the supremacy of Duty but wherein lay the offence of Cæsar? At one time he speaks that Cæsar never offended him and on the next occasion we see him waxing eloquent over the tyranny of Cæsar. Here lies the inconsistency in his nature. He accuses Cato for committing suicide while he himself commits suicide when he finds that Octavius and Antony are triumphant.

The vital defect with Brutus was that he was not able to judge men and things properly. He never suspected that Cassius was influenced by personal motives in all that he did. He never anticipated the danger that was in Antony. Wherever Brutus goes wrong, it is through his innate nobility. If Brutus allowed Antony to speak, it was merely because he was anxious that due tribute of honour should be paid to the deceased Cæsar. The speech of Brutus is an admirable reflex of his character fitting as it does a mere theorist delighting in logical arguments, sententious moralising and self-satisfied declarations. Brutus made the mistake of fancying that even the meanest Roman citizen was capable of rising to the moral heights and levels attained by Brutus.

"On the other hand, the speech of Antony lays bare a personality rich in varied arts and resources that are bound to tell in reckoning with a popular audience. The whole procedure of Antony testifies to his supreme command over modes of popular address and appeal. First as regards literary qualities, Antony's speech consists of noble and artfully modulated verse and carefully managed transitions from mood to mood as the needs of the hour dictated. Antony realised fully that there was no use wasting arguments or logic upon a popular mob, and therefore carefully kept out the folly of giving an array of reasons."

A keen contrast between Brutus and Cassius has been developed in the play by Shakespeare from the meagre hints supplied by Plutarch. While Brutus is an idealist or a theorist spinning cobwebs of fine theories the logic of which theories is severely shaken and upset by the compelling logic of circumstance. Cassius is a practical man of actions with all the resources of energy and foresight. In practical foresight and knowledge of the selection of the right kind of men for gaining the end in view, Cassius is distinctly superior to Brutus. Cassius is endowed with rare powers of observation while Brutus does not know how to study and take the right measure of the men he is dealing with. But unfortunately in all the matters when the two friends differ the practical man is nearly always in the right, while the severe thinker is almost always in the wrong. For example, Brutus overrules the wise counsel of Cassius in demanding the inclusion of Cicero to counterbalance the rhetoric of Antony and in not making the gift of a great opportunity by permitting him to speak at the funeral. Brutus

dismisses Antony because he was gamesome and given to sport little realising that the so-called limb of Cæsar might be a potent source of mischief. Cassius realised that if at all Antony was to be spared he ought to be kept in good humour by a share in the right of disposal of honours and dignities in the State and by a committal of Antony to a definite declaration of goodwill and friendship. Brutus on the other hand was guilty of a good miscalculation about the possibilities of Antony and his genius for mischief. The difference between Brutus and Cassius is very well seen in the motives that coloured and inflamed their conduct. The thoughts of Brutus were undoubtedly nobler. If at all he murdered Cæsar it would be only for the sake of the general good and never for any personal pre-possessions or prejudices. Behind the energy and personal hatred of Cassius there surged an impersonal hatred of government and institutions as well. But the republican motive in his case was not by any means so strong as the mean jealousy. As a soldier and a warrior Cassius was distinctly superior to Brutus who more often than not flouted his comrade's proposal. Brutus had meekly acquiesced and exhibited a slavish deference in spite of proved indiscretion if not incompetence. Cassius knew the world and wanted to fight it with its own weapons, while Brutus had not the genius for understanding the wrongs of the world and therefore stuck to employing pure and moral means for securing definitely immoral ends.

Mark Antony is a versatile genius full of great virtues coupled with striking defects. He has got that capacity of judging and managing men and things which ability is sadly wanting in Brutus. He is a past master not only in managing the conspirators

by his great genius for reading their minds and hearts but also in his study of the mind of the crowd and the arts that he employs in winning them over to his side. In his behaviour towards the conspirators he exhibits a consummate tact and skill and behaves only as one could behave who has an instinctive apprehension both of their good and weak points. In studying the mob he exhausted all the delicate arts of flattery. He started by flattering the mob and behaved as if he was simply in their hands and would gladly be led by them. He knew how to appeal to their self-interest and finally he turned to excellent account the instinct of the mob for hero-worship. He then carefully drugged their reason and stimulated their feelings of sentiment in the way in which a great orator like him with his impulsive nature can easily manage.

Antony was a good soldier as well. It was because of his military prowess that he won a victory over the republicans. He was full of model courage and was capable of genuine personal attachment. The keynote of his character throughout the first part of the play is his great loyalty to his friend, Julius Cæsar. Though Cassius, the shrewd observer of mankind, judged Antony's character with precision and insight, Brutus misjudged him as a gamesome reveller. By his brilliant strokes of rhetoric and oratory he enlisted the sympathy of the citizens and deepened in them their ancient love of Cæsar and Cæsarism. Antony risked his very life in his devotion to Cæsar. In the latter portion of the drama his slavish ambition triumphed over the strong motive of avenging Cæsar. He was selfish and cruel as proved by the utterly callous way in which he bartered away the life of Lepidus and put the

Senators to death wholesale. The impression of Antony that is left in us at the close of the drama is that there existed some hope for a man who in spite of his reckless proscriptions and cruelty still recognised the nobility and worth of essentially noble natures like that of Brutus and Cassius.

The one character that arrests the reader while perusing the play is that of Portia, the loving and fit mate of Brutus. As Mr. Jameson remarks: "Portia is but a softened reflection of Brutus; in him we see an excess of natural sensibility, an almost womanish tenderness of heart, repressed by the tenets of his austere philosophy, a Stoic by profession and in reality the reverse—acting deeds against his nature by the strong force of principle and will. In Portia there is the same profound and passionate feeling and all her sex's softness and timidity, held in check by that self-discipline and stately dignity which she thought became a woman. "So father'd and so husbanded." All that we see of Portia in the drama is a scene where an exchange of talk between the husband and wife went on; in another we observe her full of trepidation on the morning of the assassination of Cæsar, and in a third scene where we have an account of her death. She claimed the right to share her husband's troubles, displayed an eager solicitude for his success and was full of distraction at his absence. After the fashion of the Roman matrons, she claimed the right to share in her husband's secrets but this eagerness is not due to any vulgar curiosity but to an exalted conception of the marital tie. Calpurnia on the other hand was full of superstitious fears and was a woman showing all the solicitude that a wife can show for her husband's safety not realising as Portia does the special position of

honour a Roman wife held in the scheme of life. It is because of this that Brutus exclaimed:—

"You are my true and honourable wife;
As dear to me as are the ruddy drops
That visit my sad heart"—

If the chief trait that marked the conspirators who were men possessing iron will was resolution that which characterised the mob was fickleness. Five times in the play do we witness a complete revolution of popular feeling in Rome. The mob are liable to be easily swayed by passion and never convinced by arguments. The first change that comes upon "the mob to our knowledge is their desertion of the cause of Pompey to that of Cæsar who comes in triumph over Pompey's blood." Then Marullus the tribune shamed them out of their new love for Cæsar. In Plutarch the citizens kill Cinna mistaking him for the conspirators, but Shakespeare's narration is deliberately designed to illustrate the absurd and ridiculous excesses and the naked savagery of the mob. When Brutus was explaining to them why he murdered Cæsar they misunderstood the whole trend of his noble endeavour and cried out "Let him be Cæsar." This is a ludicrous and amusing illustration of what the mob understood by freedom and liberty while they shouted in common with the emancipators of Rome. Though they were convinced by the arguments of Brutus they were impressed by his noble personality. "Under the influence of Antony's impassioned appeal they broke out into tears and swore that they would follow and die with noble Antony. When roused to revenge they displayed the unrestrained fury of wild beasts." Shakespeare was not indebted to Plutarch in the matter of presenting the mob, for he drew his facts and

ideas from the knowledge of the contemporary mob.

Among the upper classes in Rome who thirsted for constitutional freedom, a jealousy against Cæsar existed but the vulgar mob never worried itself with any such principle or dogma. They merely loved to fasten themselves to the coat-tail of some political personage or other—"Yesterday it was Pompey; to-day Cæsar; to-morrow morning Brutus and in the evening Antony."

In both *Julius Cæsar* and *Hamlet*, Shakespeare represented two men, unpractical and philosophical, who were compelled to act. Though Brutus acts, he acts ill-advisedly as an idealist with no true eye for judging men and

things. All the tact and insight which Brutus wants, Cassius supplements, but of the unsullied character and the freedom from personal motive which Brutus possessed, Cassius has none. In his wife Portia, Brutus has found one who is equal to himself. As Prof. Dowden says the character of Julius Cæsar has been conceived in a very irritating manner, yet the play is rightly named after him, because, though he is physically absent, his spirit rules throughout the play till both Brutus and Cassius fell dead.

The one political lesson that is borne in upon the readers of *Julius Cæsar* is that the idea of republicanism was beyond the comprehension of the citizens and hence monarchy became inevitable.

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RE-ORGANIZING THE INDIAN EDUCATIONAL SYSTEM.

BY MR. N. K. VENKATESWARAN,
Vanchiyoor, Trivandrum.

WHAT has the present educational system taught us? This, more than anything else, that it would no longer be able to cope with the growing needs of the country. The system was good enough in the beginning when it served the people well. It brought India in contact with modern thought and gave her a new unifying and broadening influence on account of the English language. But its range of utility was limited, and the percentage of people that could under any circumstance derive benefit from it was even smaller. It cannot be claimed that not more than 15 or 20 per cent. of the students that pass through the schools have the intellectual equipment necessary for gaining advantage from the course. It is true that some of these favoured students accomplish good positions in life, but the others who form the majority attain little success, and materially add to the just discontent in the land. There is an implied promise, although nowadays it is often, and with increasing emphasis, denied, of employment in the present educational system, and this gives disappointment an edge. It must also be remembered that the examinations with which the system is well-supplied are only too willing to lessen their rigours, as no examination-system would be tolerated that uniformly maintains an 85 per cent. failure-list, so that large numbers of candidates who have derived little benefit from their education are granted the certificates and diplomas which on grounds of intrinsic merit could only be granted to a much smaller number.

The defects of the present system of education are then briefly as follows:—

1. It can lead only to a few professions, and these, moreover, can absorb only a small percentage of the population.
2. Only a small percentage of boys and girls could have the required affinity to it to profit from it.
3. Most boys and girls, who have the means, are availing themselves of it.
4. Consequently educational standards have been lowered in consideration of these vast numbers having little aptness for it. The result is that an education suited to a minority of boys and girls has been allowed to suffer degeneration to make it an acceptable general education for all, and the unemployment that necessarily follows carries with it a suggestion that it might have been avoided.

