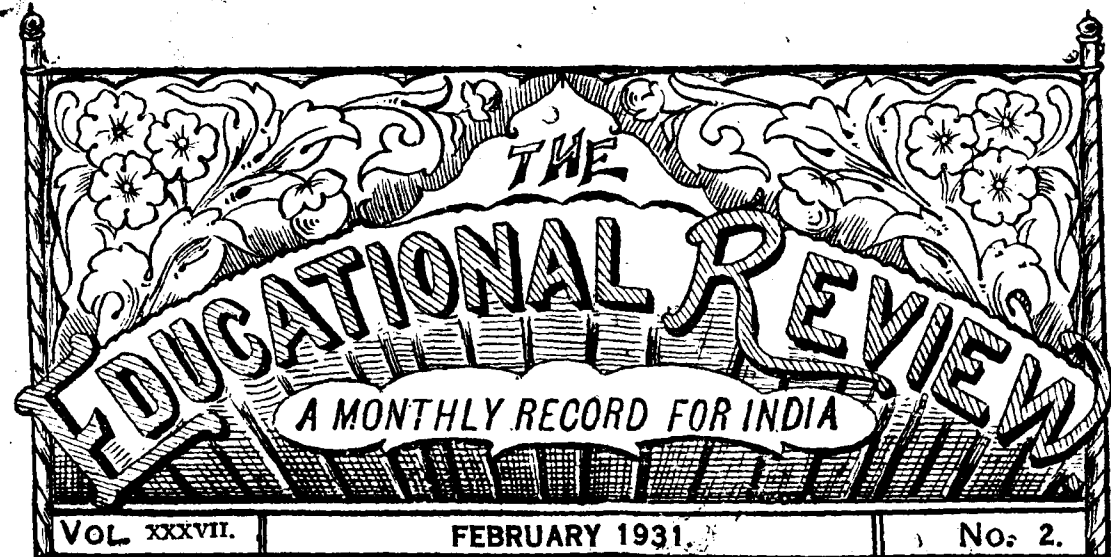




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*President, All-India Federation of Teachers' Associations*

ON behalf of the numerous Teachers' Organizations of this country affiliated to the All-India Federation of Teachers' Associations and also on behalf of the Board of Directors of the World Federation of Educational Associations, I extend a cordial welcome to all of you to the proceedings of this Conference. There are few cities in Asia, and perhaps in the whole world, which can boast of such an unbroken tradition of learning and culture as Benares, and it is fitting that this ancient city should have been chosen as the scene of the First All-Asia Educational Conference. From the earliest recorded periods of history, Benares has been the intellectual capital of India and scholars and philoso-

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3. To co-ordinate the working of the various Teachers' Associations in the country ;
4. To safeguard and advance the interests of the teaching profession in India and to secure for it its legitimate place in national life ;
5. To act as a vehicle of representation at International Teachers' Conferences.

During these five years, we have attempted to popularise the work of the Federation by holding Conferences in various parts of India and have met till now in Cawnpore, Patna, Calcutta, Bombay and Madras, and have also become a part of the World Federation of Educational Associations which has aims almost similar to ours and which can be summed up in the ultimate purpose of arriving through the spread of education at a closer understanding among the nations of the world.

While recognising that our endeavours to consolidate the teaching profession in India still incomplete and we had not any great achievements to our credit, we ventured last year to send a request, through our representatives attending the World Conference of Educational Associations at Geneva, to be allowed to hold a regional Conference for All-Asia at this centre. We felt that this might furnish suitable occasion for taking stock of our educational progress and for

useful consultation with representatives from other countries in the East. It is in pursuance of this invitation and its acceptance by the World-Federation, that we are here to deliberate on various questions of educational interest, with special reference to India and Asiatic conditions.

It is somewhat unfortunate that since we extended our invitation to the All-Asia Educational Conference, conditions should have rapidly changed in our country and it should have been involved in the throes of a political struggle whose end does not seem to be within sight. Many of our distinguished leaders including Pandit Madan Mohan Malaviya, the revered Vice-Chancellor of the Benares Hindu University, under whose auspices we are met here, are in prison, and we have also been deprived of the co-operation of a large number of others including many ruling princes as they have been in England for some time, attending the important deliberations of the Round Table Conference. In spite of these handicaps, we have persevered in our efforts at holding this Conference, thanks to the work of the local Reception Committee and the co-operation of such distinguished patrons as His Highness the Maharaja of Benares, the Hon'ble Raja Sir Moti Chand and others. The Government of the United Provinces and the Government of India have also helped us, not to speak of the large number of educationists all over this country who have come forward in ungrudging spirit to take part in our prospective discussions. The Theosophical Society whose Indian headquarters are in our immediate neighbourhood and who are always prepared to befriend any cultural movement, have also given us their assistance and friends too numerous to mention have made this Conference possible. We hope that when you finish the proceedings of this Conference and wend your way home, you will go back with the feeling that you have gained something by mutual contact with

educational workers whom we have succeeded in bringing together in such large numbers.

## III

The adequate realisation of the educational needs of our country being one of our primary aims, we are anxious to invite your help in solving some of the serious problems with which we are faced and which we have tried to indicate in the programmes of sectional meetings arranged for this Conference. Our most serious problem is that of the illiteracy of our masses, though it cannot be said that they are entirely uneducated in some matters. It is a depressing realisation for us that the percentage of literacy is so low as fourteen in this country, excluding children under five, the figures for the literacy of women being unfortunately much lower, amounting only to two per cent. We cannot also seek consolation in the fact that the bulk of our children of school-going age are receiving the benefits of education and our problem of illiteracy will therefore be solved in another generation, because the percentage of boys at school in relation to the total population is not even seven and in the case of girls it is not even two, while as is well-known 15% is usually reckoned as the school-going population of any country. The number of our boys in schools must be doubled and of our girls must be multiplied seven times, before we can claim that at least all our children are being educated, though many of us have been illiterate in our own generation. According to the calculations of the recent Hartog Committee, a recurring sum of twenty crores of rupees per year would be required to wipe off this illiteracy and all the statesmanship of our country will have to rack its brains to find a solution to this vexed problem.

It is gratifying to find that the province of Bengal has boldly come forward to tackle this problem by the passing of a new Primary Education Act, whatever faults one may find

with the manner in which the measure was passed through the Council. According to the provisions of this Act, elementary education will be free and also compulsory all over Bengal in less than ten years. There will be a special primary education cess on land and other immoveable property of five pice on each rupee of annual value, and provision will be made for an expenditure of a crore and thirty lakhs of rupees every year on primary education. Without venturing to say that it is absolutely impossible to find any money without additional taxation, or that economy in administrative expenses cannot be effected, it may be confessed that the solution of this problem can be sought for only along these lines in other parts of India as well. Allied to this is the great question of the education of the adult, for we cannot afford to wait till educational programmes are put through for bringing all children of school-going age within the four walls of a school-room and the children of to-day grow old enough to be the citizens of to-morrow.

More and more education is not perhaps the cry, to the same extent, in the case of secondary schools which are more than 2,500 in number, educating about eight hundred thousand pupils, but we are confronted here with the need for considerable improvement, so that a high school certificate may imply a fairly complete education for the average individual either for turning his hands to some profession, or for the acquirement of real intellectual illumination, which after all must be the end of all educational effort. Many of the social problems of this country, including that of the unemployment of the educated middle classes, which is lifting its threatening head in many places can perhaps be solved only by attention to this question.

It is true that there can never be too much of University education in a country, as is evidenced by the excellent example of the United States of

America, but increased number is again not the special need of India to-day in the sphere of University education. With its eighteen Universities, including Burma and Indian States, and enrolment of nearly a hundred thousand students, it cannot be said to be inadequately provided, as far as centres of higher learning are concerned, but each of them has to advance immensely before we can hope to compare with the facilities provided in the better Universities of the West. Founded in imitation of the University of London, as it was at one time, it is only recently that the Universities have begun to realise at all that they have other functions than the mere examination of students and the conferment of degrees. The provision of adequate libraries, research fellowships and the bringing into existence of a large band of scholars who can devote all their attention to advancing the bounds of human knowledge, are conditions to which we are only still aspiring to conform in various degrees. The atmosphere of intense residential life in a University implies expense not only to the authorities, but also to the hundreds of young men who crowd into its hostels, but neither class is now in a position in this country to meet all the demands upon it. Time was when the great traditions of University learning in India drew many a devout pilgrim from the Far East, in search of the ever-growing fruits of knowledge, and scholars also went out from Indian Universities spreading the knowledge they had mastered. It will be difficult to maintain that we have now reached such eminence again.

#### IV

The provision of a complete plenary section for the consideration of women's education is only some faint indication of the importance attached by us to that subject. The problem of women's illiteracy is one of our greatest handicaps to progress, though as in most Asiatic

countries, the women of this land have risen to some of the greatest heights of ideal womanhood and have shown a faith and devotion in their homes which may well be the envy of their Western sisters. Realising the need for this and also as an effective step to ensure education of the coming generation, the Royal Commission on Indian Agriculture recommended the granting of special scholarships to young mothers, for the education of a young mother is the education of a whole home and all the children who will come under its beneficent influence. The Hartog Committee has gone further and has recommended that the education of girls should have precedence over that of boys for some time in all programmes of educational expansion. Illiteracy is bad enough, but the present disparity in education between man and woman is committing havoc in many an Indian home which would otherwise be a model of happiness.

One of the most hopeful signs in connection with the future of women's education in this country is the awakening of women themselves to the great need, as is evidenced by the annual Conferences of the Indian Women's Educational Association, under whose auspices there is to be an All-Asian Conference of Women at Lahore, closely following the proceedings of this Conference. We have worked in close co-operation and we hope that ladies who have come to this Conference will also attend the other and do everything in their power to see that sufficient attention is focussed on this problem wherever possible, for, on its solution depends the future of this country. We shall all watch with special interest the establishment of the Central Training Institute for Women for which the Association has recently published plans.

If we have not devoted a separate section of this Conference to the education of the depressed classes, it is not due to any want of appreciation of its importance and we expect the subject to

receive sufficient attention in the sections devoted to Primary Education, Adult Education, and Rural Education. It is obvious there can be no great future for a country which can hold down some of its own kith and kin in ignorance, avoiding their very touch as pollution. In spite of the social issues involved in the subject, we hope it will be possible for us to do something for the educational advancement of the millions of people labelled as depressed classes in this country.

That we are alive to the needs of educational experimentation and attention to theories of teaching is perhaps evident by the provision we have made for sections like those devoted to Montessori methods, Kindergarten and kindred subjects, not to speak of the All-India Educational Exhibition which we have organised to demonstrate some of the practical aspects of educational work, and which Mr. A. H. Mackenzie, the Director of Public Instruction, United Provinces, and till recently officiating Commissioner of Education with the Government of India, has kindly consented to open. One of our most active sections this year will be the Library Section and there are also sections devoted to Health, Hygiene and Physical Culture, Parental Co-operation and Teachers' Training, in all of which we seek your active co-operation with a view to exchanging notes of experience.

#### V

The coming together of a large number educationists must conduce to a sense of solidarity among the members of the profession and advance one of the avowed aims of this organisation, the improvement of the conditions in which the teachers' lot is cast, not so much in the interests of the individuals themselves as is sometimes wrongly imagined, but in the interests of education itself. The poor payment of the teaching profession is apparently a chronic complaint with the world, for we find that so early as in ancient

Rome, Juvenal raises his protest against this injustice, complaining in one of his satires, that nothing costs a gentleman of his time less than the education of his son and it is not worthwhile being a teacher of the young. In ancient India the teacher had often to beg for his food, either directly or through his pupils. It has however been aggravated in modern times, by altered circumstances of material life and conditions are particularly bad in countries like India. The noble profession of teaching will always attract some people to whom the material things of this world are no account, as they will seek satisfaction in the pursuit of scholarship and in the very privilege of service as ends in themselves. But it is futile to think, at least in modern times, of running the educational system of any great country only on the strength of this noble impulse nor is it consistent with the highest needs of education itself.

In the very interesting report which has just been issued by the University Grants Committee in England, this subject is discussed in relation to University teachers and a powerful plea is put forward for the adequate payment of their services, proportionately to the attractions of other professions. The remarks apply, of course, in varying measure to all grades of the profession.