It is therefore necessary that the prevailing educational system of India must be changed in the direction of diversity and amplitude. A general education capable of refining mind and body must be brought within the reach of all. It is in the primary stage of growth that such unfoldment and improvement are most easily achieved. Primary education, rich and comprehensive in quality, is what India needs above all things in the way of education. Higher education has overshadowed primary education in India long enough in all conscience. The need for more and better primary schools with nourishing studies and activities and proficient teachers cannot be too generously answered for a long time.

Agriculture is the mainstay of Indian life, and there is no reason why a general agricultural bias calculated to kindle love of soil, rain, sun and plant-life in the growing children should not be given to primary schools. Such love must be useful and even inspiring to all children in India, whether urban or rural, for by such love only can the great call of this immense land be truly heard. It is often supposed that there must be a certain opposition between general and vocational education and that any sort of vocational bias must be too matter-of-fact to appeal to the imagination of the very young. Children themselves supply a convincing contradiction. The craftsman's son finds almost instinctive delight in the skilled work of his father. He begins by playing at it and rapidly passes to earnest emulation. It is this psychological instinct of imitation and emulation that has produced the fabled skill of Indian artisans flowing from father to son through many generations. The same principle of the importance of object-lesson in education applies to agriculture, and the fear is groundless that vocational education in early years might be somewhere and in some way uneducational. In fact, it is difficult to think of a more educational subject than agriculture. In fact, the inclusion of practical subjects in school studies has become imperative in view of the uneducational results of exclusively intellectual and literary courses.

Primary education including a select number of practical subjects would need at the least a term of five years to fulfil itself. The curriculum must contain reading, writing and arithmetic on an ample scale, drawing, singing, hygiene, agriculture, a handicraft suited to the locality, and enough play.

Before the subject is pursued further it is necessary to consider a secondary matter of great importance to all stages of education in India. Holidays are generally supposed to be an educational necessity, but most teachers in India would agree that they do little good to the students. The long vacations only make an idle interruption to the pupils who return to work unrested and more backward in both mind and body than when they left it presumably to enjoy a strengthening stretch of holiday. The strain of continuous intellectual education may be too heavy to the young needing to be suspended now and then, but the system that answers to intellectual education to-day in this country cannot be said to be capable of imposing the said strain, and holidays have become an orthodox waste of time in ways more harmful than otherwise. In the re-organized scheme in which it should be the aim to mingle intellectual pursuits with interests of eye and hand, the psychological necessity for periods of suspended school-activities would not be present, and it should always be the aim to gain the maximum pace of knowledge and proficiency in the minimum time without breach of the laws of health and growth.

If we bear this point in mind it should not be difficult to see that a four years' education in the secondary stage must be sufficient for our purposes. There is immediate need for the introduction of a noticeable leaven of vocational bias in our secondary schools. The introduction of practical activities must also enable the present literary and intellectual studies to function fruitfully for larger numbers. I suggest a course of agriculture and handicrafts common to all schools and the institution of purely vocational and technical schools for further pursuit of voca-

tional studies. In the revised scheme the schools, both primary and secondary, will divide the day into two halves, one going for literary and intellectual studies and the other to practical subjects. The vernaculars would be the medium of instruction as it is manifestly absurd and wasteful to entrust this function to a foreign language, but English, for obvious reasons, must continue to be studied with unabated interest and in more fruitful ways. The colleges will continue the literary and intellectual education of secondary schools much in the same way as they do now. It is high time that India devoted some of her serious attention to this urgent educational question.

DEUTSCHE GESELLSCHAFT. (GERMAN SOCIETY.)

BY PROF. G. M. JADHAV, B.A. (HON.)
Bombay.

THE idea of Deutsche Gesellschaft (German Society) came to my mind in 1920 when I was spending my summer vacation at Bonn on the Rhine. It also seemed so strange to me that while German scholars had done so much for Sanskrit, Indians had done nothing or almost nothing as far as the study of German was concerned. Of course no attempt at all can be made here to point out why it was possible for the Germans to take so much interest in Sanskrit and why it happens that we find the reverse as far as the study of German is concerned in India.

We shall here consider only one or two points. The first is that wherever Indians are interested in the study of German, they should start a Deutsche Gesellschaft. The Deutsche Gesellschaft, Bombay, was established in October 1929. The objects are :—

- (a) To advance the study of German language and literature.
- (b) To establish a German Library in Bombay.
- (c) To open and recognise mofussil centres.

(d) To start and conduct a journal.

(e) To facilitate intercourse between all persons interested in these objects.

The Deutsche Gesellschaft consists of Honorary members, Life-members, Ordinary members and Associate members.

Life-members pay Rs. 250. Ordinary and Associate members pay Rs. 15 and Rs. 6 respectively.

Help From Deutsche Akademie.

Deutsche Akademie, Munich, Germany, kindly sent me more than one hundred books for helping me to teach German. I have handed over these books and other books received from Germany to the Library of Deutsche Gesellschaft.

Deutsche Akademie has also arranged to send many interesting German magazines free of charge. Illustrated magazines are always a great help to those who learn or teach foreign languages. *Daheim*, *Allgemeiner Wegweiser*, *Kosmos* and *Unser Schiff* are full of interest.

The Hon. Secretary of Deutsche Akademie has requested me to give him the names of Colleges and Principals who would like to encourage the study of German. I am making a list of fifty colleges. If in these fifty colleges, German is taught and Indian students are given a chance to learn what German is and what work Germany has done in the field of Science, it will be a good thing. Let us hope that in course of time there will be fifty towns in India where Deutsche Gesellschaft will do useful work. In each town the persons interested in German will form a Deutsche Gesellschaft and make their own rules and regulations. For the sake of convenience it will be better if all of us have some uniform method of work. There should be complete freedom for each Deutsche Gesellschaft to manage its own affairs and yet in certain points there should be uniformity. After all, we can say very little about the future progress of each D. G. All

that we can see at present is that each D. G. should have a decent German Library and see to it that in the High Schools, German is taught as a second language so that students who later on take up Science, Medicine, Engineering, Technology, etc., will have the advantage of knowing a useful language. This may all sound utilitarian, but the fact remains that India to-day requires Science, more Science and still more Science, so that Indians will be able to utilise properly the vast resources of natural wealth of India.

To-day is the 11th of February. Eighty-one years ago, that is, on the 11th of February, 1850, was born Hermann Jacobi. I have here the complete list of the eminent scholar's works which was published in 1920 on the occasion of his 70th birthday. Let us hope that India will also produce scholars who will do for German language and literature what Hermann Jacobi has done for Sanskrit.

ARCHAEOLOGY—THE HANDMAID OF HISTORY.

BY MR. K. NARASINGA ROW, B. A., L. T.
B. H. School, Bapatla.

THE word 'Archaeology' is derived from the Greek words *archaios* and *logos* meaning discourse about the ancient. Archaeology, therefore, means the knowledge or the study of ancient art, customs, manners, etc. It has reference to the science of antiquities or pre-historic remains. Again, the word 'archaeology' is comprehensive. It refers not only to the study of epigraphic material but also to that of monumental and numismatic evidence. For the elucidation of the history of any country, archaeology constitutes an important factor. For the

writing of anything like a connected history of the ancient people of any country, reliance must be placed upon archaeological evidence, especially in the absence of contemporary writings or other valuable evidence. For instance, the history of England, from the time of Alfred down to the present day, is based upon contemporary and other writings. But for the history of the same country before Cæsar's invasion, we have to depend entirely upon archaeology. The cavemen, the Iberians, the Celts, are all known to us by the study of the pre-historic remains,

Similarly, for writing the ancient history of any country, a knowledge of the antiquities is quite indispensable.

The help rendered by archaeology for the elucidation of the early history of India is invaluable. Our ancient civilisation and glorious past would not have been known to us but for the patient and careful study of the antiquities. For the history of many a dynasty in Northern India till the eighth and ninth centuries A.D. and for the history of South India till the time of the Muslim invasion, our main source is archaeology. It is here in the writing of a connected history of India in the earliest times that archaeology has rendered invaluable service to history.

The three lines of evidence, monumental, epigraphic and numismatic into which archaeological material is generally divided, may be taken up for consideration. Firstly, there is the monumental evidence. Although this evidence offers little direct contribution to the materials for political history, it is of high illustrative value and greatly helps the student in realising and appreciating the power and magnificence of some of the ancient dynasties. The Kailas Temple at Ellora which is by far the most extensive and sumptuous of the rock-cut shrines is the most marvellous architectural freak in India. Krishna I, a king of the Rashtrakuta dynasty, is credited with the erection of this magnificent temple, a work of which a nation might be proud. Another great temple was built at Tanjore under the patronage of Raja Raja the Great, and the walls of the temple are engraved with the story of his victories, and to this day, the temple stands as a memorial of Raja Raja's glorious reign. These and a host of other monuments raised under the patronage of the Pallavas, the Cholas and

other dynasties are striking objects in the landscape, and they, the silent and towering guardians of the divinity within, continue to hold our attention. The temples of Chidambaram, Tanjore and Trichinopoly, are the fairest specimens of Chola architecture.

Secondly, there is the epigraphic evidence, which is of great value as it is the only evidence for certain periods in the early history of India. For the history of Asoka's momentous reign, our only source is epigraphical material. His inscriptions, which are thirty in number, incised upon rocks, cave-walls and pillars, supply the only safe foundation for the history of his glorious reign. The Fourteen Rock Edicts which are confined to remote frontier provinces contain an exposition of Asoka's principles of government and ethical system, each edict being devoted to a special subject. The two Kalinga Edicts were intended to fix the principles on which the administration of the newly-conquered province and the wild tribes dwelling on its borders should be conducted. The Cave inscriptions at Barabar in the Gaya district are chiefly of interest as a decisive proof that Asoka honoured all religious sects. The two Taria Pillar Inscriptions prove beyond question the truth of the tradition that Asoka performed a pilgrimage to the Buddhist Holy Land. The Padaria inscription determines, beyond doubt, the exact position of the Lumbini Garden where, according to legend, Buddha first saw the light. The minor rock edicts which till recently presented a puzzling enigma, are the most interesting of the inscriptions. They are of interest as the valedictory address of a dying emperor monk to the people whom he loved to regard as his children. Coming to Samudragupta, the Indian Napoleon, we

find that but for the epigraphic evidence, the history of his reign would never have seen the light of day. This great monarch—warrior, poet and musician—who conquered all India and whose alliances extended from the Oxus to Ceylon was unknown to the historians till recently. But by the minute and laborious study of the inscriptions during the last 80 years, his fame has been slowly recovered. The fact that it is now possible to write a long narrative of his eventful reign is perhaps the most conspicuous illustration of the success gained by patient archaeological research. This great monarch caused a panegyric of his achievements to be engraved on a stone pillar, and the record composed by the poet survives to this day practically complete and furnishes a detailed contemporary account of the events of his reign. This source is superior to anything else of the kind in the multitude of Indian inscriptions.

When we turn to South India, we find again that epigraphic material is the only source for the history of many dynasties before the twelfth century of the Christian era. The history of the Pallavas in Southern India has been preserved to us by the discovery of donative and dedicatory inscriptions, written on copper-plates. Although the Pallavas seem to have been the premier power in the South for more than four centuries, it is strange that no mention of them is to be found either in the vernacular historical legends or in the native dynastic lists. Sixty years of patient archaeological research has elicited so many facts that it is now possible to write an outline of Pallava history with some breaks from the second century of the Christian era to the Chola conquest in 996 A.D. The history of these people remained unknown

until the accidental discovery of a copper-plate grant in 1840 had reminded the world that such a history had existed.

Thirdly, there is the numismatic evidence which has contributed not a whit less to the building of history of some of the important dynasties in the early period. From the time of Alexander, coins supply a valuable source for the building of history. This evidence is more accessible than the epigraphic and affords invaluable aid to the research of the historians almost in every period. Many classes of Indian coins have been discussed in special treatises and compelled to yield their contribution to history. For the Bactrian, Indo-Greek, and Indo-Parthian dynasties, they constitute almost the sole evidence.

Coming to South India, we find that for the most part of the history of the Pandya dynasty, reliance must be placed on coins. Roman copper coins of the smallest value have been found in such numbers at Madura, as to suggest that a Roman colony was settled at that place. Roman gold coins of the early empire have also been discovered in such large quantities in Southern India, that it is apparent that they served for the gold currency of the Peninsula. Five cooly loads of aurei were found in 1851 near Cannanore, on the Malabar coast, mostly belonging to the mintage of Tiberius and Nero; and large hoards of Roman coins, gold, silver and copper, have been discovered in the various localities from time to time. From the study of these coins it has been made clear that the Pandya State during the early centuries of the Christian era shared along with the Chola kingdom of Malabar a very lucrative trade with the Roman Empire, and was in possession

shall be able to secure correct pronunciation and the correct intonation, or, in other words, if the pupil does not learn to pronounce correctly, he will form habits of pronouncing incorrectly, and it is easier to learn the right habits at the outset than to unlearn the wrong ones and learn the right ones later on. And it is therefore the purpose of the Direct Method to give special exercises and practice in pronunciation at the very beginning. Beyond all this, there is a very important reason for early attention to speech, and that is that there is a very high value attached to the practice in speaking, and particularly in continuous speaking. The ability to speak continuously on a given subject demands the acquisition of the three habits of gathering ideas, arranging them in the proper order, and choosing the language in order to convey the meaning, all of which has to be done at a fairly reasonable speed, and every educated person ought to admit that this is an acquirement invaluable in life to any man or woman. It is through the mother-tongue that this intellectual training ought primarily to be given for all this, for, as it is well said, in the foreign language, it is the expression in it that the pupil should concern himself with, and not the collecting and ordering of the matter.

TEACHING THE LANGUAGE BRANCHES TOGETHER.

The pupil's knowledge and study of the vernacular should be invariably made use of in the teaching of English, as, for example, the instances chosen for grammatical study when taken from a text, ought to take into account the previous knowledge of the pupil in the vernacular grammar also and it should be fully used.

CONNECTION WITH THE PUPIL'S LIFE.

In order to create interest and to enable the child to retain what has been taught, we co-ordinate whatever we teach, with other living

interests of the pupil, though this principle affects the choice of the vocabulary, the procedure adopted in the choice of matter and language in readers, in the choice of topics for oral and written composition, in the choice of sentences or expressions for memorising, and even the matter for grammatical treatment.

Mr. Wren says "The teacher must apply his rules of following nature, proceeding from the concrete to the abstract, letting the pupil learn by doing, teaching inductively, and making lessons interesting and attractive, by simply following the ordinary and natural course by which a child learns its own language" and shortening it as much as possible by his help and guidance.

PRINCIPLES OF THE DIRECT METHOD

Having learnt something about the main principles that govern our procedure in teaching English, let us attempt to know more about the Direct Method, which aims at teaching by use, and of which, in the words of Mr. Wren, the main principles are:—

1. To teach English *in English* without translation (when possible.)
2. To make grammar the servant and not the master.
3. To teach through the ear as well as the eye.
4. To talk about *things* and not about words.
5. To give constant oral practice.

THE MAIN STAGES OF THE COURSE OF ENGLISH TEACHING IN THE HIGH SCHOOL.

The course of teaching English in the High School falls into three main stages.

The First Stage :—(Early Stage : Classes IV and V). The work in this stage is mainly oral. The pupil will be occupied here in three main pursuits, namely, the acquisition of a working vocabulary,

practice of that vocabulary, and the acquisition of correct pronunciation. It is also the business of the teacher to aim at an approximately accurate pronunciation.

PROCEDURE TO BE ADOPTED IN THE EARLY STAGE.

In the opening lesson of the course, there are two simple elements, *phonetical practice*, and *practice in speaking*, and a typical lesson will include the following steps.

1. Drill in one or two isolated sounds, the teacher first uttering the sound in contact with the nearest vernacular equivalent. Then get it repeated by one or two pupils, then by groups, and lastly by the whole class. The letters symbolising the sound may be printed on the black-board.

2. *Sentence Practice*. This should be preceded by a short explanation in the vernacular of what is intended with visible and common objects, as for example, *I see a book. This is a pen* and so on. The understanding of the sentence may be tested by calling for vernacular equivalents. As the sentence is practised, corresponding action may be performed.

3. One or two word combinations may be put on the board by the teacher from the sentences of the day. Let us take an example. For instance, do not say *book*, but let the whole thing be expressed in a sentence. This is word-combination.

4. There is no need to trouble the pupils to write anything in the early lessons, but later on, writing may begin by copying from the black-board familiar words and letters which the teacher has written. Care must be taken that the pupils hear the teacher correctly.

5. The last stage of the lesson may leave the pupil a sentence or a word to memorise and repeat orally for revisions at the opening of the next day's lesson. As the lessons proceed, the

procedure should be varying a little to give scope and life to the lesson.

NOTE :—Hearing and speaking practices are all important in this stage. Exercises in reading and writing, when they are begun, will be from the language already familiar to the pupil's ear and voice. The work on the whole is mainly oral.

Second Stage :—(Forms I, II and III). In this stage, the language teaching centres round the Reading Book, or the Text Book, which supplies most of the matter for speech and for writing and for any grammatical drill.

Third Stage :—(Forms IV, V, and VI). With regard to the work in this stage, there is greater freedom as to the choice for language exercises.

FALLACIES OF THE EXTREME DIRECT METHOD.

1. In the first place, the number of words which can be explained by *direct association* with their meanings is strictly limited. For the ordinary teacher, it is limited by the four walls of his class-room, and what they comprise, and by the time at the teacher's disposal.

2. The Indian pupil when offered a direct explanation of, say, a *house* or a *chair*, however carefully the teacher may keep the vernacular at a distance, will not be content till he has *uttered in thought* what he takes to be the vernacular equivalent for the new word. Thus in its new disguise he will discern (find out) with satisfaction an old friend.

Therefore the position may be summarised by saying that the Direct Method in all its force mistakes the end for the means, an ideal for the path that leads to it. The Direct Method is a short-cut nowhere. The full significance of a word in any language can only come to the student slowly as with experience.

WHY WE SHOULD AVOID THE VERNACULAR.

1. The more the lessons in English is a lesson in English and not in the vernacular, the quicker would be the progress of the pupils.

2. The more English the atmosphere of the lesson, the more readily the pupil enters into an English universe of thought. It is all the more important for the pupils to be *thinking* in English. Indeed it is not till we think in a language that we really make any progress. This thinking in English begins sooner and becomes more frequent. Therefore a more complete universe of English is created for the pupils.

DEVICES FOR AVOIDING THE VERNACULAR.

1. By direct association with an action, gesture or object.

Example:—Walk (action), smile (gesture), book (object.)

2. By association with a representation of the same, that is, in picture.

3. By reference *from the context*.

4. By explanation in English words already familiar.

NOTE:—Of these four devices, the first and second predominate at the early stage (Classes IV and V). The third and fourth become the regular means of explanation as the pupils' vocabulary expands, (Forms I, II and III), ordinarily after the first two years of the course.

THE CHARACTERISTICS OF THE DIRECT METHOD.

The characteristics of the Direct Method are four in number.

They are:—

1. The Phonetic Script.
2. Association, as far as possible, of words with objects, pictures and actions.

3. Minimum use of vernaculars, or, let us say inhibition of the mother-tongue as far as possible.

4. Predominance of oral work, especially in the early stages.

CONCLUSION.

We have by now been able to gather and understand the main principles underlying the Direct Method of Teaching English, its fallacies and its characteristics, and we can conclude by saying that while the old method of teaching laid undue stress and emphasis upon rules and neglected practice, the Reformed Method honestly laid stress upon practice and used grammar and its rule solely as a guide; and whereas the old methods involved the formal study of grammar, the getting by rote of rules and theories, the Direct Method or the Reformed Method laid stress on learning and gave grammar a secondary place, for the simple and obvious reason that grammar was not regarded as an end in itself, but only as a means to an end, as a guide to enable the students to correct errors of language. According to this method, it was clearly held that the learning process always preceded grammar, or to express it differently, grammar was taught inductively, practice preceding theory.

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NUMBER THROUGH PLAY.

BY MR. N. R. SESHACHARI,
Teachers' College, Saidapet.

CHILDREN of four or five years of age are concerned almost entirely with play. Play is in fact their attitude towards life, and so it is not surprising to find that incidental number teaching can only spring from play activities. In the Kindergarten attached to the Teachers' College, Saidapet, not only Number but also the other subjects are taught through play, especially in the lower classes.

TEACHERS OF YOUNG CHILDREN.

It is good for teachers of young children to remember that they should apply one and the same principle to the teaching of Number (called Arithmetic in the higher classes) throughout the school, from the baby class onwards. A strong foundation should be laid in the baby class considering the structure that is to rest upon it. Many teachers of Elementary Schools, especially those who are in charge of baby classes, have developed a tendency to neglect their legitimate work and isolate the baby class altogether. It is a deliberate sin that they commit and they should never be excused. The teacher must understand the babies well and guide them then and there and do some tangible work every day.

No doubt "Number" is a dry subject but it is the duty of the teacher to make it an interesting subject. Number should never be separated from other school subjects. It must be like the child's own life, a steady and continuous growth. Number or Arithmetic, as a branch of Mathematics, is a science having a direct relation to practical life. Having this in view, the teacher must adopt a common

method—concentric method, or look and say method or his own method—which will develop stage after stage according to the age of the children.

ARITHMETIC AS A SCIENCE.