"Our general conclusion," observes the report, "is therefore that in the matter of remuneration, the career of a University teacher should first of all offer to a man the prospect of marrying and maintaining himself and his family in such material comforts as are enjoyed by moderately successful members of other learned professions, and of providing satisfactorily for the education of his children. It would be equally wasteful as well as unfair to the individuals concerned, if access to the education which the University teacher provides for the children of others, were denied to his own, or were only obtainable for them by means of sacrifices on his part which

should not be demanded of him, and are indeed likely to diminish his efficiency. In the second place, it should be recognised that if a University teacher is to retain the width and freshness of mind which are essential to original investigation and teaching on the University plane, he needs something more than food, clothing and shelter, and the use of the University library and laboratories. A scholar—to employ the term in its widest sense—needs a modest library of his own, he needs to belong to learned societies and mix with his fellow-workers in his own or kindred fields, and he usually needs, and always would be better for some foreign travel. These things may be thought luxuries, in the sense that all too many people unfortunately have to do without them, but they are not, and should not be considered luxuries for University teachers, whose intellectual resources will be definitely straitened by their absence. It is idle to expect the teachers to be free to give their powers of mind full play, if they find it necessary to accept an undesirably low standard of living or to supplement insufficient incomes by a disabling burden of extraneous work."

Addressing the University of Agra the other day at its last Convocation, Sir Ross Barker sounded the same note when he observed: "A University must suffer in its teaching if the teachers are not given abundant leisure for the prosecution of their studies and while it is impossible to pay teachers very high salaries, it is important to remember that the acquisition of culture is expensive and that the University teacher should be in a position to acquire the books which he needs and to enrich his mind by travel." In spite of appearing to bring down the glamour of the usual talks about the nobility of the teaching profession and the need for sacrifice on the part of those who wish to enter it, it must be said that we stand for the improvement of his material conditions and

providing him with the facilities necessary for efficient work. We hope that this Conference will thus also add strength to the status of the teaching profession in India.

## VI

Before I conclude, I must offer the special thanks of the Federation to the educationists who have come from foreign countries, from Japan and China and even from Georgia and the Philippines. We wish it had been possible for a larger number of our profession to respond to our invitation even from much distant countries, but we feel grateful for the opportunity we now have of meeting even a few of them. It is perhaps the first occasion, in modern times, when cultural representatives of various Asiatic countries are meeting on a common platform and even may become historic, as one of the landmarks in the present awakening of Asia. Though the developments of modern civilisation have tended to counteract national isolation and we are all being caught up in the maelstrom of the activities of to-day, we have perhaps a sense of special kinship, being the inheritors of an almost common civilization. It is true that except in the case of Japan, we have not such an excellent record of educational advancement to-day as some of the advanced countries of the West, but let us not meet in any spirit of the consciousness of an inherent inferiority-complex. Let us remember that we lighted the torch of learning first in the history of human thought and we kept it blazing at a time, when the rest of the world was steeped in the darkness of ignorance and we have achievements of the spirit to our credit which have yet to be reached by the nations of the West. The descendants of Krishna and Christ, Buddha and Mohamed, we need not hang down our heads in reverential awe before the nations, but can afford to stand with pride as the inheritors of a civilization which has made an indelible mark on the world.

whatever our condition to-day. What has at one time been may yet be again and let us work for it in a spirit of active endeavour and a determination to achieve greatness once more. It should no longer be said of us in the words of the English poet that we let the legions thunder past and plunged in solemn thought again. But may it be said of us, on the other hand, that we stood up and played our part in the struggle of modern life and did not lag behind the energetic nations of the West.

It is difficult to disguise the melancholy reflection that we are welcoming you to a land whose political status is now inferior to that of most of the other countries in Asia, but we hope you will find enough to interest you during your visit in the great antiquities of this land, its imperishable monuments of art, its numerous aspects of picturesque life, its signs of new political awakening and even in its extensive educational system. It is not often given to mere men to peep into the distant future, but it is hoped again that when the time comes round

for holding another All-Asian Conference in this country, whenever it may be, you will find India in a much higher stage of political development, her children in real control of her destinies, laying down her own policies and working them in the best interests of her own national greatness, and with a prouder record of national achievement than what we can show you to-day.

It only remains for me now to wish you success in the deliberations which await you during the next few days. Let us remember that there can be nothing nobler than the task of applying ourselves to the educational advancement of humanity and let us approach the work in the spirit of the great Sanskrit prayer:

"Asato mā sad gamaya,  
Tamaso mā jyotir gamaya,  
Mṛtyor mā amṛtam gamaya."

"Lead us from Ignorance into Truth,  
From Darkness into Light  
And from Death into Immortality."

## THE OSMANIA UNIVERSITY.\*

BY MR. H. A. ANSARI,

*Registrar, Osmania University.*

THE Osmania University represents the first serious and systematic attempt made by a responsible authority in India to impart education up to the highest stages in one of its principal languages. Sporadic attempts had been made in this direction by well-meaning enthusiasts but they came to naught as they were not backed by the prestige and resources of a Government. Hyderabad was the first in this field in this respect, as owing to its peculiar history and position, its statesmen could see the futility of having as the medium of instruction a language

which was entirely alien to its culture and traditions.

For a century and a half India has been in the sad plight of having its educational policies determined by men who had little respect for its hoary culture and believed that her salvation could be effected only by an entire breach with the past and the adoption of European culture and standard of values. English became the medium of instruction not only in seats of higher learning but in schools where the poor children had to learn painfully by rote what they could

\* A Paper submitted to the All-Asia Educational Conference, and the All-India Muslim Educational Conference.

have learnt without tears; had they been taught in their mother-tongues. It would be idle however to deny that even this system of education, however faulty it may be, has had, thanks to the genius of the Indian people, a tremendous influence on the progress of the country and has produced men of whom any country may be proud, not to speak of the movements to which it has given rise. But there is a terrible wastage in this inhuman process of forcing a foreign language as the medium of instruction on children of tender years. Statistics can be quoted to show that out of those who enter the Anglo-Vernacular schools, very few reach the final secondary stage and only a fraction of these are able to finish the University courses successfully. And even these fortunate few are not free from the reproach that they are lacking in originality and have not been able to assimilate what they have been taught. It is therefore not difficult to perceive that the rate of progress would have been much more rapid had the culture and knowledge of the West been made available in the vernaculars and grafted on the traditional knowledge of the country so that these beneficent influences could have reached the masses.

The Indian States were beyond the orbit of Government of India's educational policy and could have adopted systems of instruction more suited to their peculiar needs but as they were copying British Indian methods of administration in every detail, they adopted the British school system also. Hyderabad was no exception in this respect and instead of infusing new life and vigour into the indigenous schools and colleges, the authorities brought into existence a network of Anglo-Vernacular schools on the British Indian model, serving as feeders to a college at the capital of the State which was affiliated to the Madras University. Before proceeding further, I must say that Hyderabad differs in one particular respect from British India and Indian

States in the South in having Urdu as its official language instead of English and therefore those who studied English in the State had not the same inducement of getting into the public service as in British India. The newly imported system of education held its ground for several decades without producing any tangible and encouraging results, as the number of people who took their degrees was very small and probably none of them made any mark either in the world of letters or in the realm of administration. While the educational condition of the State was at such a low ebb, it was fortunate in securing the services of Mr. (now Sir) Akbar Hydari who although never directly connected with education had an enormous faith in its possibilities as a means of national uplift and had always used his influence in its furtherance. As Financial Secretary he was able to provide the necessary financial backing for schemes for the expansion of education. Later he was appointed Secretary to His Exalted Highness' Government in the Judicial and General Department which also controls education. In this capacity he was in a way in direct touch with educational problems and with the help of Mr. Arthur Mayhew, lately Educational Commissioner with the Government of India, he had an exhaustive survey made of the state of education in the Dominions, as a result of which the Educational Department was entirely re-organised and its efficiency greatly enhanced. He then turned his attention to the deplorable state of higher education both as regards quality and quantity and after a good deal of hard thinking he came to the conclusion that considering the peculiar political and cultural conditions of Hyderabad, English should not be the medium of instruction in the State and that in the future an outside body like the University of Madras should not be allowed to control its educational policy. He accordingly submitted a memorandum on the subject recommending the establishment of a teaching University in the

State with Urdu as the medium of instruction. The substitution of Urdu for English as the medium of instruction was at the time (1917) a revolutionary idea, but our enlightened Ruler, His Exalted Highness the Nizam, with his statesmanlike insight into public affairs, at once saw the utility of the measure and promulgated a *Firman* agreeing to the inauguration of a University, to be named after him, with Urdu as the medium of education, but with English as a compulsory second language of nearly the same standard as in other Universities.

There are several languages spoken in the State but Urdu was adopted as the medium of instruction as besides being the only language more or less understood throughout the State, it is the official language and is the language most in vogue among the higher and middle classes. Almost all literate persons are able to speak and write Urdu with facility. Urdu and Persian literatures have been studied by Hindu scholars in the State as well, who have produced a number of noted writers of poetry in these languages. This literary tradition is being nobly carried on by Maharajah Sir Kishan Pershad Bahadur, G.C.I.E., the present President of the State Executive Council and Chancellor of the University, who is acknowledged as one of the foremost writers of Urdu poetry in India.

The path of the reformer is always beset with difficulties specially so when the reform he advocates is of a novel or revolutionary character, for the very people who are likely to derive the greatest benefit from the proposed change are its most determined opponents. It required all of Sir Akbar Hydari's faith, patience and courage to stem the tide of opposition but at last the justice of the cause prevailed over the blind and in some cases interested opposition. In this struggle he had the advantage of the active support of two men well-known in Muslim educational circles, Nawab Masood Jung Bahadur,

now Vice-Chancellor of the Muslim University, Aligarh, and Nawab Sadr Yar Jung Bahadur who has been the Secretary and the moving spirit of the All-India Muslim Educational Conference for nearly two decades.

The University started its operations in 1917 by the inauguration of a Bureau of Translation with a staff of eight competent translators for various subjects under the supervision of Maulvi Abdul Haq Sahib, well-known to all interested in Urdu literature. The object of this Bureau is to provide text-books in Urdu on all subjects generally taught in the Universities. Text-books for the Intermediate were taken up first and within a year it was possible to open the first year Arts and Science Classes in August 1919. The work of translation is still in progress and the number of standard works translated or under translation or publication is 318. The following figures will show the number of volumes on each subject:—

|                                              |     |
|----------------------------------------------|-----|
| Indian History                               | 44  |
| European History                             | 25  |
| Islamic History                              | 25  |
| Geography                                    | 5   |
| Political Science and Constitutional History | 17  |
| Economics                                    | 18  |
| Philosophy                                   | 41  |
| Law                                          | 12  |
| Mathematics                                  | 25  |
| Physics                                      | 21  |
| Chemistry                                    | 17  |
| Biology                                      | 8   |
| Medicine                                     | 21  |
| Engineering                                  | 20  |
| Technical Terms                              | 2   |
| Total                                        | 318 |

Urdu has a rich and varied literature of its own, but as it has never been a medium for the

Imparting of higher modern education except for a short time in the old Delhi College which ceased to function after the tragedy of 1857, and in some of the Medical Schools in the early days, books had to be translated for all subjects which were to be taught in the University. The first problem was the question of technical terms, to be used in various sciences which had so far no equivalents in Urdu. There was the temptation to adopt *in toto* the terminology used in the English books, but after protracted discussions it was decided to coin equivalents of scientific terms in Urdu, an exception being made only in the case of Chemistry, in which it was decided to retain international nomenclature. Terms Committees were appointed for various subjects consisting of specialists in those subjects and men of the old school who had studied the sciences of the Arabs and were able to help the Committees in suggesting approximate Arabic, Persian and Hindi equivalents for English scientific terms. When the work had proceeded for some time it was felt that the salaried translators of the Bureau could not cope with this immense work, and many important books were given out for translation on piece-work. The University is now spending over 2½ lacs a year on the Bureau. It has not only been able to provide its *alumni* with the necessary text-books but has enriched Urdu literature by the addition of standard books on modern arts and sciences which have opened a new vista of knowledge for the Urdu-speaking people of the Punjab, U.P., Bihar, Central India and Hyderabad. They have thus for the first time direct access to books on History, Political Science, Constitutional History and Law whose importance in the present state of the country, when it is on threshold of a great constitutional change, cannot be overestimated. Adult suffrage may not come in our day, but even if according to the recommendations in the Despatch of the Government of India on the Constitutional

problem, 10 per cent. of the people are enfranchised their number would be about 2½ crores in British India. Our duty is to educate these electors who would be our future masters, and unless we provide them with suitable books on History and Politics in their own languages they can hardly be expected to discharge their duties effectively as very few of them would be literate in English. Our efforts in this direction will also prove helpful to educational authorities in provinces where attempts are being made to make Urdu or Hindi the medium of instruction as they can use our Urdu books which can be turned into Hindi with slight alterations, if they agree to adopt our technical terms.