Words like "Accuracy," "Exactness," "Neatness," are brought to our minds in this connection. Accuracy as an aim in the teaching of Number or Arithmetic is not a new idea. Training in accuracy in Arithmetic makes a child morally accurate (that is, truthful and honest). While admitting the value of Arithmetic as training in accuracy, we should not forget the other aspects of the same. "Getting the sums right," "correct figuring," and "correct reading" should not alone be the final aim of the teacher. The monotonous saying "Boys! go on, write from 1 to 100; write backwards from 100 to 1; write in twos; write slowly; figures should be bold;" etc.; of a lazy teacher must go. The children should be trained to be accurate in the broader sense of the term "accuracy" through various activities.

RELATION OF NUMBER WORK TO PRACTICAL LIFE.

It is very necessary for little children to realise the usefulness of Number Work. They must feel some purpose in their work, only then will it have some meaning for them and they can comprehend and assimilate the ideas presented to them. The teacher should take every opportunity, however small, of relating Number to real problems and activities not only during the Arithmetic period, but at all times during the day. It is these real problems

that are constantly occurring in the class-room, as well as those arising in such activities as Geography, Nature Study and Handwork, that do more than anything else to make the children realise that Arithmetic is not just a "class-room subject," but a something that grown-up people are using every day. It is not the elaborately-prepared lesson that brings understanding to the child, but it is the skilful use of opportunities as they occur that works its way into the minds of the children. Mere abstract additions, subtractions, etc., will never be interesting as concrete examples from everyday life. It has sometimes been the practice to concentrate, first on counting upwards and downwards, leaving the application to practical problems until the child has acquired the necessary skill in addition and subtraction and the like. This is a mistake, since it takes all meaning from the work, and thus makes these early lessons dull and monotonous and without joy.

JOY IN WORK.

We now admit that children must enjoy their work which is one of the essential conditions for rapid and effective progress. The teacher must realise that the subject "Number Work" is of real interest to the children, and that he must guide their energy into right channels and fulfil the aim. The impulse to touch, to sort, to count, measure and share, are all natural "Number impulses" only waiting to be developed by use upon the right kind of material. At each stage as the child grows some impulse or instinct comes forth which is of greatest use for our work. Each impulse as it arises is an opportunity for the teacher.

It is convenient to divide Number in the baby class into two heads, although in actual

practice no sharp dividing line can be drawn between the two.

- (1) Work preparatory to Number.
- (2) Informal Number.

Let us speak something about each stage.

WORK PREPARATORY TO NUMBER.

This can otherwise be called the Pre-Number Stage. Children of three or four years old are still in process of learning to speak, and usually find some difficulty in expressing themselves orally, and also in understanding language. The importance of language in relation to reading is readily accepted, but it is not so generally recognised that it is also an important factor in Arithmetic.

The baby room has many functions, and one of them is to provide a variety of material through which the child can gain a rich fund of perceptual experiences and at the same time satisfy his play impulses. By contact with such varied material, he gains valuable sensory experiences, while contact with his playmates stimulates the impulse to oral expression, and he learns to talk, to listen and to understand.

Play with wooden blocks called "building blocks" of various sizes and shapes is invaluable, whatever the child may choose to do with his material. He may build a house or a wall or a bridge, and for doing this he needs to select his blocks with care if they are to fit together and stand firmly. All the time he is feeling the material and getting a knowledge of its weight and size. Again he may demolish the whole structure and prefer to load them on a truck and push them from one corner to another. In the next minute, he may act the part of a salesman supplying

large or small quantities of building material according to demand. All the time he is busy talking to his friends and his teacher, he is learning oral expression in relation to real activity.

Another group of children will be playing in the sand, making moulds of various sizes and shapes, making small ball-like things and each member comparing his ball with that of his neighbour. Perhaps a third party will be threading beads and they will solve their own problems. Janaki holds up her necklace and says, "Look what a long one I have made in a very short time. Yours is a very small one." Kokila, a very sensitive girl, holds up her skein and retorts, "But you started before me."

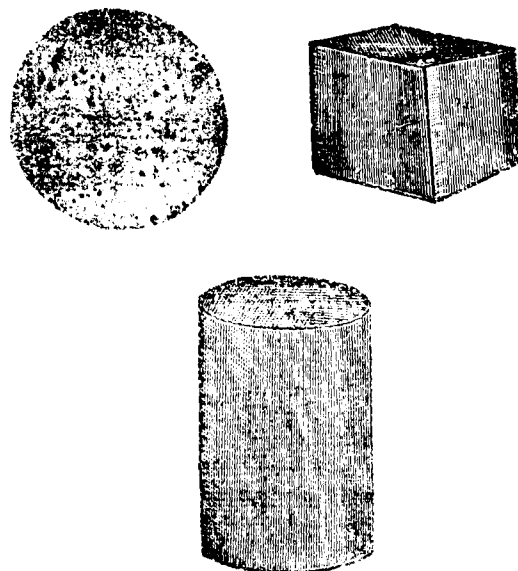
A fourth group of happy faces will be sorting pebbles, red seeds (*adenanthera pavonia*, *kunthumani*), tamarind seeds, buttons, and such other things. They too, while satisfying their love of sorting and handling, are building up "Number knowledge," similar to that already described in the other kinds of play. A skilled teacher will know how to use the opportunities offered without spoiling the play at every stage.

In addition to these activities, we have got other occupations called "Sense Play." There are some materials as described in Speer's 'Primary Arithmetic' which are very useful for sense training lessons.

SENSE TRAINING APPARATUS.

Speer chooses solid geometric forms as the material for giving early mathematical training, as he says "they excite definite ideas." His "mathematical toys" are wooden balls, cubes, cylinders bearing definite relations of size, one to another. They consist of 3

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Games are designed with these objects that will lead the child to discriminate between one form and another, to recognise likenesses and differences between them and other similar forms, at the same time to learn the correct names of these solids, and the correct way of describing the relations that he sees between them.

SUGGESTED GAMES.

(1) Put the 3 in. ball, cube, and cylinder on the table or on the floor where the children can easily see them.

Let the children handle these objects and talk about them freely. Teach the names ball, cube, and cylinder. See that they

THE Educational Review

A Monthly Record for India

Volume XXXVI

January—December 1930



Madras:

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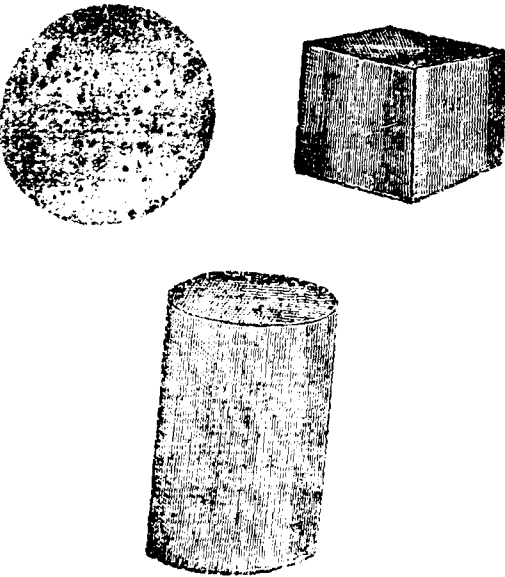
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pronounce the words correctly from the beginning. Cover the solids with a towel; let them say what is hidden there. While they are still covered, remove one of them.

Remove the towel and let the children say which one is missing. Let one child come and stand by the table facing the class, with his hands held behind him. Put one of the solids in his hands, and let him say what he is holding.

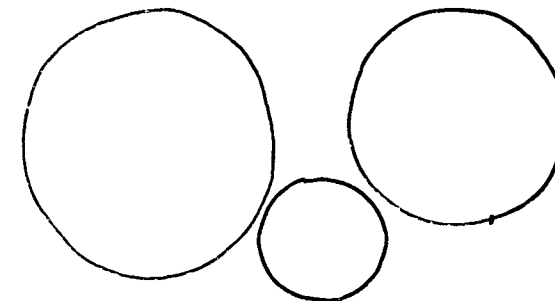
(2) Place the same three solids on the table. Place the remaining six in various places round the room where the children can easily find them. In addition collect and hide other common objects like a marble, a small money box, a piece of rubber, a ruler, a rubber ball, a small cardboard box, an ink-bottle, etc.

Now the children will have to find things similar to the wooden ball, cube and cylinder. Let them bring the objects to the table and arrange them into three groups round the solids they resemble.

(3) Put all the things into an ordinary cloth bag with a draw-string. Children can then come and name something that they know and then feel for it. This means thinking of something which they do not see and describing it only through the sense of touch.

(4) Take a thick cardboard and cut out the shape of the cubes and balls 1, 2, 3 as shown in the diagram. Put the nine solids on the table and let children find the solids to fit these holes. This game really makes a transition from solid to plane. Here they find balls to fit the circular holes and the cubes for the square ones. They may not at first realise that the holes which fit the balls also fit the cylinders. But after some experience they will find that the 3-in. cylinder will pass through the 3-in. diameter circle, the 2-in. cylinder through the 2-in. circle and so on. Another experience they will gain in this connection is the cylinder standing on its circular base will also pass through the square hole according to size. As

other solids are introduced, a larger variety of holes can be made and the game



INSET BOARD.

made more difficult. This game is more or less similar to Montessori's "Geometrical Insets" game.

(5) Again put the nine solids on the table. Ask the children to come and find the smallest ball, the largest cube, a ball smaller than this one, a little larger, and so on. It is easy to see how these approximate judgments are related to later more exact ones, such as twice as big, half as big, etc.

These are only suggestions, but the enthusiastic teachers in charge of the baby classes will surely find ample facilities for introducing other interesting "mathematical games" for realising their aims provided they sit and think over the suggestions given here for a few minutes. All the wooden apparatus referred to in this article can be certainly made by local carpenters at a cheap rate. If a teacher has all the zeal for his sacred work of opening the mind's eye of the future citizens, everything is possible in the educational field.

THE FIRST ALL-ASIAN WOMEN'S CONFERENCE.

WOMEN AS INITIATORS OF A UNION OF ASIA.

Remarkable success has attended the historic effort made by the women of Asia to create a self-conscious unity of Asian civilisation. The women of India issued an invitation last March to the women of all other countries in Asia asking them to meet at a Women's Conference in India to foster the spirit of Asian sisterhood and to review and preserve all that is best in the age-long civilisation of the Orient. The consolidation of the common ideals and aspirations of the women of the continent of Asia was needed as an essential factor in the growth of international understanding, world peace and the regeneration of humanity, for Asia has its own distinctive gifts to make to the human unity. This Conference was held last month in Lahore, capital of the Punjab, meeting place of the Aryan and Islamic cultures. It laid foundations of an Asian synthesis of a most valuable character, and in the richest soil, the union of hearts of the mothers of the diverse nations. Representative women attended from Java, Burma, Japan, Ceylon, Afghanistan, Persia; cables of goodwill came from Palestine, Syria, Geneva and London. A Chinese ex-General who is on a mission to stop war through the influence of "Mothers" acted as representative of China at the meetings open to men; and non-Asian women visitors of note came from New Zealand and America.