As stated elsewhere the University began its actual tutorial work in August 1919 with the first year classes in Arts, Science and Theology consisting of about a hundred students. Higher classes were added year by year till the first B.A. Examination was held in 1923 and the first M.A. and LL.B. Examinations in 1925. The enrolment has risen steadily and there are at present nearly 900 students in the various colleges of the University. In addition to the University College which teaches up to the M.A. degree in Arts and Theology, the M.Sc. degree in Physics and Chemistry and the LL.B. degree in Law, there are the Medical College and the Engineering College, and teaching up to the highest standards through the medium of Urdu. Provision has been made for the higher education of women by the establishment of a Zenana College staffed entirely by women, which has Intermediate and B.A. Classes. A Faculty of Technology has just been established to formulate proposals for the opening of a College of Technology in connection with the extensive workshops attached to the Mint and Electricity Departments, where an experiment is already being made successfully in imparting literary and technical instruction simultaneously. A scheme for the inauguration

of a College of Agriculture is also under consideration and it is hoped that with the co-operation of the Agricultural Department it will come into existence in the near future. There is also a college for the training of graduate-teachers and there are three Intermediate Colleges, serving as feeders to the University College and the professional institutions.

There are two notable institutions under the control of the University which deserve to be mentioned here. One of them is the Dairat-ul-Maarif which has specialised in printing old Arabic texts and has won the gratitude and admiration of scholars in European and Islamic countries by making accessible to them in printed form important Arabic texts hitherto unpublished. The other is the Nizamiah Observatory which, visitors to Hyderabad always find well worth a visit. It is co-operating in the great international undertaking known as the 'Carte De Ciel.'

The following figures relating to the expenditure budgetted for the current official year will be found helpful in forming an idea of the work of the University and the extent of its operations:—

|                                 | Rs.                  |
|---------------------------------|----------------------|
| Registrar's Office              | ... 1,08,455         |
| Osmania University College      | ... 6,67,521         |
| Translation Bureau              | ... 2,60,190         |
| University Press                | ... 1,19,909         |
| City Intermediate College       | ... 50,592           |
| Aurangabad Intermediate College | ... 47,630           |
| Medical College                 | ... 1,36,645         |
| Engineering College             | ... 1,72,684         |
| Zenana College                  | ... 27,295           |
| Intermediate College, Warangal  | ... 25,945           |
| Training College                | ... 19,312           |
| Nizamiah Observatory            | ... 39,675           |
| <b>Total O. S. Rs.</b>          | <b>... 16,75,854</b> |
| <b>= B. G. Rs.</b>              | <b>... 14,36,440</b> |

The University has not been unmindful of the spiritual and physical welfare of its students. Courses in Theology and Morals are compulsory for all under-graduates. Athletics and physical culture are encouraged and adequate arrangements have been made on a generous scale for all manly games and sports. An American specialist has been appointed as Director of Physical Culture, who gives lessons in boxing also. On the recommendation of the University one of its students Mr. Shafi was helped to go to England and he has distinguished himself by breaking the world's endurance swimming record. There is a flourishing University Territorial Corps whose strength at present is nearly 150.

In conclusion I have to point out that although Urdu is the medium of instruction in this University, and English occupies a secondary position, its degrees have been recognized by the Government of India for the I. C. S. and other Competitive Examinations and most of the Indian and British Universities have either formally recognized its degrees or have admitted its students to higher courses on their own merits. They have in most cases distinguished themselves at foreign Universities, the latest record being that of a Science graduate who took first class honours in B. Sc. (Engineering) at the University of London.

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## ELEMENTARY EDUCATION IN THE MADRAS PRESIDENCY.

BY MR. R. M. STATHAM, M.A., C. I. E., I. E. S.  
*Deputy Director of Public Instruction*

I HAVE been asked to write a short note on the Progress of Elementary Education in the Madras Presidency. The extent of the progress has naturally mainly to be indicated by statistics, but the improvement in the general standard and quality of mass education cannot be gauged only by a reference to statistics.

On the statistical side progress has been remarkable. In 1921 the number of villages with a population of 2,000 or less which were provided with one or more elementary schools was 14,358, whereas by 1930, 26,490 such villages had been provided with schools. Similarly, in 1921 there were only 36,255 elementary schools with a strength of 1,545,349; these figures by 1930 had increased to 55,751 and 2,576,168 respectively.

Ten years ago there was no compulsion in any area in this Presidency and no local body had raised an education cess. In striking contrast is the present position in which 25 Municipalities and 7 Taluk Boards have introduced compulsion and 32 Municipalities and 120 Taluk Boards levy an education cess.

The great increase in the number of schools and the number of pupils under instruction has naturally been accompanied by a large increase in expenditure on mass education. In 1921 the total direct expenditure from all heads on elementary education was Rs. 106.49 lakhs; by 1930, this total had risen to Rs. 215.66 lakhs, the expenditure from provincial funds alone increasing from Rs. 55 lakhs to Rs. 118 lakhs.

Almost the fundamental basis of a satisfactory system of mass education is the production of a regular supply of adequately-trained teachers and

in this direction also, there has been considerable progress. In 1919 there were 27,481 trained teachers out of a total of 65,783 in elementary schools. In 1930 there were 59,010 trained teachers out of a total of 107,685. The most noteworthy feature of the improvement in staff, however, is that there are now nearly 4,000 trained teachers of the secondary grade in elementary schools, whereas ten years ago there were less than 400.

While the facts and figures hitherto given show that there has been an all-round advance in the progress of elementary education, they do not reveal the special steps which have been taken to further the education of girls and of members of particular communities. Although the condition of girls' education is still backward, compared to that of boys, much substantial progress has been achieved during the past ten years. The number of elementary schools for girls has increased from just over 2,600 to nearly 5,300 and the number of girls reading in elementary schools has increased from 346,000 to over 450,000. When compulsory elementary education was introduced into this Presidency, for the first time, it was considered very doubtful whether in the near future the scheme could be made applicable to girls. But in the 3 Municipalities in which compulsion for non-Muslim girls has already been introduced, few difficulties have been met with and very satisfactory progress has been recorded. Since compulsion was introduced, the number of girls under instruction in Madras has risen from 18,391 to 25,239; in Cochin from 467 to 1010; and in Erode from 408 to 1287. And the latest reports show that 100 per cent. of the number of non-

Muslim girls of school-age in Cochin and 86 per cent. in Erode are now in attendance at school. It is gratifying to note that Madras City has resolved to introduce compulsion even for Muslim girls.

Naturally, the production of an adequate number of trained women teachers has proved the most difficult part of any scheme for the advancement of girls' education; but in recent years there has been much improvement in this direction, mainly owing to the increased facilities that have been provided for the training of elementary women teachers. In 1921, there were only 30 training schools for mistresses with 1,547 women under training; whereas, last year there were 53 training schools for mistresses with 2,700 women under training. In consequence of this expansion there has been a large increase in the number of women teachers in elementary schools. There are now approximately 11,266 such teachers of whom 7761 are trained. In fact, the professional qualifications of teachers in girls' elementary schools are much more satisfactory than those of teachers in boys' elementary schools. The percentage of trained teachers in girls' schools is 74 as against 52 in boys' schools and out of 9,300 women teachers in girls' schools, 6,300 are trained.

In keeping with the general increase in the number of pupils under instruction there has been a large rise in the total number of Muhammadan pupils reading in elementary schools. Between 1921 and the present time the number of Muhammadan boys in elementary schools has risen from 114,000 to over 200,000 and the number of girls from 81,000 to over 73,000. In institutions specially intended for Muhammadans, the number of boys has increased from 99,000 to 194,000 and the number of girls from 11,000 to nearly 28,000. Owing to the special steps that have been taken to spread education among the Mappillas, there has been a large addition to the number and

strength of both Mappilla boys' schools and Mappilla girls' schools. In 1921, there were 537 special Mappilla schools with a strength of 38,000 as against 1514 schools in 1930 with a strength of 107,000. Girls' schools similarly increased in number from 20 to 123 and their strength from 1300 to nearly 6,000.

While the problem of the education of the depressed classes remains acute in some areas, there has been a satisfactory increase in the number of Adi-Dravida and Adi-Andhra pupils under instruction. Within the last ten years the number of boys reading in elementary schools has risen from 127,000 to 238,000 and the number of girls from 28,000 to 54,000. Though the policy of Government has been, and continues to be, the throwing open of all public schools to depressed class pupils separate schools for such pupils have continued to be necessary in some areas and their numbers have increased from just under 8,000 to 11,000. In this connection, however, it should be remembered that a very large number of students, other than depressed class pupils, are reading in schools mainly intended for Adi-Dravidas.

The figures so far given indicate steady progress in the development of elementary education. Unfortunately, however, the extent to which the system of elementary education is making a satisfactory contribution to the spread of literacy in the Presidency has to be gauged by other data. The stability of schools, their equipment and the regularity of attendance largely influence the success or failure of the education provided. But the proper duration of school life is the most important factor of all. While the figures show a very large increase in the total number of boys and girls reading in elementary schools, the actual length of time for which the children stay in school is very short. It is generally accepted that no child can hope to become permanently literate, unless he has read through at least four

standards of an elementary school and the progress made in elementary education has, therefore, to be largely judged by the satisfactory condition or otherwise of the duration of school life. Looking at the development of elementary education from these points of view, there is still much to be done. Year by year, many elementary schools continue to be quite ephemeral in character, closing down after very short periods of life. Large numbers of schools are still in need of suitable buildings and the most simple necessary equipment is absent from many. Very many more trained teachers are needed and in addition even among trained teachers, teachers with better general educational and higher professional qualifications are wanted. The fact that large numbers of pupils remain in one standard for several years at a time indicates that in many schools the teaching is not sufficiently good to ensure an average child's promotion at the end of a year's study. The conditions of life of the great majority of parents are such that even when a child has once been sent to school, it becomes an economic necessity to withdraw the boy or girl after a very short period of schooling. In consequence, the main problem at present is not so much getting the children into school but their retention once they are there. The latest figures available show that, taking the Presidency as a whole, for every 100 pupils who entered the 1st standard of boys' schools four years ago, only 22 passed through standard 4; for pupils in girls' schools the figure is only 16 out of 100: the most disquieting feature being that these figures include all the pupils reading in compulsory areas as well as those in non-compulsory areas. Figures have been worked out for a group of 11 Municipalities in which compulsion has been in force for four years or more and they show that for every 100 boys admitted into standard 1, only 28 reach standard 4.

While therefore, there is reason for satisfaction that a very much larger number of boys and girls

are obtaining some form of primary education, there is obviously a very pressing need for a greater realisation by the public, by parents, by local bodies, by school managements and by all those connected with education, that what is most needed at this stage of development is an investigation of all possible means to retain pupils at school and to secure their satisfactory passage through at least four standards. Even if an extension of the length of school life were to be secured, great irregularity in attendance would still have to be combated. Even in compulsory areas the average attendance falls far below the total number of pupils enrolled. It is not part of my task to discuss in any detail the steps which are being taken to rectify the defects pointed out. But I may conclude by noting that there are signs of gradual improvement owing to the efforts that are being made to enforce compulsion more rigidly, to obtain a larger supply of better qualified teachers, to eliminate the single-teacher school and to divert pupils from small uneconomic and poorly-staffed schools into larger and better equipped central schools.

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<sup>7</sup> Friend Pereira observes in his Grammar that *v-* alternates with *b-*; but Winfield's more recent works show that Kôî is essentially a *v-* dialect.

while *b-* (in corresponding words) is exclusive for Kannada, Tulu, Kurukh and Brāhūti.<sup>8</sup>

The initial *v-* of *v-* words found in Tulu and Kannada dictionaries is only the glide *ṽ* appearing characteristically before initial dorsal vowels of words.

In Telugu, Kui and Gōṇḍi there are a few native *b-* forms corresponding to *v-* forms of other dialects; but these are exceptional instances, in some of which the presence of *b* instead of the regular *v* could be explained.

So far as the Telugu instances of this class are concerned, they look so much like the corresponding Kannada words that the question of these Telugu words being borrowings from the neighbouring Kannada will have to be investigated historically before we can suggest any conclusive explanations for the anomalous initial *b-* of Telugu. Without attempting to do this now, I shall content myself with observing that it is possible that in a few such Telugu words (with initial *b-*) containing nasals, these nasals may have been wholly or partially responsible for the conversion of an original *v-* to *b-*.

TELUGU *baṅḍi* (cart)—cf. Tamil *vaṅḍi*. The influence of the nasal probably led to the closure of lips and the conversion of initial *v* to *b*.

*belagu* (brightness)—cf. *viṭaṅku*.

The change of *v > b* in the following cannot be explained on the basis of the above principle:—

*bayalu* (field)—cf. Tam. *vayalu*

*beguḍu* (fear)—cf. „ *veguḍi*

*bedaru* (to fear)—cf. „ *veru, vedar*.

<sup>8</sup> No *v-* words at all are found in Kurukh (vide Grignard's Dictionary) while the few *v-* words found in the lists of Brāhūti words supplied by F. Bork and others are all foreign borrowings.

The number of Telugu *b-* forms corresponding to *v-* forms of *v-* dialects is very few after all.

KŪI. Native *v-* words are very numerous in Kūi:—

*vaṅju* (finger) — cf. Tam. *viral*

*vah-* (to fry) — cf. „ *vē-gu*

*vaj-* (to cook) — cf. „ *vay*.

*vā* (to come) — cf. „ *va r*

*veka* (to cough) — cf. „ *vikku*

*vejgu* (firewood) — cf. Mal. *viṭagu*

*ven-* (to hear) — cf. Tel. *vinu*

*verka* (to scratch) — cf. Tam. *varai*

*vilu, viḍu* (bow) — cf. „ *villu*

Most *b-* words are foreign, being of Indo-Aryan and particularly of Oriya origin.

There are apparently a few native *b-* words also:—

*bāi* (who?) derived through Aphesis consequent on Accent-shift from the alternative

*imbai* (who?)

*be* (where?) „ *embe* (where?)

*bo* (where?) „ *embo* (where?)

*benda* (to incite)—cf. Sn. *vē-* (to desire ardently). The production of *b* from *v* through the closure of lips was doubtless due to the nasal in the word.

*bēṅḍi* (contrariness, unwillingness to accept)—cf. *vēṅḍi* (not necessary) of the south. The nasal probably led to the change of *v* to *b* by inducing closure of lips.

*bōṅḍi* (for the purpose of)—cf. *vēṅḍi* (for the purpose of) of the south. Note the significant presence of the nasal here also; and note also how (as in Tulu *bōḍu* 'to want,' etc.) the bilabial has changed the front vowel *e* to *o*.

GŌNDI *v-* forms are very common:—

*vaḍḍa* (neighbourhood)—cf. Tam. *vaṭṭam*

*vai-* (to come) —cf. „ *va-r*

*vai* (mouth) —cf. „ *vāy*

*val-it-* (to wander) —cf. „ *val-ay*

*vanji* (paddy and rice)—cf. „ *vari, ari*

*vank-* (to speak)—? allied to *vāy* (mouth)? etc., etc.

There are however a few native *b-* forms:—

(1) *bacci* (green slimes on stones in water)—cf. Tamil *pāsi* (green moss). Here *p* of the south corresponds to *b*.

(2) *bors-* (to grow, to increase) — cf. Tan. *periṣu, per-umai*, etc. Here again sn. *p* = Gōṇḍi *b*.

(3) The Interrogatives

*bad* (what? or who?)

*bāh* (what?)

*bapper* (when?)

*bēga* (where?)

*bōl, bōr* (who?)

could be explained either as the results of Aphesis<sup>9</sup> as in Kūi *bāi* (*embai*), *be* (*embe*), etc. or as the developments of an original *v*<sup>10</sup> from the dorsal glide *ṽ* before the Interrogative Particle *ā* of Dravidian [as in Tulu *vā, vāvā*, etc.] The reason for the change of *v* to *b*, if the latter view were to be accepted, is probably the emphasis involved in the Interrogatives.

(4) *bork-* (to swell) — cf. Tam. *viṭ-kku* (to become swollen). The bilabial *v-* labialised

<sup>9</sup> I use the term Aphesis to denote the dropping of an initial vowel, of a syllable or of the included vowel of the initial syllable of certain native words in Kūi, Telugu and Tulu, consequent on accent-shift which has brought about in some cases the lengthening of the vowel of the second syllable also.

<sup>10</sup> Vide my paper on "The Interrogative Base of Dravidian in the Indian Antiquary."

the immediately following *-i* [cf. Tulu, Kannada] and itself changed into *b-*. No *vu* or *vo-* words exist in Gōṇḍi.

## II. The plosives *p-* and *b-*.

### [A] Distribution of these sounds in initial positions in the dialects.

*p-* occurs initially in all dialects of Dravidian. So far as we can say at present, the sound appears in initial positions in such a large number of allied forms of the different dialects that it should be considered to be very ancient and presumably original in these.

A few *p-* forms appear with initial *b-* in Telugu only.

In some of the dialects there exist a few rare forms with initial *p-* corresponding to allied forms with *b-* in other dialects and to cognates with *v-* in yet others, the last-mentioned appearing for certain definite reasons to be original in this series; these correspondences of *p—b—v* are very rare but they raise the question of the change of *v > b > p* in initial positions of certain ancient Dravidian words (*vide infra*).

*b-*, as we have seen, appears in some dialects, in the stead of *v-* of other dialects. The cleavage among the dialects is a conspicuous one; but it is doubtful if it could be made the basis of classification according to affinities.

### [1] Relationship of *v-* and *b-*.

We have seen already that *v-* words of certain dialects correspond to *b-* words of others. Which may be considered to be original here? The fact that colloquial Tamil and Malayalam adapt Sanskrit initial *b-* as *v-* (e.g., *vāḷammā*, a name for *bālāmbā*,

Mal. *vālyam* for *bālyam*, etc.) cannot prove that *v-* in native words is secondary.

The only relevant evidence now available for the clearing-up of this question is the history of the medial *-v-* of some of the southern dialects and its relationship to medial *-b-* and *-p-*.

(1) *Tamil*: *-v-* appears in one of the Future tenses of Tamil, in positions where an older *-b-* or *-p-* could not be postulated. This *-v-* changes to *-b-* when in contact with nasals, and to geminated *-pp-* in the Future of *Kārita* verb-bases, e.g., Normal Future-stems *ōḍu-v-*, *uḷu-v-*, etc., of simple non-*kārita* bases *ōḍ-* (to run), *uḷ-* (to plough), etc.

Future-stems *Kāṇ-b-*, *uṇ-b-*, etc. where *-b-* is produced by the influence of the nasal.

The Future stems *naḍa-pp-*, *uḍu-pp-*, *eḍu-pp-* etc. show *-pp-* because of the *kārita* nature of the bases *naḍa* (to walk), *uḍu* (to put on) and *eḍu* (to take), etc.

Tamil causatives formed with *-vi-* also show a similar change, e.g.

[non-*kārita*] *uḷu-vi-* (to cause to plough)  
[nasal influence] *kāṇ-bi-* (to cause to see)  
[*kārita*] *eḍu-ppi-* (to cause to take)

Tamil noun-formatives with *-v* furnish other examples: *aṇi-vu* (knowledge)  
*paṇ-bu* (joining)  
*uḍu-ppu* (dress)

(2) *Kannāḍa*: Similar changes of *-v-* to *-b-* and *-p-* exist in *Kannāḍa* also, though not in so pronounced a manner as in *Tamil*.

cf. the following *Kannāḍa* Future stems:—

[Normal] { *koḷ-v-*  
*bāḷu-v-*  
*nigaru-v-*

[Influence of Nasal] { *mḍa-b-*  
*eṇ-b-*  
*tin-b-*  
[Causatives] { *iri-p-*  
*eni-p-*  
*bari-p-*

The distinction between *kārita* and *akārita* is not quite fully maintained in *Kannāḍa*; and therefore some *kārita* retain the older *-v-* alternatively with *-p-*. Nevertheless the general state of affairs is more or less retained here too:—

*-v-* > *-b-*; or *-v-* > *-b-* > *-p-*.

*Kannāḍa* noun-formatives show *-v-* in non-*kārita* and *-p-* in *kārita*s, e.g.,

{ *aḍavu* (suitableness)  
*aḍapu* (cover), etc.

Note also how original *-v-* in words like *iruvaru* changes into *ibbaru* (two persons).

(3) *Telugu*: The difference between *kārita* *-p-* and *akārita* *-v-* is fully represented in this dialect in the following:—

(i) Formative nouns:—

*akārita*<sup>11</sup> *telu-vi* (understanding)  
*ega-vu* (flying)  
*tsā-vu* (dying)  
*kārita* *aḍu-pu* (blow)  
*ega-pu* (anger)  
*kala-pu* (mixing)  
(sight).

(4) *Kūi*: The Infinitives of *Kūi* verbs show *-v-*, *-b-*, *-p-*, and their mutual relationship is exactly parallel to the changes we have noted above in *Tamil*.

<sup>11</sup> That the verbs from which these forms are derived are non-*kārita*s or *kārita*s as the case may be, will be evident when we consider the structure (and meaning) of the corresponding *Tamil* cognates which, if they are *kārita*s, have a reinforcing affix in a geminated form in certain tense-forms, and lack such an affix if they are not *kārita*s.

cf. { *gi-v-a* (to do)  
[Normal state] { *sa-v-a* (to die)  
[Nasal influence] { *tin-b-a* (to eat)  
                          { *uṇ-b-a* (to take food)  
[*Kārita* or Causatives] { *vē-p-a* (to strike)  
                              { *tōs-p-a* (to show)

When these facts are considered, a presumption might arise that *v-* in initial positions also might be original in *Dravidian*.

## [2] Certain *b-* words of *Telugu*.

Some *p-* words appear with initial *b-* in *Telugu*.

In *Kannāḍa*, *Tolu*, *Kurukh* and *Brāhūi*, none of the *b-* words [except probably a few rare instances in *Kannāḍa* and *Tolu*, for which see below] could be said to correspond to *p-* words of other dialects. Though in *Kannāḍa* and in *Tolu* certain words show initially the sonant plosives *d-*, *g-* and the initial voiced affricate *j-*, corresponding respectively to initial *t-*, *k-* and *c-* of other dialects, the sonant plosive *b-* appearing in *Kannāḍa* and *Tolu* in almost every case<sup>12</sup> corresponds to *v-* forms of *v-* dialects only.

In *Telugu* alone we find *b-* forms which correspond to *p-* forms of other dialects:—

*Telugu* *baḍḍa* (cloth)—cf. *Tam.* *paḍḍa* from *Skt.* *paṭṭa*?

*balli* (lizard)—cf. „ *palli* from common *Dr.* *pal* (tooth)

*biḍḍa* (child)—cf. „ *piḍḍa* from *Dr.* base *pi-l* (?)

*bucci* (small)—cf. *Kann.* *puḍi*, *puḍḍa*, *Tam.* *puḍḍu*.

<sup>12</sup> A few rare probable cases of *Kannāḍa* initial *b-* = *Tamil* initial *p-* may be noted here:—

*Kann.* *buḍḍi*, alternating with *puḍḍi* (basket), — *Tam.* *puḍḍi*.

„ *būci* „ *pūci* (worm), „ *pūci*.

*bojja* (belly)—cf. *Tam.* *pottai*, etc. *pōḍu* (hole, etc.)

The cognates of the above words appear with *p* only in several other dialects, and therefore *p* will have to be regarded as presumably original in these forms. The fact that all instances of initial *b* excepting the few given above, fail to have counterparts in any dialects with *p* would afford confirmatory proof of the fact that *p* is original in these few *Telugu* cases.

What was the process of change which converted *p* into *b* in the above instances? This question cannot be dissociated from the general question of sonatisation of other initial surds in certain forms of *Telugu* and *Kannāḍa*. The change of course is not uniform in *Telugu* and is found only in some cases. All *p-* words do not change into *b-* words in *Telugu*.

Mr. Subbayya suggested some years ago the explanation that the change might be due to the influence of voiced sounds already existing in the words. Another view would be that sonatisation of original initial surds in *Telugu* compounds (where these plosives become intervocal) was permanised in a few cases.

An examination of all the instances of the change of initial surds to sonant plosives in *Telugu*, *Kannāḍa* and *Tolu* [the last-mentioned dialects show only the change of initial *t* to *d* and initial *k* to *g*, but few or no instances of *p* to *b*] would indicate that probably both the processes mentioned above were operative.

We have therefore to infer that in these *Telugu* instances (with initial *b-*), which correspond to *p-* words of other dialects, the voiced plosive should be considered to be secondary.

## [3] Can we postulate a general change:

$$p > b > v?$$

Can the fact that *b* is secondary to *p* in certain Telugu words, taken along with the correspondence of *v*- words of some dialects to *b*- words of other dialects, raise the possibility of a general process of change in Dravidian like  $p > b > v$ , of which *p* could be regarded as original?

Our discussion of the relationship of *v* and *b* would already have suggested that a general change like  $p > b > v$  is quite unlikely. Further, the following facts directly negative any such possibility:—

(i) - *p*- words are general in all dialects, and the appearance of *b* instead of *p* in certain Telugu words (corresponding to *p*- words of other dialects) affects only a fraction of the number of common *p*- words.