At the suggestion of the Arabian women Mrs. Sarojini Naidu was elected President "in absentia" of the Conference as the most brilliant and well-known woman of the Orient, and as a compliment to her genius as poetess, orator, patriot. Each session was happily presided over by a Vice-President of each different country. The opening ceremony,

attended by fifteen hundred men and women, was particularly impressive. The greetings of the different Nationals, mostly in prayer form in their mother-tongue and English with translation, seemed to invoke the blessing of the very Spirit of Asia. Three days were spent in interchanging information regarding fundamental problems relating to women and children, peace, culture and freedom. Through these sessions and many enjoyable social functions, an Asian fusion was accomplished sufficiently to allow of the drafting and passing of a dozen important Resolutions connected with ideals of health, purity, beauty, labour, culture, nationality and spirituality. A permanent Committee was formed to carry forward the movement with Miss Oung, M.A., Rangoon, as Honorary Secretary.

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INDIAN STUDENTS' CENTRAL ASSOCIATION, LONDON.

2, Beaufort Gardens, Brompton Road, London.

ANNUAL REPORT FOR 1930.

AIMS AND OBJECTS.

1. To promote a corporate life of the Indian student community by uniting all Indian students residing in Great Britain and their organisations.
2. To take steps to bring into being a federation of all Indian Student organisations abroad and to establish connection with students at home.
3. To promote the welfare of Indian students by representing, safeguarding and furthering their interests.
4. To promote social, cultural and athletic activities of Indian students in their national and international aspects.

REPORT

The Representative Council of the Indian Students Central Association has the honour to submit the following brief report of work done during the past seven months. This is divided under four main heads: (1) Information Bureau, (2) Organising Committee, (3) Welfare and Grievance Committee, (4) House and Finance Committee.

INFORMATION BUREAU.

(a) The Information Bureau received during the year under review 120 enquiries from India regarding courses of studies, cost of living, etc. These enquiries were answered in detail with care and sympathy, and the Association has received numerous letters of appreciation from the applicants.

A number of new students were on arrival given information regarding the Colleges and Universities they intended to join and were put in touch with the necessary authorities.

(b) Accommodation. A register of decent, comfortable and inexpensive lodgings has been compiled and is at the disposal of the members and new arrivals. During the year under review the Association found accommodation for 40 new students.

(c) Travel. The Association booked four passages to India and arranged every detail in that connection. It supplied information to several students regarding travel on the Continent and India. Students going to the Continent were given letters of introduction to individuals and Associations.

(d) Publicity. A number of articles giving publicity to the aims and objects of the Association were sent to India from time to time to keep the Association before the public eye in India.

ORGANISING COMMITTEE.

During the year under review the Organising Committee arranged an extensive programme of activities.

(a) Lectures. A series of interesting lectures were delivered on diverse subjects by distinguished speakers. Among these were Sir Arbuthnot Lane, Prof. Partick Geddes, Mr. A.C. Ward, Mr. Alymer Maude, Earl Beauchamp, Chancellor of the London University, and others.

(b) Socials. Seven exceedingly popular socials and entertainments were held during the year, the hall being over-crowded on these occasions.

These include a reception to the Chancellor of the London University, a luncheon to Mr. Chawla, the Indian Airman, on his successful flight from India, and a Variety Concert.

(c) Reading Section. The Association gets a good number of important Indian daily and weekly papers, in addition to the leading English newspapers. It also subscribes to a number of important literary and scientific magazines which are kept in the Reading Room. A beginning has been made in connection with a Library.

(d) Sports. The Committee has had very little time to devote to this important section of work. During the year under review a few highly popular Table Tennis Tournaments were held. It is proposed to organise a Representative Hockey and Tennis Team.

WELFARE AND GRIEVANCE COMMITTEE.

(a) The Association has secured the services of ten general medical practitioners and seven Harley Street specialists at an extremely reduced scale of fees. During the year under review thirty students got the benefit of this arrangement and in every case all details were arranged by the Committee to the relief and satisfaction of the patients.

(b) Two specific cases of grievance were taken up and effectively redressed.

(c) One free passage to India was procured for a medical student as Ship's Doctor. Another student was given some financial help to enable him to go back to India.

(d) Twenty-five letters of introduction and reference were given to new and old students for banks, business houses, libraries, etc., and ten medical certificates procured.

The Association wishes it to be known that in every case of this kind, strict secrecy is maintained.

HOUSE AND FINANCE COMMITTEE.

(a) During the year eighty students were accommodated in the Hostel. Cleanliness and general comfort of residents in the House is carefully studied.

(b) Affiliated Organisations and other Student Associations were allowed to hold their meetings and socials in the House. Those that took advantage of this facility are: (1) The Bengali Literary Society; (2) The Indian Students' Research Association; (3) The Hyderabad Students' Association; (4) The Indian Social Club; (5) The Threefold Movement; and (6) The All-India Table Tennis Association.

Restaurant. The Committee has endeavoured to run the Restaurant on efficient lines and to maintain a high standard of quality and service. Clean and wholesome food—vegetarian and non-vegetarian—is provided at extremely reasonable prices. The food-stuffs used are of guaranteed purity and quality.

Membership. The total membership of the Association up to date during its seven months of existence is 230. It had a half-crown membership of 400 which has now been done away with. The Association confidently hopes to substantially increase its membership.

Finances. The financial statement and auditor's report will show that the funds of the Association have been very carefully managed.

RAMNAD DISTRICT TEACHERS' GUILD.

A Conference of the Ramnad District Teachers' Guild was held recently in the A. C. High School Hall, Pallatur. As many as fifty delegates attended, who represented eight of the affiliated Associations. The Guild's President, Mr. N. S. Venkatarama Ayyar, M. A., L. T., presided over the Conference. After some preliminary remarks from the chair, three papers were read, the first being on "The Ideal Teacher of English" by Mr. S. Kuppuswami Ayyar, B. A., L. T. (Sivaganga). The discussion that followed, which was appreciative of the paper, disclosed, that any ideal teaching is incompatible with multiplicity of examinations. The second paper was on "Elementary Science in High Schools," by Mr. P. K. Raghunathan, B. A. (Pallatur); and in the warm and rather prolonged discussion, there was a notable consensus of opinion, that plant and animal life had best be taught in the lower school, the physical sciences being reserved for the upper forms. The third paper contributed by Srimany Ramachandra Sastri (Pallatur) was on "The Teaching of Sanskrit Grammar."

The papers over, the Conference adjourned for lunch, and on reassembling, the news of the passing away of the great patriot, Motilal Nehru, had become widely known, and the President moved a vote of condolence, which was passed by the whole Conference standing in silence; and on a resolution to that effect the meeting was adjourned.

When the adjourned Conference assembled again, the following resolution severely condemning the projected revival of the Middle School Examination was passed by a large majority:—

"This Guild while reiterating its unqualified deprecation of the institution of any external examination in the middle of a High School course, strongly repudiates the implications of such a proposal (1) that the Headmasters and staffs of most schools are not capable of properly regulating promotion in various forms of their schools; and (2) that large failures in the S. S. L. C. Examination are mostly due to lax promotions and not due to defects inherent in the scheme itself and to inconsiderate demands of the University authorities."

Four resolutions bearing on the S. S. L. C. Examination were next passed and they were:—

1. In fairness to pupils trained under the old S. S. L. C. scheme, this Guild requests the

S. S. L. C. Board to conduct public examinations under the old scheme during the years 1932 and 1933, alongside of those under the new scheme.

2. This Guild requests the S. S. L. C. authorities—

(i) to abolish the C group subjects introduced into the revised S. S. L. C. curriculum;

(ii) to permit pupils to bring up for the S.S.L.C. Examination any three out of the five subjects now included in the Elementary Science curriculum;

(iii) so to alter the examination rule relating to Sanskrit Translation (*vide* lines 4 and 5 at page 29 of the S.S.L.C. Notifications, etc.) as to permit of translation from an appropriate vernacular into Sanskrit and *vice versa*.

3. This Guild reiterates its past resolution earnestly requesting the S.S.L.C. Board so to arrange the time-table of the Public Examination as not to subject candidates to more than one examination a day.

4. This meeting requests the University of Madras so to amend the rules relating to eligibility as to secure admission to University courses to pupils taking any of the commercial subjects like Book-keeping or Commercial Practice in the S.S.L.C. Examination, in view of the fact that a B. Com. degree has been instituted by the University.

Three more resolutions were passed, which were all requests addressed to the Government. One requested that agreements between teachers and managements might not for the present be insisted on, in view of the general dissatisfaction with its present form and the need for amending it; the second desired the Government to provide additional grant to give the benefit of the Special Teaching Grant to all trained teachers, irrespective of their salaries; and the third prayed for the removal of restriction with reference to the age of contributors to the Teachers' Provident Fund.

Every resolution adopted was the outcome of considerable discussion among the delegates, under the able guidance of the President. After the concluding speech of the President, the Conference closed, when the delegates were treated to a sumptuous dinner by the Pallatur Teachers' Association, who acted as hosts throughout, and whose arrangements for the Conference contributed not a little to its success.

A GREAT SUCCESS.

The basic reason for the great success of Wren and Martin's "High School English Composition" (Price Rs. 2-4) is its thorough and unquestionable educational soundness. With this educational soundness is allied the other important feature—its value as a practical class-book of English Composition, meeting the requirements of School-Leaving and Matriculation examinations.

In the history of publishing this senior course occupies the same important position as its predecessor "Progressive English Composition," now in its 46th edition.

COOPER, PUBLISHERS, BOMBAY.

SCHOOLS AND DEMOCRACY.

BY MR. P. H. PRIDEAUX, B.A.

There can be no question that the difficulties of organisation in a democratically constituted society are much greater and more complicated than in one more homogeneously constituted. Up to comparatively recent years the pupils of our schools came, for the most part, from homes of similar means and outlook. The public schools, then as now, were filled with boys whose parents had sent them there to imbibe the peculiar atmosphere and "code" of those institutions. As a rule, their means were adequate to any expense involved, so that there was little possibility of conflict with the parent. The grammar schools provided an education for the middle classes, and the few poor scholars were hardly considered. Also in those days the severe regimentation of the present time had not yet come into being.

Now all this is changed. Boys and girls are drawn from homes which, in those days, never thought of sending their children to a secondary school—or to any other school if they could help it. Regulations of a more definite, uniform kind have become almost essential, if the school is to maintain its tone, and not have that of the lowest class of its pupils imposed upon it. The problem for those in authority is to adapt their regulations to the needs of their pupils.

Particularly is this necessary in the case of rules involving expenditure. In saying this I have in mind rather the working-class parents of those who do not hold scholarships, though it affects even these. In some girls' schools the matter is acute. In general, one may say that the working-class parent

will resent calls upon his meagre purse unless he can envisage some definite gain to the boy—or to the school—from the expenditure.

There is evidence that many headmasters have realised this, and have reduced regulation expenditure on dress and books to the minimum compatible with the educational and "tonic" efficiency of the school. But it is much to be doubted whether the same is true of many girls' schools. One hears loud complaints of expensive books, frequent changes of text-books with no apparent reason—unless it be lack of care in the first choice—and of dress regulations which make it necessary to provide rapidly-growing girls with a large number of garments that are outgrown long before they are outworn.

It is not to be assumed that these protests arise merely from annoyance at the temporary sacrifice. Something deeper lies behind. They fear that, under pretext of "raising the standard of living," their children are being taught to live beyond their means: that, subconsciously, they are acquiring the idea that to live well is to live expensively. In other words, they are acquiring a false scale of values. This is a real danger. If a democracy is to be lasting, it must be a community of more or less frugal workers. No nation can afford to carry a very large number of spendthrifts. It is of no advantage to the nation for its units to cultivate an expensive way of living, if in the future they will not have the means of gratifying their tastes. That is the way to a disgruntled population of western, not to a healthy, working democracy. It would, therefore,

MARCH 1931.]

SCHOOLS AND DEMOCRACY.

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seem that schools should be particularly careful in this matter.

Another type of regulation that is apt to be very irksome to the poorer parent is that which tends to interfere with his own freedom. Rules which affect lightly the well-to-do, who can delegate some of their responsibilities to servants, may press very heavily on a servantless family. Some regulations, for instance, insist on regular attendance at games on half-holidays. Many such parents would be glad of the occasional help of their boys, particularly in the garden, at certain periods of the year, and such rules deprive them of this help. The plea of the school is that out-door exercise and corporate effort are essential elements in the boy's education. It is at least debatable that gardening is as beneficial as, say, football; and quite certain that family effort and mutual help are at least as valuable as corporate effort on the sports field.

And here, again, there is something deeper than a desire for help and annoyance at inconvenience. There is the fear that the net result will be that the boy comes to regard play as more important than honest, productive work—surely the last thing a democratic school should risk. Make the boy share in the corporate games as much as possible, develop every capacity he has, but do not insist on it in such a way as to deprive him of the opportunity and desire to be useful to his family.

A third matter, which calls for much discrimination, is that of discipline. Offences, culpable in a boy from a cultivated home, may be excusable in another whose home has provided him with no training. In such

cases, discipline, if too severely administered, may lead to a rankling sense of injustice.

Sometimes such offences arise through neither ignorance nor fault, so far as the boy is concerned, but through mistaken parental ideas of asserting their independence. It does not seem quite sporting in such cases to coerce the parent by making the boy suffer. Yet it is extremely difficult to deal with such cases. The possible causes of conflict between school and the uneducated parent are numerous, since the one acts from the point of view of the "body corporate," the other from a purely individualistic one. Some progressive heads have tried to solve the difficulty by encouraging the functioning of "Parents' Associations." It is doubtful whether this device really touches the difficulties of the individual. What often happens is that the body of parents makes its (majority) views known, and we still have the individual dealt with as though he were more unit in a homogeneous mass. This, it will be observed, is the peculiar weakness of democratic communities.

What is wanted is not mass or delegated communication, but intercourse with the individual. Such cases as those above-mentioned can, as a rule, only be dealt with successfully, that is, without injustice to the boy, when the head is a man of sympathetic understanding, tact and strength. It is not a negation of the rights of the parent to claim that the head must be master in his own domain, free from outside interference from unofficial committees. And if the head is a man of fair and open mind, the clashing "rights" of school and parent will be settled more satisfactorily by a private interview than by any committee, however representative in character.

The President observed that the Lindsay Commission was in favour of abandoning Government Syllabus and Examinations. But they had a doubt as to whether the pupils would attend such institutions. While many spoke in favour of the revival, Messrs. T. M. Venkata-ramana Aiyah, V. Mahadeva Iyer and Narayana-char spoke against it. The District Educational Officer, who was present, said that the Department had not yet decided anything about the matter, but that they circularised with a view to ensure the admission of proper materials in the High School classes. Finally a resolution for the Restoration of the Middle School Examination at the end of the Fourth Form course, if the conduct of the Examination vested in a Board for a group of two or three districts, was moved by the opener and it was passed.

Then came the passing of resolutions, a copy of which is herewith appended.

The last item in the programme was a lecture on 'Discipline' by Mr. V. Mahadeva Iyer, Headmaster, Native High School, Kumbakonam. In the course of his lecture he observed that discipline in schools is deteriorating. Though some attribute it to the deterioration in the standard of modern-day teachers, yet the lecturer did not believe it to be so. According to him, the time spirit is against the teacher, which is to be seen in the change of the boy's attitude towards his own teacher. In his own days the boys approached their teachers with an attitude of reverence, whereas now they look upon them as their paymasters. In the boys of the earlier generation there was a fear of punishment, if they were lax in their duties and there was also seen a keen desire for studying and passing examinations. Further many of those distractions that are now considered necessary and essential were tabooed in those days. Again there was also a tradition of learning in those who sought admis-

sion in schools. But now all these are conspicuous by their absence.

He suggested that strictness in promotions, giving freedom to the teachers in the matter of punishing their boys and the resorting to caning even sixth form boys, if need be, would be conducive to proper discipline in a school. Though corporal punishment is considered to be brutal in these days, he said that nothing but having recourse to the cane in cases of necessity, will conduce to the maintenance of discipline.

With the closing remarks of the President and with the usual vote of thanks, the meeting of the Guild stood adjourned *sine die*.

The Teachers' Association, Board High School, Tiruvarur, were *At Home* to all the members of the Guild and they entertained them to dinner at 7-30 P.M.

RESOLUTIONS.

I. This Guild resolves that the revival of the Middle School Examination will, under the present circumstances, be helpful in maintaining the requisite standard of admission to the High School classes, provided that it is held at the end of the Fourth Form course, and that for the purpose of conducting the examination, the whole Presidency be divided into convenient groups, each making arrangements for the conduct of its own examination under the guidance of a Board consisting entirely of teachers actually engaged in Secondary Education.

II. That this meeting of the Tanjore District Teachers' Guild requests the authorities of the Madras University to so amend the rules relating to the eligibility for admission to University courses of study as to permit boys taking any one of the commercial subjects like Book-Keeping or Commercial Practice in the S.S.L.C. Examination, in view of the fact that a B. Com. degree has been instituted by the University.

III. It is resolved to request the Director of Public Instruction to provide an additional teaching grant to enable all trained teachers (irrespective of their salary) to participate in the Special Teaching Grant to be distributed to schools shortly.

IV. Resolved that the S.S.L.C. Examination under the old regulations be continued for another period of two years, and that pupils who have put in the necessary attendance this year be allowed to appear for these examinations, whether or not they are sent up for the examination this year.

V. Resolved that the C Group optional subjects introduced into the curriculum of the Remodelled S.S.L.C. scheme be abolished.

VI. Resolved that out of the five subjects in Elementary Science, option be given to pupils to study any three of them.

VII. Resolved that the agreement between teachers and managements of Secondary Schools referred to in Clause 12 of the Madras Educational Rules be not made a condition of recognition of schools as the agreement proposed in no way betters the condition of teachers, as contemplated by the Government.

VIII. This Guild resolves to request the Government to so modify G. O. No. 3780 L. & M., dated 23-9-30 as to invest Presidents of Local Boards and Chairmen of Municipal Councils with powers to grant exemption to teachers in their employ for holding offices in Co-operative and Mutual Benefit Societies and Insurance Companies whenever they are satisfied that such exemption will not be detrimental to the efficient discharge of their duties as teachers.

 *There is no other book of its class that is quite so good, either in plan or execution.*

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AUTHOR OF "THE INDIAN TEACHER'S GUIDE"
"THE 'DIRECT' TEACHING OF ENGLISH,"
"PROGRESSIVE ENGLISH COMPOSITION," ETC.

Pages 390. Price Rs. 2.

First Edition, March 1928.

Second Edition, June 1928.

Third Edition, April 1929.

Fourth Edition, February 1930.

Fifth Edition, August 1930.

COOPER, Publishers, BOMBAY.

MARCH 1931.]

REVIEWS AND NOTICES.

PHILIP'S STANDARD SCHOOL ATLAS OF COMPARATIVE GEOGRAPHY, EDITED BY GEORGE PHILIP F. R. G. S. (GEORGE PHILIP & SON, LTD.) Price 1s. 6d.

We have pleasure in acknowledging receipt of this atlas which contains 32 large coloured maps and a copious index. The maps serve to indicate well the physical features of each part of the world. Large as the size of the maps is, it is made larger by some of them being spread over two pages, at an opening. But we own to a feeling of disappointment in the treatment of India. If this atlas were intended to be consumed widely in this country, it was incumbent on the producers to provide at least three separate maps of divisions of India.

OXFORD COPY BOOKS FOR INDIAN SCHOOLS—BOOKS I—XII. (OXFORD UNIVERSITY PRESS). 20 pp. each. Price 2 as. each.

These books which teach the upright writing, which it is needless to point out, is the most hygienic method, are planned in a thoughtfully graduated scale. The sentences that are presented as models are useful facts of information, all unified in each book, by relating to one particular subject. Grammar, Indian History, Geography, Letter-writing and little poems are among the subjects comprehended. The last two books are designed for full-page transcriptions. The books will be found very useful in schools.

MORE TRAMPS ABROAD—INDIA, BY MARK TWAIN. (THE MODERN PUBLISHING CO., BOMBAY.) Pp. 142. Price 12 as.

This is an abridged edition of the pages on India extracted from "More Tramps Abroad." We welcome with pleasure this opportunity for young readers in India to enjoy a travel book of this kind, written in the unrivalled humorous style of Mark Twain. The book is well got-up.

ALLY THE PHILOSOPHER, AND OTHER STORIES, BY R.—ILLUSTRATED BY H. R. MILLAR. (MACMILLAN & CO., LTD.) Pp. 192. Price 2s.

The author, of whom we know nothing except that he dates his prefatory note from Cairo, intends this book for reading by foreign learners of English, Eastern readers really (which should include Egyptians) between the stage of fairy stories and that of standard authors. The eleven stories presented here which are avowed to be truthful and derived of actual experience are all wholesome in the sense that they are full of action. The incidents are of the common life, though of such remote parts as the African desert and the exciting Afghan frontier of North-Western India, but there is a subtle and light sense of humour which make them quite fascinating. There are good coloured illustrations in the book.