(ii) These Telugu instances with initial *b* (corresponding to *p*) do not mostly show allied forms with *v* in any of the *v*- dialects. There do exist a very few rare instances of the correspondence of  $p - b - v$  and of  $p - v$ , which (as we shall see below), far from supporting the possibility of a change like  $p > b > v$ , would indicate a change in the opposite direction  $v > b > p$ .

(iii) The change of  $v > b > p$  or  $pp$  in medial positions affords evidence against the possibility of initial  $p > b > v$ .

(iv) The occurrence of large numbers of *v*- words and *p*- words at the same time in all *v* dialects is another important factor.

[4] Is there any evidence for the possibility of a Dravidian change like  $v$  or  $b > p$  in initial positions?

I have indicated above that there are a few rare instances, among the modern forms of

Dravidian, of a correspondence of initial *p*, *b* and *v* or of *p* and *v*, which might raise the possibility of an ancient change like  $v$  or *b* to *p* in initial positions.

Before giving these instances, I may observe here that these appear to be rather isolated and that they resist classification. A regular and uniform correspondence of  $v$  or *b* to *p* cannot be postulated for Dravidian. The instances given below are taken from different dialects and it is possible that they are isolated changes brought about by peculiar circumstances in each case; and these unfortunately we have yet to define.

(1) Tamil *vēl*, *vēn* (to desire), Kannaḍa *bēl*, Telugu *vēḷ*, Kurukh *bēdd* (to urge, entreat), Mal. *vēl* (to marry), etc.

Tamil *pēn* (to cherish, to love), *pen* (object of desire, 'woman'), Telugu *penḍi* (marriage).

I have shown that Tamil *vēl* (to desire ardently), etc., are connected with a large number of cognates in all dialects and are ultimately traceable to a base  $v \check{e}$ ,  $v \check{a}$ ,  $v \check{x}$  meaning 'to be hot', 'to be ardent', etc. Excepting the above connected forms with an initial *p*, all the others show only *v* or *b*. It is possible that  $v > b > p$  was an isolated change here.

(2) Telugu *venu*, *venukaḍi* (back), *vipu* (back), Mal. *vīl* \* (to turn back), Tam. *mīl* (to turn back) (Tam. *m* and Mal. *v* are probably connected, the former being secondary), Kannaḍa *bennu* (back), Tulu *beri* (back), (?) Kûi *beo* (under, below).

Tamil *pin*, *pir* (back), Kannaḍa *pir*, *pur* (back) etc. and large numbers of words in all

\* Are *v* words like *viḍu* (to leave off), *vil* (to sell), *viḷ* (to fall down) cognate with these?

dialects traceable<sup>13</sup> to an original base *pi* signifying 'back' or 'to move backwards.'

The *p*- forms are, it has to be admitted, more numerous; but as the forms beginning with *b* and *v* are very ancient in the southern dialects, what exactly was the course of change that happened here?

(3) Tamil *vayi* (pain), Mal. *viḡi* (hunger), Kannaḍa *bayi* (hunger), Kûi *bis* (hunger), Brâbûi *bring-un* (hunger).

Tamil *paḡi* (hunger), Mal. *payi* (hunger), (?) Kurukh *pasnya* (hunger).

*vayi*, *visa*, etc. are connected<sup>14</sup> ultimately with the base  $v \check{a}$  or  $v \check{e}$  (to be hot, etc.) and are original. The forms with *p* occur only in Tamil and Malayalam.

(4) Kûi *vēs* (to speak), Gōṇḍi *vesori* (narration, tale), Kurukh *ba'a* (to speak), *ba-r* (to be called) Tamil *vāy-tt* (to speak in praise of)

Tamil *pēs* (to speak), Kannaḍa *pēl* (to speak), Kurukh *pēs-* (to order, etc.)

The idea of 'speaking' is conveyed by numerous probably connected forms with initial *p*. This fact might indicate that *v* of Kûi *vēs*, etc. is possibly secondary.

But if we consider that there may have been some connection between *vāy*, *bāy* (mouth) on the one hand, found with initial *v* or *b*, in all the dialects, and the forms for 'speaking' on the other, a connection which is suggested (i) by the association of the 'mouth' with 'speaking' in Tamil words and phrases like *vāy-tt* (to speak in praise of),

<sup>13</sup> Vide my paper on "Dravidic *Ohid*" (Q. J. M. S., January 1931).

<sup>14</sup> Vide my paper on "the Linguistic History of Dravidian Words," Calcutta University Journal of Letters, Vol. XX.

*vāy viḡudal* (to speak) and (ii) by Kurukh *ba'a* (to speak) which is directly connected with *vā* (mouth), — then the *v* forms may have to be considered to be original.

(5) Tamil *vēḡi* (fear), *veru* (fear), Mal. *veḡi* (fear),—connected with Tam. *veguḷi* (fear), Telugu *vegaḍu* (to anxiety), *veḡṭau* (to fear), Kannaḍa *bēḡḡu* (surprise), *bedaru* (to be alarmed), etc., all of which are traceable to the base  $v \check{e}$  (to be hot, etc.)

Mal. *pēḡi* (fear), Tulu *pōḡi* (fear) and Kannaḍa *bēḡi* (coward).

The *p* forms are found only in Malayalam and Kannaḍa, while the *v*- forms are intimately connected with numerous other *v*- forms through the common Dravidian base  $v \check{e}$ ,  $v \check{a}$ . *v* thus appears to be original here.

(6) cf. also the following isolated instances of the correspondence of *v* to *p*.

Mal. *viḡar* Mal. *piḡar* (to burst).

„ *viragu* „ *piragu* (to mix into)

Tam.—Mal. *viḡi* Tel. *pilutsu* (to call)

Tamil *vayyu* Kannaḍa *pēs* (to disregard) *peggu* (blame).

Kûi *pas* (to blame).

We cannot be sure of the course or direction of change in these last-mentioned instances. Even supposing that in at least some of these (e.g., *viḡar* and *vayyu*) the initial *v* may be original, it is difficult to say how *v* changed to *p* in the other forms. How far analogy was responsible is a question that should not be neglected in view of the isolated character of these correspondences.

On the whole, then, we have to conclude that, while there are a few word-correspondences suggesting just a bare possibility of a change of  $v > b > p$ , we have yet no evidence justifying the postulate of a general change of *v* or *b* to *p* in initial positions.

## THE DECLINE OF THE GUPTA EMPIRE.

(Continued from p. 706, Vol. XXXVI).

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### TORAMĀNA SHĀHI.

THE identity of the Hun conqueror has given rise to some interesting discussion. Dr. Jivanji Jamshedji Modi<sup>1</sup> infers from the fact that one of the inscriptions, to which we shall presently refer, gives Toramāna the titles of *Shāhi* and *Jaūla*, that he must be either identical with, or a member of the family of, the Hun Faghānish<sup>2</sup> who, according to the *Shahnameh*, helped the Persian king Firouz (457—484) and who was known as Chāgani<sup>3</sup> Shāhi. Dr. Modi believes that Jaū(la) was the same as Jagāni or Chagāni. There is nothing improbable in this identification; but it seems to me that, in the light of Buddhagupta's date, it is better to believe that Toramāna was a member of Faghānish's stock rather than Faghānish himself. Mr. K. B. Pathāk believes<sup>4</sup> that the establishment of the Hūnas in the Oxus basin took place in A.D. 488, the epoch of the Hun era, and that Toramāna became king of Malwa in A.D. 500 or late in A.D. 499. This chronology which has been accepted by Vincent Smith<sup>5</sup> in his Oxford History in preference to previous views and which may be accepted by others too, seems to indicate that Toramāna was a scion of the

dynasty of Faghānish. He might be a son of his, or a near relative.

However it might have been, the valiant Hūnic conqueror seems to have had a singularly elastic temperament. With commendable responsiveness he gave up his national pride and prejudices and, even though a conqueror, embraced the life and habits of the conquered. He adopted the Gupta national currency with some variations. Two inscriptions, one at the village of Eran in Sagar District, Central Provinces, and the other at Kurā in the Salt Range, indicate his Hinduisation and tolerant orthodoxy. The Eran inscription<sup>1</sup> says that, in the first year of the reign of the glorious Mahārājādhirāja Toramāna of great fame and lustre, on the tenth day of the month of Phalguna, the 'Brāhmaṇ saint' Dhānyavishṇu, the younger brother of Mātṛ-vishṇu, the grandson of Varuṇa-vishṇu and the son of Hari-vishṇu, whose reputation for honour, wealth and valour in battle extended to the borders of the four oceans and invited the voluntary Svayamvara of the goddess of sovereignty, built a temple for the religious merit of his deceased parents, in dedication to God Nārāyaṇa as Varāhāvatāra. From the facts that the langu-

age of the inscription is Sanskrit, that Toramāna is called Mahārājādhirāja, that Dhānyavishṇu who figured in Buddhagupta's reign looked upon him with all respect due to a national king, and that the record ends with a wish for the prosperity of all, headed by cows and Brāhmaṇs, it is patent that Toramāna entered fully into the spirit of the orthodox Paurāṇic monarch. Do we see in this record an evidence of the remarkable persuasiveness of the Brāhmaṇ magnate Dhānyavishṇu? It seems very probable; and there seems to be sufficient justification for the belief that Toramāna's mastery over Eastern Malwa was consolidated by this feudatory. His high position in Buddhagupta's reign, his previous knowledge of the country, and his remarkable personality enabled him apparently to tame the Hun bear on the one hand and reconcile the people to the new regime on the other.

The second inscription<sup>1</sup> of Toramāna, which is now in the Lahore Museum, shows his toleration. It records the construction of a Buddhist monastery by a Siddhavṛddhi, son of Roṭṭa Jayavṛddhi, a superintendent of Vihāras, for the teachers of the Mahīśāsaka school, in the prosperous reign of the king of kings, the great king Toramāna Shāhi Jaūla [राजा—राजमहाराज तोरमाना शाहि जऊल]. On the second lunar day of Mārgaśīrṣa, in the.....Nakshatra propitious for meditation and study. The record enumerates the attributes of the Buddha, the great god of gods,

in the usual technical,<sup>2</sup> mathematical terms of the Buddhist, and concludes with the donor's desire that the merits of the pious act should go preferentially to his parents (described as great instructors of Jambudvīpa, famous for nurses and nourishers) and secondarily to the members of his own family, to the queens, princes and princesses of the great king Toramāna Shāhi Jaūla, and to all creatures. From this friendly desire of Siddhavṛddhi we should naturally conclude that, if Toramāna neglected the formal observance of the moral duties of Buddhism, he by no means despised them; and that the power which he imposed at first by arms on a foreign people he was able to exercise in a milder, calculated to win their esteem and affection. It is perhaps true that he was, as an inscription of his son says, a ruler of great merit.

### MIHIRAKULA.

According to earlier writers<sup>3</sup> Toramāna was succeeded by his son Mihirakula (literally sun-flower), sanskritised into Mihirakula, about A.D. 510, in which case the former must have ruled his Indian conquests for at least ten years; but of late, scholars<sup>4</sup> have concluded, on the bases of numismatic and Jaina evidences, that Toramāna's reign ended in 502, that is, within two or three years of his occupation of Malwa, and that Mihirakula succeeded him in that year.

From Jaina and Buddhist traditions we understand that Mihirakula was one of the most blood-thirsty sovereigns who persecuted their creeds. Apparently Mihirakula who fixed his

<sup>1</sup> Asiatic Papers, Part II, p. 341.

<sup>2</sup> Also known as Fagāna.

<sup>3</sup> Also spelt sometimes as *Djagan*.

<sup>4</sup> 'New Light on Gupta Era and Mihirakula' in Bhandarkar Commemoration Volume, Poona, 1917. Mihirakula is spelt Mihiragula, Mihiracula, etc.

<sup>5</sup> Dr. Fleet's erudite discussion in pp. 11-12 of his 'Gupta Inscriptions' therefore has to be considerably revised.

<sup>1</sup> This is No. 36 in Dr. Fleet's 'Gupta Inscriptions,' pp. 158—161. It was discovered in 1838 and it is on the chest of a colossal red stone statue of a Boar in the portico of a ruined temple to the west of the village. "The Boar is covered all over with elaborate sculptures, chiefly of Rishis or saints clinging to its mane and bristles. It has the earth, represented as a woman, hanging on, in accordance with the legend, to its right-hand tusk; and over its shoulders there is a small four-sided shrine with a sitting figure in each face of it."

<sup>2</sup> It has been edited by Buhler in Ep. Ind., 1892, p. 288, ff. The donor was patronised by the lord of Naśchira (not identified). The language of the record is Sanskrit (with Prākṛt elements) and believed by Buhler to indicate "the efforts of half-educated people to write the sacred language of the Brāhmaṇs." Buhler hesitated to identify the Toramāna of this epigraph with the Hun; but the identification is accepted by all.