GUY MANNERING OR THE ASTROLOGER, BY SIR WALTER SCOTT, Bart. ABRIDGED WITH INTRODUCTION AND NOTES, BY Y. W. CANN, M.A. (MACMILLAN & CO. LTD.) Pp. xiv + 193. Price 1s. 9d.

This is a new addition to the English Literature Series edited by J. H. Fowler. As 'Guy Mannerling' is one of the best novels of Scott, containing such immortal creations like Dominic Sampson, Sergeant Pleydell, and Meg Merrilese, this abridgment for young readers is quite justifiable. Scott gave to the novel the alternative title of 'The Astrologer.' A remarkable prediction which came true forms the framework of the novel, and it is a characteristic of Scott that he possessed a very varied stock of strange branches of knowledge. The book is of special interest to readers in India, for the astrological interest and for the Indian reminiscence which Col. Mannerling took with him to Scotland after his long career in India.

SELECTIONS FROM MACAULAY (LETTERS, PROSE, SPEECHES AND POETRY). EDITED WITH AN INTRODUCTION AND NOTES, BY E. V. DOWNS AND G. L. DAVIES. (METHUEN & CO.) Pp. 220. Price 2s.

Though not one of the greatest English writers and discarded in modern times as an unsafe model of style, Macaulay has always had immense charms as historian, essayist, critic and poet. The present selection is valuable for the fulness of representing all the forms of Macaulay's work.

CICERO'S ORATIONS AGAINST CATILINE, III & IV. BY WALTER MADELEY, M.A. WITH ILLUSTRATIONS AND VOCABULARY. (MACMILLAN & CO., LTD.) Price 2s.

The short Latin texts in the series of "Elementary Classics" published by Messrs. Macmillan & Co. enjoy a well-deserved popularity among beginners in Latin. A recent addition to this series is the present volume containing the third and the fourth Philippics of Cicero against Catiline. The editing as usual in this series is very well done: the brief but suggestive notes, the introductory observations and the fine illustrations of Roman life and manners are all such as would make the study of the texts a joy for the beginner. Both from the literary and the linguistic points of view, the orations of Cicero are significant. Here we have the stately eloquence of the master-orator of ancient Rome at once seething with ire against enemies of the Imperial City and glowing with patriotic fervour for its temples and its gods. Here we find well displayed that gift of lofty sentiments and majestic expressions which Newman (a nineteenth-century admirer and literary disciple) has rightly described as the *mens magna in corpore magno*. Even to-day as we read through the text, we cannot miss the effective appeal which Cicero's occasional bursts of patriotic and religious emotion (like for instance the following) should have made to the hearts of his hearers: [*Quibus Ego si me restituisse dicam, nimium sumam et non*

sim ferendus: Ille, Ille Jupiter restitit; Ille capitulum, Ille haec templa, Ille cunctam urbem, Ille vos omnis salvos esse voluit.]

Cicero's orations are unique alike in subject-matter and in style; probably nothing in all Latin literature would better quicken the beginner's appreciation and appetite than Cicero's stately "Roman."

LATIN FOR JUNIORS—A SECOND YEAR LATIN BOOK—BY R. E. AND A. E. BURNS. (MACMILLAN & CO., LTD.) Price 2s.

Time was when classical languages (Greek and Latin in the West and Sanskrit in India) used to be learnt, at least in the initial stages, through the mechanical process of memorising rules and exceptions. It used to be contended that such memory-work, besides laying the foundations of linguistic knowledge firm and deep, had a disciplinary and even a cultural (!) value.

This shibboleth has been completely exploded to-day. Far more inviting are the methods of language-study now recommended. The approach to classical languages has been made much smoother by the adoption of the principle of comparison and contrast. The book under review, written for pupils who have already made a start in Latin, keeps this principle in view. The explanations of grammatical and idiomatic peculiarities of Latin are accompanied by comparisons and contrasts with English usage and idiom. There are thirty-nine lessons in all including the recapitulatory lesson at the beginning. Each lesson contains lucid explanations of grammatical points, a Latin-English word-list, and exercises for translation bearing upon the grammar treated in the lesson. There is an appendix containing Latin idioms and phrases, which would be very much appreciated by the student who has already made some headway in the study of the language. The suggestions to teachers at the end of the book contain useful and practical advice.

We can heartily recommend the book for use in the higher forms of our High Schools where Latin is taught.

TIRUGNANA SAMBANDAR (TAMIL) BY C. SIVAGNANAM PILLAI. (C. COOMARASAMI NAYUDU AND SONS, MADRAS). *Price, Rs. 1.*

This is a well-written biography of the renowned Saiva Saint Tirugnānasambandar. It is conceded everywhere that religious and moral instruction should form a greater part of school instruction; and this book will do very well to serve that end and in addition helping as a reliable non-detailed Text-book in Tamil for High school classes. The style is racy and faultless throughout and the delineation of the Saint's career has been thorough and critical. The critical notes which form more than half the book are helpful to students for a full appreciation of the life and achievements of the great Saiva Saint.

KODANDA RAMAN (TAMIL) BY P. M. MURUGESA MUDALIYAR. (C. COOMARASAMI NAYUDU AND SONS, MADRAS). *Price As. 8.*

The story of "Rama with the Bow" as is told in the pages of this book is really interesting and remarkable for accuracy and style. In this land

where Sri Rama is enshrined and worshipped almost in every Hindu home, an easy telling account of the heroic triumph and illuminating career of the great God is bound to be valued by every youngster of the High school classes and every parent who is interested in the moral progress of his own young ones. The author has chosen a style that is at one faultless and fine; and the book well deserves to be prescribed as a text-book for non-detailed study for Tamil in the higher forms of High school classes.

We owe an apology to Messrs. Bapalal & Co., Jewellers, 216, China Bazaar Road, Madras, for not noticing their beautifully-printed illustrated catalogue received some time back. They started business in Madras in 1910, and stand for style in jewellery, gold and silver artware and 'express your personality in them.' With their wide experience they are sure to give satisfaction to their clients in the making of anything—from a small brooch to the costliest diamond jewel. They make cups, medals shields and caskets and these should appeal to our readers for their design and workmanship. Their jewellery can be depended upon for quality and workmanship.

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18-2-1931.

R. JANARDHANAM,
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A CORRECTION.

We regret that by an oversight the name of the Publishers of Barlow and Bryan's Mathematical Astronomy reviewed on page 144 of the February issue of this journal has been given as The Cambridge University Press, instead of The University Tutorial Press, Ltd. The correction may kindly be noted.—
E.L. E. R.

PUBLISHERS' NOTICE.

All literary contributions, books for review, newspapers or magazines, sent in exchange, &c., should be addressed to the Editor, No 190, Mount Road, Madras. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 20th of the month. The Editor solicits contributions on all subjects of educational interest. Stamps should accompany the MS., if the writer wishes it returned, in case of non-acceptance. The Editor can in no case hold himself responsible for accidental loss.

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, EDUCATIONAL REVIEW, Office, No. 190, Mount Road, Madras.

The Publishers request that Subscribers to the EDUCATIONAL REVIEW, who do not receive the REVIEW in time, will kindly bring the fact to their notice immediately.

THE EDUCATIONAL REVIEW.

Replying to the Civic Address presented by the Corporation of Madras, Sir C. V. Raman emphasised the fact that the intellectual output of India was poor to-day, viewed from many standpoints. With reference to its great past, its extensive area and large population, and let us add its multifarious needs, it is true that the output is disappointing. It is of course easy enough to offer explanations for this state of affairs, the poverty of the people, the absence of sufficient opportunities for the children of the land and so on. But the more useful thing to do is to endeavour to remove this reproach and work for the advancement of knowledge in every sphere of educational activity. It is only in recent decades that the Universities of India have begun to look upon the advancement of research as one of their duties, though even now, economic limitations handicap them severely in the realisation of this aim. More than even in the direction of providing facilities for research, a good deal can be done by the teachers of all grades in stimulating a real love of knowledge for its own sake and in rousing the ambition in the youthful mind to advance the cause of Truth. When there is the necessary intellectual endowment and the determination to add to the available knowledge of the world, the facilities are perhaps not quite so important as they seem. Sir C. V. Raman is himself an example of ability and inventive genius transcending material limitations. The duties of an officer in the Indian Finance Department did not prevent him from pursuing his research and even to-day, anybody who has had the privilege of seeing him at work in the laboratories at the head-quarters of the Association for the Advancement of

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LISTS ON REQUEST.

Science in Calcutta, will realise what little importance attaches to brick and mortar and even to the costly equipment which litters the laboratories of many Universities in India where hardly any research work is done.

We offer our hearty congratulations to Prof. S. Radhakrishnan on his election to the Vice-Chancellorship of the Andhra University. A distinguished philosopher and a well-known writer, Prof. Radhakrishnan has acquired a great reputation in the world of scholarship, and his presence as Vice-Chancellor will undoubtedly confer prestige on the Andhra University of which the people concerned may well be proud. Prof. Radhakrishnan cannot be said to be devoid of administrative experience either, as he has been President now for several years of the Post-graduate Council for Arts at the University of Calcutta. We hope he will be able to advance substantially the interests of the University, if necessary, even at some sacrifice of his personal opportunities for intellectual work. The late Sir Asutosh Mukherjee used to complain that the enormous administrative work he had to discharge as Vice-Chancellor of the Calcutta University, in addition to his duties as Judge of the High Court, entailed sacrifices of various kinds on his part, but the most lamentable of them all was that he had no time for the advancement of his own scholarship and the pursuit of lines of study and research in which he was deeply interested and

for which he was so well-qualified. The Andhra University is sadly in need of a Vice-Chancellor of great energy who will go about the Andhra country, rousing popular interest in the institution and attracting the material support necessary for making it discharge its onerous responsibilities as a vital centre of higher education. We have no doubt that Prof. Radhakrishnan will be found equal to the task, though its pursuit and fulfilment may mean a temporary suspension of his own work as a philosopher, a writer of books and a lecturer on his subject in India and abroad.

The recent conclusion of a pact between the Government of India represented by Lord Irwin and the Indian National Congress represented by Mahatma Gandhi, to observe peace on either side and co-operate in the cause of working for a more liberal constitution for India will be welcomed all over the country and particularly in educational institutions. An atmosphere of political excitement is not conducive to study and those concerned with educational work have had considerable difficulty during the last year in restraining the younger generations from rushing into the disturbed arena of nationalist excitement. Now that conditions of peace have been restored, we trust that the work of our educational institutions will proceed placidly, and politicians will never commit the mistake again of interfering with the loyalties of our young men to their own educational heads. Enough

of harm has been caused to the careers of many of our youngmen and enough of injury has been inflicted on the advancement of education for such activities to be repeated. If recent experiences have taught one lesson more than another it is perhaps this.