<sup>3</sup> The purely technical aspects of the record are referred to in the chapter on religion.

<sup>4</sup> For example, Dr. Modi in 'Asiatic Papers.'

<sup>5</sup> Prof. K. B. Pathak in his "New Light on Gupta Era and Mihirakula," in the Bhandarkar Commemoration Volume, Poona, 1917. Vincent Smith accepted this and incorporated it in his Oxford History (1900).

capital at Sakala (Sialkot) in the Punjab, was a staunch follower of the Hindu cult like his father. A stone inscription at Gwalior<sup>1</sup> (now in the Imperial Museum<sup>2</sup> at Calcutta), which is in Sanskrit, says that in the 15th year of the reign of Mihirakula, on a certain day in the bright fortnight of Kārtika, a temple for the Sun was erected by one Mātṛchēṣṭa on the Gōpagiri (i.e., Gwalior). The epigraph begins with an invocation to the Sun-god. It calls Mihirakula the lord of the earth, who broke the power of Paśupati, a chief whose identity is unknown. While he of large pellucid eyes was governing the earth, in the 15th year of this best of kings, in the month of Kārtika which was cool and fragrant with the red-blue water-lilies, on an auspicious day heralded by the twice-born as the proper Tithi, Nakshatra and Muhūrta, Mātṛchēṣṭa caused this best of sun-temples to be erected on the Gōpagiri for the religious merit of his parents, of himself and of his subjects. The inscription sermonises on the merits of building a sun-temple and says that devotion to the sun was true religion. It ends with the desire that this temple should last as long as Lord Śiva, Mount Mēru and Lord

Vishṇu. The inscription shows that Mihirakula was an adherent of the Paurāṇic cult though he was not perhaps completely free from the Zoroastrian cult of his ancestors. Dr. Modi suggests that Mātṛchēṣṭa was an Iranian Hun who believed in some form of Zoroastrianism. The suggestion need not be accepted. The sun-cult was not a Zoroastrian monopoly. The nationality and training of Mihirakula, however, might have involved him in the ill-reputation of a heterodox man in some respects. His actions in Kashmīr, reference to which will presently be made, would certainly have been scrutinised with dislike and assailed by the more rigid and less bending of the orthodox school of Brāhmanism.

The valiant Hun was, at all events, an eye-sore to the Buddhists. A Chinese traveller, Sung Yun, who travelled in North-West India about A.D. 520, has left a very unfavourable picture of the Hun court<sup>3</sup> and manners. "The lands of the Ephthalites" he says "are abundantly watered by the mountain streams which fertilise them and flow in front of all dwellings. They have no walled towns but keep order by means of a standing army that constantly moves here and there. These people also use felt garments. In the summer, the people seek the cool of the mountains; in the winter, they disperse them-

<sup>1</sup> The description refers to the Hun court of Herat or Balkh. From Persia to Khotan the Hun influence was all in all during this period, and comprised 40 principalities. Mihirakula's power extended over Gāndhāra, and he might have exercised some power over the princes further West. Dr. Modi points out that some of the Hun court customs "remind us of our present court customs." (Asiatic Papers, Part II, 1917, p. 342). He also shows that the white Hun Golla who is described by the monk-writer Indicopleustes about A.D. 547 as having ruled oppressively in India and drawn large tributes, was 'Mihiragula.' Mihirakula has in fact been styled 'The Attila of India.' For Sung Yun's account, see Beal's *Records of the Western World*, Vol. 1, 1884, Introduction.

<sup>2</sup> See Fleet's 'Gupta Inscriptions,' No. 20, pp. 91-92. It is called 'Eran Posthumous Stone Pillar Inscription of Gōparāja.' The pillar was a *Virakal* and contained the figure of Gōparāja and his wife besides the inscription. It gives the genealogy of Gōparāja and says that he was the son of Rāja Mādhava and grandson of one whose name ended in *la(?) kaha*. The reference to the Satī is one of the earliest in inscriptions.

<sup>3</sup> Fleet's 'Gupta Inscriptions,' No. 37, p. 161 ff. It is a beautiful record in Kāvya style, discovered before 1861. Toramāpa and Mihirakula are referred to in these Arya verses:-

श्री तौरमाण इति यः प्रतियो भूषक(?)पः प्रभूतगुणः ।  
वत्सलान् मौर्यादिन् मरी न्यायतः शास्ता ॥  
कसोदिकुलकीर्तिः पुत्रोऽद्वयविक्रमः पतिः पृतिव्याः ।  
मिहिरकुलेति ख्यातो मङ्गो यः पश्यति... ॥

selves through the villages. They have no written characters and their rules of politeness are very defective. They have no knowledge at all of the movements of the heavenly bodies..... There are no instruments of music visible at all. The royal ladies of the Yetha country also wear state robes which trail on the ground, three feet and more. They have special train-bearers for carrying their lengthy robes..... Both the rich and poor have their distinctive modes of dress. These people are, of all the four tribes of barbarians, the most powerful. The majority of them do not believe in Buddha. Most of them worship false gods. They kill living creatures and eat their flesh."

#### BHĀNUGUPTA.

We know that Mihirakula had his capital at Sakala (Sialkot) in the Punjab and not further South. It is difficult to say whether this choice was due to the Hun's desire to have a central capital or to his expulsion from the further South. We know that about A.D. 510, that is, seven or eight years after Mihirakula's accession, there was in the province of Malwa and Central India a sovereign named Bhānugupta who, to judge from his name, belonged to the Gupta lineage. An epigraph on a pillar in the village<sup>1</sup> of Eran, Sagar District, Central Provinces, says

<sup>1</sup> See 'Gupta Inscriptions,' No. 20, p. 91 ff. The passage is short and may be quoted:-

श्री भानुगुप्तो जगति प्रवीरो  
राजः महामार्यसमोऽतिशयः ।  
तेनाथ काश्यादिभिर् गोपराजो  
मिश्रानु..... किकानुवातः ॥  
कृत्वा च युद्धं सुमहत्प्रकाशं  
स्वर्गे गतो दिव्यनरेन्द्र कल्पः ।  
भक्तानुरक्ता च मित्रा च कान्ता ।  
मार्वावल्लभानुगतगतिराशि ॥

that, on Śravaṇa-bahula-saptamī of year 191 (i.e., A.D. 510-11), a feudatory chief named Gōparāja, the son of Mādhava and a *dandhīra* of the Śarabha king, accompanied the mighty king Bhānugupta, died fighting a well-known battle and was followed to the celestial world by his devoted, beloved and beautiful wife through the funeral pyre. Bhānugupta is said to be equal in valour to Pārtha; and, though the imperial Gupta titles are not given to him, we seem to be justified in inferring, from the locality of the inscription, that his power extended over the region which had recently acknowledged the Hun supremacy. Naturally the inference suggests itself that Mihirakula, Toramāpa's son, was met by Bhānugupta in the region of Eran and expelled from there.

#### BALĀDITYA.

The suggestion has been<sup>2</sup> made that Bhānugupta was probably the same as a certain Balāditya, Rāja of Magadha, who, according to Hiuen Tsang, defeated Mihirakula. The pilgrim says that Balāditya profoundly honoured the law of Buddha and tenderly nourished his people; that he heard of the cruel persecution and atrocious conduct of Mihirakula; and that he therefore strictly guarded the frontiers of his kingdom and refused to pay tribute "Then Mihirakula raised an army to punish his rebellion. Balāditya Rāja, knowing his renown, said to his ministers that he could not fight with these thieves and that, with their permission, he would conceal his poor person among the bushes of the morasa."

"Having said this, he departed from his place and wandered through the mountains and deserts. Being very much beloved in his kingdom, his followers amounted to many myriads, who fled

<sup>2</sup> Raychaudri: 'Political History of Ancient India,' 2nd Edn., pp. 367-8.

with him and hid themselves in the islands of the sea.

"Mihirakula-Raja, committing the army to his younger brother, himself embarked on the sea to go to attack Bālāditya. The king guarding the narrow passes, whilst the light cavalry were out to provoke the enemy to fight, sounded the golden drum, and his soldiers suddenly rose on every side and took Mihirakula alive as captive, and brought him into the presence (of Bālāditya).

The king Mihirakula, being overcome with shame at his defeat, covered his face with his robe. Bālāditya, sitting on his throne with his ministers round him, ordered one of them to tell the king to uncover himself as he wished to speak with him.

"Mihirakula answered: The subject and the master have changed places; that enemies should look on one another is useless; and what advantage is there in seeing my face during conversation?

"Having given the order three times with no success, the king then ordered his crime to be published, and said: 'The field of religious merit connected with the three precious objects of reverence is a public blessing; but this you have overturned and destroyed like a wild beast. Your religious merit is over, and unprotected by fortune you are my prisoner. Your crimes admit of no extenuation and you must die.'

At this stage, continues the traveller, Bālāditya's mother, who was an expert in face-reading and horoscopy, told her son that the merit of the prisoner was not yet exhausted; that she could see from his air that he was destined to be the king of a small country in the North; and that if he was killed, his pale face would haunt him for twelve years; and that therefore he should be pardoned. "Then, Bālāditya Raja, obeying his dear mother's command took pity on the prince bereft of his kingdom, gave him in

marriage to a young maiden and treated him with extreme courtesy. Then he assembled the troops he had left and added a guard to escort him from the island. Mihirakula Raja's brother, having gone back, established himself in the kingdom. Mihirakula having lost his royal estate, concealed himself in the isles and deserts, and going northwards to Kashmir, he sought there an asylum."

#### WAS BĀLĀDITYA IDENTICAL WITH BHĀNUGUPTA?

We cannot say how far Hiuen Tsang's account is true. The evidences in his favour are the circumstantial detail he gives and the corroboration, by Kalhaṇa's *Rājatarangīni*, of Mihirakula's going to Kashmir. But, on the other hand, there are some defects in the account. In the first place, Hiuen Tsang places Mihirakula and Bālāditya centuries before him whereas they had lived only 100 years before him. He is thus unreliable in chronology. Secondly, he is vague in some of the fundamental parts of the story itself. The islands and morasses referred to in the story have been surmised to be the Gangetic delta; but it is very doubtful whether the Huns proceeded so far East. Historians have generally been uncertain in regard to the value to be attached to the story, some regarding it as genuine and some as unreliable in essentials. However it might be, the circumstances that led to the defeat of Mihirakula in the hands of a Gupta and his retreat to Kashmir cannot be positively and surely connected with Bhānugupta.<sup>1</sup> The date of the latter is A. D. 510 and Mihirakula's flight to Kashmir seems to have been years later. All that is possible to be stated with regard to Bhānugupta is that he was prob-

<sup>1</sup> Earlier writers identified Bālāditya with Narasimhagupta. We have already seen that this is chronologically impossible.

ably responsible for the expulsion of the Huns from the southernmost part of their conquests. The particular Gupta monarch who met Mihirakula was, if the story of Hiuen Tsang is true at all, a slightly later man.

#### RISE OF NEW DYNASTIES.

The greatest difficulty in accepting Hiuen Tsang's story is that inscriptions give quite other reasons for Mihirakula's downfall. These inscriptions refer to the activities of a new king in Malwa named Yaśōdharman and of certain other kings in Western Magadha called the Maukharis. These are distinctly stated to have engaged the Huns. The former is distinctly mentioned as the enemy of Mihirakula, the latter of the Huns in general. In addition to these, there were the Guptas themselves engaged in the struggle for existence against foes, internal and foreign. We know that there were definite alliances and hostilities between the Maukharis and the Guptas.

The fact is, from about 515 onward, there was, if we are to judge from inscriptions, a contest for supremacy in North India amongst a number of dynasties. There was, in East Magadha, the dynasty of Kṛṣṇagupta, vainly desirous of reviving the glory of its ancestors. There was in West Magadha the Maukhari. There was in Malwa the 'national hero' Yaśōdharman. We know that this potentate claimed the glory of having founded an empire which extended as far as the Brahmaputra in the East; and this could have been the case only if he over-awed the Guptas. Then, again, there came into existence, during this period, local dynasties in the outlying provinces which too played a part in the troubles of the age. There was the dynasty of Bhaṭṭarka, for instance, in Valabhi. This chief, after defeating the Maitrakas, supposed to be the Mihira clans to

which Toramāṇa and Mihirakula belonged, founded a dynasty which was destined to last for 12 generations. Similarly, in Bengal there seems to have risen a local line, a member of which, Śaśāṅka, distinguished himself later on, as we shall see, in the wars of the age. In Assam, again, there was a Brāhmanical dynasty, that of Pushyavarman, which, though as old as the fourth century, seems to have been keeping the torch of Dharma burning bright in the declining age of the Gupta Empire in this part of India. Above all there was in Central India in the Bundēlkhaṇḍ country to the North of the Vindhya, East of Malwa and West of Bengal, in the country known as Dahāla and 18 forest-kingdoms (अष्टादशाद्वीराज्य), the Parivrājaka dynasty of Hastin. This dynasty traced its descent from Parivrājaka, a royal saint named Sudharmā, who lived some time about 420. The inscriptions of his descendants give this genealogy:—

Sudharmā

↓  
Dēvāditya

↓  
Prabhāñjana

↓  
Dāmādara

↓  
Hastin<sup>1</sup> (G.E. 156—191, A.D. 470—511)

↓  
Sankshobha<sup>2</sup> (529 A.D.)