The report issued by the High Commissioner for India on the work of the Education Department for the year 1929-30 gives a detailed account of the activities of the large number of Indian students now in England. It is gratifying to read the following paragraph in the concluding part of the report:—

“From the reports received from the University and educational authorities throughout the country and from personal discussions with many professors and heads of departments who have had a long experience of Indian students, it can safely be concluded that their general standard of work and attainment has improved considerably during the past four or five years. The best of them can now compete on even terms with the best of their fellow-students from home or overseas, and what is equally important, there is plenty of evidence to show that they now play much more, than was formerly the case, their due part in the social and corporate life of their University or College.”

Another feature worthy of appreciation is the information that the High Commissioner is able to find facilities for

a certain number of Indian students to undergo practical training in factories and other industrial works and also in banks. A useful warning has also been administered in the report against the dangers of Indian students segregating themselves into separate communities, by forming separate associations of their own at University centres:

“In this latter connection a word of comment may not be amiss. Indian students, as is usually the case with all who are in temporary exile from their homeland, like to meet together as much as possible for social intercourse and to discuss matters of common interest. It is therefore only natural that at many of the Universities and Colleges where they are to be found in any large numbers, Indian societies or associations have been formed. These associations can and do perform much useful and even necessary work, especially amongst their young compatriots, who, having just arrived from India, may feel homesick and in need of encouragement or of information and advice as to suitable lodgings, &c. But it should not be forgotten that Indian students have an obligation towards the student body generally of the University or College which has admitted them, and that this obligation ought to be expressed by their participation as fully as possible in the corporate social life of the institution. Thus whenever Indian students at any University or College form an association or union of their own, they would do well to advise and encourage their members to regard it as supplementary to, and not as a substitute for, the union, the athletic clubs, the faculty and debating societies, &c., organised for the benefit of the whole of the student body and dependent for their success on the enthusiastic co-operation of every individual student whatever his nationality. The benefits of whole-

hearted co-operation in the student life of the University or College can scarcely be over-estimated; it is the one sure way whereby Indian students, without detriment to the course of study or training which they are pursuing, may derive the greatest possible benefit from their stay in this country."

It is only necessary to add, in conclusion, that satisfactory reports of the work of Indian students in Great Britain should not blind us to the ideal which we have always advocated, of making the educational system of India self-contained and of avoiding the need of sending our young men and women to wait at the doors of British Universities begging to be admitted for higher education. In a large number of cases, the demand is artificial due to the preference shown usually to graduates of foreign Universities in this country. We have never had any doubt that in a large number of cases the expenditure is not justified at all and represents a drain on the economic resources of the country which may be stopped with advantage at least in this country.

We have protested more than once against the serious delay in the matter of issuing reports by the Government of India, particularly in education. It is only recently that the Government

of India could publish its report on Indian Education for 1928-1929, almost two years after the expiry of the period! The preface is dated August 1930 and the Report itself has been made available only about the beginning of this year. This is a state of affairs which must be looked into by the authorities concerned. At least one complete official year has passed by since the 1st April 1929 and we are approaching the end of another. It is perhaps not much use issuing an official report when the events of the year have been forgotten and the time has also come for commenting, on another set of events. The report seems extremely unreal in the light of some recent developments and in any case thoroughly out of date. The following are however among the important statistics relating to the period:—

So far as progress can be measured by statistics the year was one of considerable advance although the rate of expansion was slower than in the previous year. The number of recognised institutions of all kinds increased by 3,984 to 223,794 and their enrolment by 387,841 to 11,547,997. The corresponding increases in the previous year were 8,762 and 630,806. The total number of scholars in all institutions, both recognised and unrecognised was over 12 millions, representing about five per cent. of the total population. The statement given below compares the figures of institutions and scholars for 1928-29 with those of the previous year:—

Types of Institutions.	Number of institutions		Number of scholars.	
	1929	1928	1929	1928
Recognised Institutions.				
Universities	16	15	8,078	7,562
Arts Colleges	242	236	63,527	65,952
Professional Colleges	71	71	17,652	17,162
High Schools	2,834	2,759	873,168	828,854
Middle Schools	9,753	9,240	1,238,808	1,173,700
Primary Schools	201,688	197,299	9,018,591	8,712,968
Special Schools	9,190	10,190	327,673	353,958
Total of Recognised Institutions	223,794	219,810	11,547,997	11,160,156
Unrecognised Institutions	34,222	34,914	618,342	615,066
Grand total of all Institutions	258,016	254,724	12,165,839	11,775,222

The decrease of 26,285 scholars in special schools is mainly accounted for by the closure during the year of over 1,000 inefficient schools for adults in the Punjab. The number of unrecognised institutions declined slightly but their enrolment increased by over 3,000.

The following table gives the number of scholars in the various stages of instruction in arts colleges and secondary and primary schools:—

Stages of Instruction.	No. of scholars in institutions for males.	No. of scholars in institutions for females
Graduate and post-graduate classes	21,959	296
Intermediate classes	42,845	781
Secondary stage	987,788	53,843
Primary stage	3,847,683	1,238,899
Total	9,900,275	1,293,819

The reasons for the difference between these figures and those given in the previous table are that the classification of intermediate colleges and secondary and primary schools is not the same in all provinces and many institutions enrol students

who are at a lower stage of instruction than that at which these institutions primarily aim.

PUPILS BY COMMUNITIES.

The following table is of interest; it compares the state of education among the principal communities of India:

Community.	Number of scholars.	Percentage to population of the community.
Europeans and Anglo-Indians	43,680	13.5
Indian Christians	385,927	13.7
Hindus	7,669,451	4.7
Mahomedans	3,115,169	5.2
Buddhists	621,980	5.4
Parsis	20,337	22.7
Sikhs	167,282	7.1
Others	137,296	2.1
Total	12,165,523	4.9

EXPENDITURE.

The total expenditure on education increased by Rs. 1,24,54,928 from Rs. 25,82,77,325 to Rs. 27,07,32,253. Towards this expenditure, Government funds contributed 48.7 per cent,

district board and municipal funds 14.6 per cent, fees 21.3 per cent and all other sources (endowments, subscriptions, contributions, etc.) 15.4 per cent. The proportion of cost met from these sources, however, varies considerably from province to province. In most provinces, the proportion of cost met from Government funds was between 50 and 60 per cent. The average annual cost per scholar remained practically the same as last year, viz., Rs. 23 for the whole of British India. This cost was met as follows: Government funds Rs. 11-6-8; local funds, Rs. 3-6-7; fees, Rs. 5-0-1; and other sources, Rs. 3-9-9. The provincial figures ranged from Rs. 16 in Assam to Rs. 96 in Central India.

The Inter-University Board, India, has had another successful year of work as indicated at the last annual meeting of the Board held in Mysore. After the adoption of the annual report, the Board considered many matters of educational importance referred to it by

its constituent Universities. Among the items of the proceedings, special reference may be made to the appointment of a Committee to co-ordinate methods of medical inspection detaining at the Universities of India to-day. A Committee was also appointed to prepare a scheme for the constitution of an Advisory Board of Scientific Research in the country with Sir C. V. Raman as Convener. The Board has in former years collected valuable information on various educational courses in Indian Universities with a view to comparative study. It is proposed, during the coming year, to issue a publication on the Teachers' Training Colleges in the country. Dr. W. S. Urquhart, ex-Vice-Chancellor of the University of Calcutta and Principal of the Scottish Church College, has been elected President for 1930-1931, Principal Seshadri continuing as Secretary for another year.

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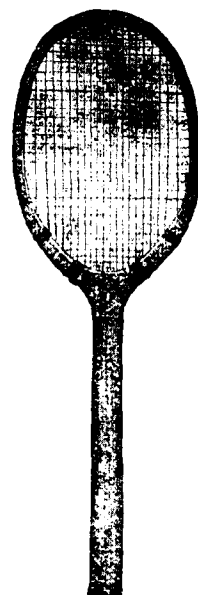
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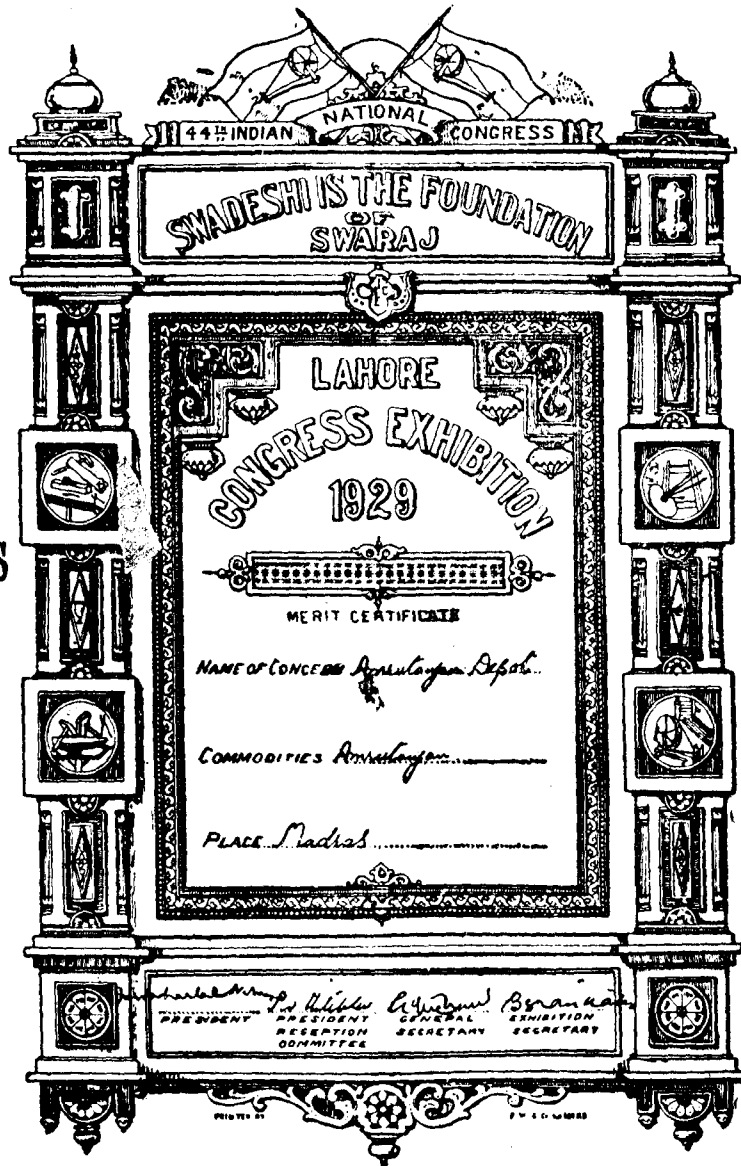
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