<sup>1</sup> His inscriptions have been found at Khoh in the Native State of Nagaur in Baghelkhaṇḍ ('Gupta Inscriptions,' Nos. 21 and 22, p. 93 ff), dated in A.D. 476 and 488; at Majhgawan in the same State ('Gupta Inscriptions,' No. 23, p. 103 ff), dated in A.D. 511. All these show that the dynasty was a Śaivite one and actively encouraged the foundation of Brāhmanical agrahāras. The grants contain the usual technical terms. The name Dahāla is not unanimously given by writers. Other variants are Dāhala, Dābala, Dabala, etc.

<sup>2</sup> See No. 25 in Fleet's 'Gupta Inscriptions' dated in 529 A.D. It records the grant of half of a village to Goddess Pishapurī-dēvī.

In the time of Hastin, the dynasty took advantage of the political chaos of the period to rise from obscurity to prominence. Similarly a few miles to the North-East of the Parivrajaka principality arose the Uchchakalpā line. From the copper plate charters of the later members of the line<sup>1</sup> we can construct this genealogical tree:

Mahārājā Ughadēva

(= Mahādēvi Kumāradēvi)

Kumāradēva (= Jayasvāmini)

Jayasvāmin (= Rāmadēvi)

Vyāghra (= Ajjhitadēvi)

Jayanātha (A.D. 494) (= Murundasvāmini)

Śarvanātha (509–534 A.D.)

The Uchchakalpā chiefs had, naturally enough, occasional boundary disputes with the Parivrajakas; and on one occasion Śarvanātha of

this line and Hastin of the other line entered into a mutual agreement regarding it. They seem to have been very ardent champions of the Bhāgavata cult of Viṣṇu and took delight in granting villages to Brāhmanical colonists for the purpose of looking after the interests of these temples. To the South of the forest principalities lay Śarabhapura and other principalities of the South which naturally took occasional part in the scuffles across the border.

It can be seen from this picture that affairs were rather complicated in this period. Earlier writers did not take note of all these factors. They invested the subject with a pseudo-simplicity, took into consideration only some of the figures and events, and ignored the others. The best method is to trace the history of the different parties and reconcile the details into one coherent whole.

#### YASODHARMAN OF MALWA.

Perhaps the most popularly accepted theory about the expulsion of the Huns is the theory which attributes it to a national uprising of the people of Malwa. The basis of this theory is the career of a powerful soldier who suddenly and mysteriously comes to prominence in Malwa, Yaśodharman by name. He is known to us from a set of two inscriptions<sup>2</sup> at Mandasor, identified with Dasor, the chief town in Mandasor district in Scindia's dominions in West Malwa. The first of these records is in duplicate and found on two columns which were once apparently connected

<sup>2</sup> For their bibliography, translation and edition, see Fleet's 'Gupta Inscriptions,' Nos. 22, 24 and 25, pp. 142–151. The stone tablet containing the third record has also the sculptures of the sun, the moon and two horsemen with chauris or flags. The name Yaśodharman is found in lines 7 and 8 of the duplicate pillar inscription and line 4 in the stone inscription. The talented poet who wrote these Prastāvis was Vāsula, the son of Kakka.

by a beam to form a *tōraṇa* (archway), and the other is on a stone engraved tablet of the place. The first record which begins with the praise of Śūlapāṇi and Śāraṅapāṇi, says that Yaśodharman was always engaged in good actions in this age of degeneracy. He never associated himself with kings possessing reprehensible conduct. He was equal in greatness to Manu, Bharata, Ālarka and Māndhātā. He was a *saṁrāt*, performer of the Rājāsūya sacrifice in consequence of the fact that, not contented with his own dominions, he conquered and won many deserts, mountains, forests and rivers from valiant enemies. Consequently he was the ruler of lands not enjoyed even by the lords of the Guptas<sup>1</sup> whose power even the chiefs of the Hūṇas (who had commanded the tiaras of many kings) failed to overshadow. From the Lauhitya (the Brahmaputra) to the Mahēndra mountain, from the Himalaya to the sea, numerous kings obeyed him, while he bowed to none other than Sthānu (Śiva). Yaśodharman's arms removed the pride of the Himalaya mountain as an inaccessible place. Respect was offered<sup>2</sup> to his feet, together with flowers, by the head of that famous Mihirakula whose forehead was pained with incessant bowing. The inscription concludes with the statement that this glorious Yaśodharman erected a column which seemed to be intended to measure out the earth, to count the heavenly lights and to point out the path of his fame to the skies. Like a lofty arm of the earth it soared,—as if to write on the moon the virtues of

Yaśodharman, his noble lineage, his virtuous character, his religiousness, his respect for the customs of mankind.

The second inscription which is dated in 533 A.D. calls Yaśodharman<sup>3</sup> by the religious title of Viṣṇuvardhana and the imperial titles of Rājādhirāja and Paramēśvara. His dynasty had the crest of Aulikara (the sun or moon?). The inscription records the construction of a large well by a person named Dakṣa, the younger brother of Dharmadēśha, a minister of Viṣṇuvardhana, in memory of their deceased uncle Abhayadatta, formerly Minister and Governor of the country from the Vindhya to the ocean. The record gives the genealogy of the ministers, which is interesting for the fact that Dakṣa's grandfather, though a Brāhman, married a Kshatriya lady named Bhānuguptā, probably daughter or sister of king Bhānugupta referred to above. The inscription praises Yaśodharman and the ministers in grand-eloquent terms. Viṣṇuvardhana, we are told, conquered the mighty kings of the East and North. Thanks to him, the sun was obscured by the smoke of sacrifices and the clouds poured timely showers. The Vindhyas resounded with the joys of his war-elephants. The minister belonged to the family of Shashthidatta, a conqueror of the six enemies of religion and the progenitor of a pure race of Naigamas. Shashthidatta's son was Varāhadāsa; and his son was Ravikīrti. By his wife Bhānuguptā he had three sons<sup>4</sup>, the last of whom had Dharmadēśha and

<sup>1</sup> Dr. Fleet imagined that Yaśodharman and Viṣṇuvardhana were different and inconsistently believed that the latter, though possessing imperial titles, acknowledged the supremacy of the former.

<sup>2</sup> These were Bhagavad-dēśha who was like Vidura and Uddhava and a theme of Samakṛt and Prākṛta poets; Abhayadatta who was like Bhāspati and a true observer of Rājasthāniya functions, upholding the four castes; and Dēśha-kumbha, an enemy of caste-mixture and a minister of the Kṛta age type.

१ दे मुक्ता गुप्तनायेकै सकलवसुधाकान्ति दहप्रतापै  
जौक हृणाधिपानां क्षितिपविमुकुटाव वसिन्धौ यन्त्रविद्या ।  
देवास्तान् वन्द्यैकैकमहान्तरिहविषाहृदयमूढान्  
वीर्योत्कृष्टराजः स्वयंपरिसरावकवा यो मुनीक ॥

<sup>2</sup> The original is as follows:—

नीचेत्तेनापि वस्य प्रणति मुञ्चकावर्जन विह्वलमूर्धन  
चूडापुष्पोपरि मिहिरकुन्नुपेनाचितं पादयुग्मं ॥

Daksha as his sons. Daksha had the well excavated for the merit of his beloved uncle who was cut off, as a tree by a lordly elephant, in premature age by God Kṛtānta. The record describes the season in highly poetic terms and concludes with the prayer that this intelligent Daksha who was skilful, true to his word, modest, brave, attentive to the old, grateful, energetic and businesslike, might protect this act of piety for a long time!

#### THE RELATION BETWEEN YASODHARMA AND THE GUPTAS.

Many scholars have tried to reconcile the Bālāditya story of Hiuen Tsang and the Yaśōdharman Prāsasti of the inscriptions by surmising that Mihirakula was first beaten by the Gupta monarch<sup>1</sup> and then by the Malwa king. Some have surmised that there was perhaps an alliance between Yaśōdharman and the Gupta monarch and that the former took advantage of the help rendered to the latter to boast<sup>2</sup> that he was universal emperor in possession of dominions larger than those of the Gupta. Dr. Hoernle<sup>3</sup> contends that Yaśōdharman, probably helped by Drōṇasimha of Valabhi and the Gupta king (whom he identified with Kumāragupta II), defeated and captured Mihirakula in 532 and then set him free. Dr. Hoernle suggests that, as a result of this victory, Yaśōdharman assumed the title of Vikramāditya and changed the terminology of the old Mālava era into the Vikrama era. The victory, continues Dr. Hoernle, had far-reaching

<sup>1</sup> With regard to the identity of the actual Gupta monarch, however, these writers do not agree. Dr. Fleet and Vincent Smith (in his earlier works or editions) identified him with Narasimhagupta, Allan with a Gupta who might have had the real name of Bālāditya, Dr. Hoernle with Kumāragupta II, Mr. Rai Chandri with Bhāṣugupta, and so on.

<sup>2</sup> E.g., Vincent Smith.

<sup>3</sup> In J. R. A. S.

effects. Mihirakula withdrew to Kashmir, the throne of which he usurped, and died there after a period of twelve years of pro-Saivite and anti-Buddhistic activity. Yaśōdharman took advantage of the Hun's departure, as well as the weakness of Kumāragupta II, to declare independence and seize the imperial power. "He not only re-asserted the imperial authority throughout his wide dominions, but as we know from still-existing coins as well as from the *Rājatarāṅgī*, he also extended their limits by the conquest of the latter country." For, the Mandasor inscription describes his triumph over the Huns as well as his ruling over an empire more extensive than that of the Guptas. For these reasons, continues Dr. Hoernle, we must regard Yaśōdharman as one of the most brilliant emperors of Hindu India and his reign a glorious epoch. He further suggests, as we have seen, that Yaśōdharman was the original of the traditional Vikramāditya, that he had a long and prosperous reign of 56 years till his death about A.D. 583. If we are to accept this, Chandragupta II, the great early emperor of the Guptas, would have to be deprived of much of the greatness attributed to him.

A valuable contribution to the whole controversy is that of Father Heras. He points out that the theory of a joint action by Yaśōdharman and a Gupta sovereign (whom he would identify, like Dr. Fleet, with Narasimhagupta) is supported neither by inscriptions nor by Hiuen Tsang; that these refer to separate engagements; that Mihirakula was first defeated by Yaśōdharman in Malwa and later on by the Gupta monarch in Magadha. He does not accept the theory that the final defeat on Mihirakula was inflicted by Yaśōdharman. From the fact that, after his defeat in Magadha, Mihirakula was able to go back to his old kingdom, that he wandered in concealment and poverty after it, and that he had to take eventual refuge in

Kashmir, he infers that the hostilities between Yaśōdharman and Mihirakula must have been previous to the war between the Hun and the Gupta. In short, Father Heras suggests this order of events. About A.D. 502, Mihirakula succeeded his father Toramāṇa. He enlarged the frontiers of his kingdom. On arriving in Malwa he met Yaśōdharman who had hitherto bowed to Śiva and none else. A conflict ensued, and Mihirakula was defeated and driven northwards. The disaster of the Hūṇa king was availed of by the tributary chiefs to declare themselves independent. One of these chiefs was Narasimhagupta who was already deeply moved against Mihirakula for his cruelties against the Buddhists. The Hun chief marched against him and eventually suffered a serious defeat in some islands which might have been

near the mouths of the Ganges. Father Heras refers to the objection raised by Allan that there is no numismatic or other evidence to suggest that Bālāditya restored the Gupta glory or dominion. But he holds that this is not inconsistent with the theory he formulates. Narasimhagupta, he contends, was, though victorious against the Hun, still a weak man, and that the internal dissensions and provincial risings had already reduced the Gupta family to such an extent as to disable him from a thorough revival of the empire of his ancestors. "Narasimhagupta could not renew the glorious past of his ancestors; but his name will always remain encircled with nimbus of glory for having destroyed the Hūṇa empire in India, expelling Mihirakula to its North-Western frontier."

(To be concluded.)

#### ROBERT BROWNING (THE MOST ORIGINAL POET),

BY MR. C. V. HANUMANTHA RAO, M.A., B.ED.,

Samalkota.

IT is a comfortable reflection that the most original poet in the world who first saw the light of day in a London suburb, was the son of a clerk, and lived in a period when industrialism was supposed to be burying the beauty of existence under the need of materialism. Robert Browning was born in 1812 of parents who were well-versed in letters, so much so that he inherited an enthusiasm for music from his mother and a passion for letters from his father. His education, in the recognised sense of that word, was of a slovenly character, and though he received occasional instruction from a French tutor and attended Greek classes at the London University, his main

place of instruction was the fine library of his father, who was an ardent book-collector and who early manifested a power for writing verse.

Browning inherited this latter characteristic from his father, who whether he really did recognize the uncommon genius of his son or not, allowed him to lead an indulgent life, with the result that Robert grew to manhood in a suggestive atmosphere, which played an immense psychological part in the development of his character. He was as it were hypnotized by parental love into the strong conviction that he was a born poet.

His first published poem, "Pamphile," appeared in 1838 and was praised by W. J.

Fox who became one of Browning's friends. From that moment, he frequented literary and artistic society, wrote plays that were acted, published many books, and established his reputation among a few discriminating people.

But his success was not in the smallest degree a triumph. He married in 1844 Miss Elizabeth Barrett, herself an accomplished poetess and one who recognized Browning's merit quite early. Browning's devotion to his wife, who was a fragile woman, who had to live a sofa life, is a sacred page in the biography of men of letters. No one could have been more tender and caressing, and the only difference which arose between them concerned the subject of spiritualism, a subject to which Mrs. Browning was drawn by the instinct of her temperament and the nearness of death. She died in 1861 while in Italy and Browning returned to England.

From this date, his fame began to increase. He became a figure in the artistic life of London and honours were showered upon him by the Universities of Oxford and St. Andrews. It was only dread of public speaking which prevented his becoming Lord Rector of St. Andrews University. He died in 1889.

"The society of London saw no more striking or interesting figure than Robert Browning between the years 1870 and 1890," wrote a writer of the day. "No one meeting him for the first time and unfurnished with a clue would have guessed his vocation. He might have been a diplomatist, a statesman, a discoverer or a man of science; of the disordered appearance, the unconventional demeanour, the rapt and mystic air which we assume to be characteristic of the poet, he

had absolutely none. And his conversation corresponded to his appearance. It abounded in vivacity, in fire, in vigour. It was the crisp, emphatic and powerful discourse of a man of the world who was incomparably better informed than the mass of his congeners, the blithest and the most forcible of talkers, and when he dealt in criticism the edge of his sword was mercilessly whetted against pretension and vanity."

The same writer tells the story of Browning patiently listening for some time to an aggressive bore who had buttonholed him at a dinner party and then saying: "But, my dear fellow, this is too bad; I am monopolising you," a remark in which are compressed a volume of caustic humour and polite reprimand.

BROWNING'S PLACE IN LITERATURE.

As regards the place of Browning in the literature of the world, it is safe to say that immortality can never forsake a poet so entirely unique and incomparable. He endures because, whether we like him or not, and many perhaps do not like him because they do not understand him or care to understand him, there is nothing else like him. All the efforts of critics to docket and ticket and pigeon-hole this genius have provided laughter for the gods. He is at once the spiritual, the material, aesthetic and grotesque, sentimental and derisive; all the antitheses which make a universal dramatist, with the one exception of optimism and pessimism, belongs to this extraordinary mind. And in this very cause of his defeat lies the reason of his triumph; the wonderful originality of his exposition and expression, which must always remain caviare to the general, gives, on the other hand, a distinction

to his work, which must ever, as Mr. Walter Bagehot says, delight the rarer spirits.

Browning was an earnest poet; he was conscious of a mission and emphatically he delivered a message. The message may be summed up in the phrase that he trusted Infinity and was calm in the conviction of Eternity. Beyond the perplexities of creeds he saw the vision of God; beyond the travail of terrestrial life he saw the boundless explanation of immortality.

The one cleaving mark of all his magnificent work is a rugged but sublime optimism. He is greater than all the poets of his period by the force of his comprehensive and unquestioning faith in the Universe. Where others, such as Matthew Arnold and Arthur Hugh Clough, stammered a faint hope,

Browning sang his lark music of faith and love full in the blue of the Infinite; where Tennyson walked with bowed head and reverent downcast eyes, Browning ran with extended arms and uplifted eyes, his face a glow with the light that never was on sea or land. Where Wordsworth consoles, Browning slaps on the back. That Browning Societies have been organised and that people form themselves into guilds in his name, we cannot wonder, for to no age darkened by materialism and paralysed by the conflict of intellect was ever a poet given so like a captain of salvation, so gallant and so unafraid, so rejoicing and so self-secure, so exalting and so victorious. The present age is in many respects similar to the age when Browning lived and wrote and his message which was so valuable then must be more valuable now.

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## SECURITY OF TENURE AND ILL-PAID TEACHERS.

BY MR. R. KRITIVASAN.

*History Assistant, Rajah's High School, Ettayapuram.*

THANKS to the agitation and better organisation of the teachers and also to the small mercies shown now and then by the local Government, the subject suggested by the title of this short article has, of late, come into the lime-light. Recently the South India Teachers' Union contested the elections to the local legislature by maintaining its own teacher-candidate for the University constituency mainly with a view to promote the interests of the ill-paid members of the profession. The local Government has also published the form of a contract to be entered into between the teachers and managers of aided schools and a good deal of criticism has already appeared in the press about its advantages and disadvantages to the members of the profession; one class of critics urging that it does not touch even the fringe of the problem, and another pointing out its latent possibilities of aggravating the already strained relationship of the employer and the employed, wherever it exists. But neither the teachers nor the Government seem to have approached the problem from a practical and realistic point of view taking into consideration the changed conditions of the times in which we are living.

Some fifteen years back, to run a school was a profitable concern and many philanthropic business-men took to it as it brought with it a social distinction and honour rarely vouchsafed to any other occupying the same place in society. These were days when a High School was a rarity and when the

economic value of education had not fallen to such precarious depths as one finds it at present. But things have changed. Universities and Colleges have increased in number on the one hand and the demand for the out-pnt of these institutions has, on the other hand, phenomenally fallen. The Government also has contributed its quota to make the problem still more knotty by making education very costly, if not altogether prohibitive. In its enthusiasm to organise and systematise every department of its life, the Government has considerably increased the wants of a school, in the sense that the luxuries of one age become the wants of another, without pausing to consider the resources of the private agencies who mostly conduct the schools of this Presidency.

As a result of this, we see some of the ugly features of a future crisis in the history of education of this Presidency coming to the surface. Many managers of aided schools are not able to maintain the high standard required by the department nor are they willing to close down their schools which have won a name for themselves. Besides, in spite of much propaganda through press and platform, that teachers should not undersell themselves, economic considerations have overweighed all others so much so the phenomenon of even L. T.'s being miserably underpaid is by no means a rarity. Hence it is no wonder if a business-like manager attempts to substitute, almost every year, his old and highly-paid teachers with young men, fresh from the training college, willing to work for whatever pay the managers give

them. For, after all, is it not mainly a question of supply and demand?

So, there is no use of fighting shy of this important aspect of the problem. Of course, in the interest of efficiency alone, not to speak of the poor teacher, security of tenure should be guaranteed in as large a measure as possible under the strained economic circumstances mentioned above. This can best be done by organising the supply to meet the demand. The local Government may appoint a permanent Educational Service Commission fully representing the teaching profession and the managers of aided schools including the local bodies. This Commission may act as a service-curing agency for qualified candidates who may be selected with the help of test examinations conducted now and then. A definite scale of pay, better than the present one, should, of course, be fixed, but it should be left open for this Commission to negotiate a settlement between a teacher and a manager on a lesser scale on the consent of both parties. Such cases should be published now and then so that the real position of the teachers in the various schools may be known. This will perhaps create a healthy rivalry between managers to conduct their schools on ideal lines. Besides there is a tendency among teachers themselves to lag behind the times as soon as they are made permanent. Education is a subject in which the discovery of yesterday becomes obsolete to-day and if teachers are to maintain their efficiency, not to speak of their zeal for the noble work they are engaged in, they must know something of what is being done elsewhere by their brother-workers in the field and how best they can improve the conditions of their respective schools. The Commission

referred to above may conduct special periodical examinations with experimental work as their chief feature for the members of the profession itself on present-day educational movements and subjects and award certificates of proficiency to successful candidates. This will give a much-needed impetus to the teachers for specially qualifying themselves for their work and to the managers to encourage such members not only by bettering their status but also by offering facilities to put their ideals into practice. Above all, such an impartial body can best make the Government and the managers realise that the corner-stone of a school is a well-paid and qualified staff and towards securing this, the cost of running a school in respect of buildings and furniture should be considerably reduced, aiming at the goal of a Shantiniketan or some of the institutions conducted by the Theosophical Educational Trust. This will greatly help the managers always to have an eye on the essential.

Thus an impartial body of the kind outlined above may considerably help the natural forces of supply and demand to meet together without unnecessary trouble, risk and rivalry.

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## ADULT EDUCATION.

BY MR. S. JAGANNADHAN,

*Teachers' College, Saidapet.*

### INTRODUCTION.

ADULT Education has been recognised as one of the important problems in the education of the masses. The voter has to be educated in order to exercise his vote wisely, the labourer has to be taught to use his leisure time profitably and usefully, the parent has to be educated to look after his children carefully and everyone has to be educated to lead a better and cleaner life than he does at present. Above all the evil of illiteracy among the majority of the population has to be wiped out.

### ADULT SCHOOL AND NIGHT SCHOOL.

Adult education serves the great purpose of eradicating the evils mentioned above and educating the people to a new sense of responsibility. The work of the Adult Education Class has to considerably differ from the ordinary Night School or the Day School for boys. This education of the Adult has to be taken by a group of educated men who can form themselves into a Social Service League and organise adult classes. It is the great opportunity that the educated man should grasp and thus extend a helping hand to his uneducated brother. Even a few hours of contact with the educated man will awaken in the illiterate or the semi-literate a sense of equality and kindle in him a thirst for knowledge.

### THE ADULT SCHOOL AND ITS EQUIPMENT.

A school for such a purpose must be located in a central spot in the locality so as to draw many people to it. It should in itself be a spot of attraction and should be well-lighted and ventilated. It should also have an open playground near it. In places where there is no electric lighting, a Petromax or at best a Ditmar

hanging light and Dietz lanterns to supplement will be necessary. A large and spacious shed or hall will be a necessity which could itself be used as a village library, a children's club, a village cultural club or the village common meeting hall in the day and as an adult education class at night for labourers and others. Protection against weather conditions will be found extremely necessary.

### DAY, TIME, AND SUBJECT OF INSTRUCTION.

The time of work depends upon the leisure time of the adults. It is indeed very difficult to get them at the appointed time. Their time is determined by the setting sun, or lighting up time which however varies according to the seasons. The school can work for a longer time in the cold season except when it is incessantly raining. As the adult needs continuity of work, the work has to be carried on on all the days of the week except perhaps Sunday. In Saidapet, the working days have been steadily extended from two to five days in the week, Saturday and Sunday being excepted. Since the generality of adults come with a definite purpose of learning the Three R's the teacher will have to make the maximum use of the time in teaching these. Since the adults appreciate the continued work of a single teacher for a group it will be better if teachers can take the adults regularly and for a long time. Fridays are always reserved for general lectures, Kalakshepams, Harikathas, Cinema shows, etc.

### HOW THE SCHOOL-WORK BEGINS.

Before entering the school the adults wash their hands and feet from a bucket of water kept at the entrance specially for the purpose, and then come in and sit on the floor in order. Till

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a sufficient number turn up, they are at liberty to look at any old newspaper or magazine kept in two boxes in the hall. The adults, most of them, are religiously inclined and the school begins with a prayer or bajana. After this, items of news of interest to adults picked from daily papers are related to them; or the organiser reads to them a story in parts—Puranic stories, lives of Nayanmars or Alwars and ballads from suitable topics. On some days, short lectures on Hygiene, First-Aid, Elements of Civics, the human body, etc., are given, illustrated by models, charts, pictures or lantern-slides.

#### TEACHING IN GROUPS.

The whole class is divided into sections according as they are illiterate, semi-literate or literate. This can be judged by taking into account their previous attainment and this is generally done on the day of their admission into the school. Then again, each section is divided into sub-sections of groups of three or four and each group is entrusted to a voluntary worker. These volunteers are from the Collegiate, Secondary and Manual Training Sections of the Teachers' College. Thus each adult is profited by the individual attention paid to him.

#### TEACH THEM WHAT THEY WANT.

It will be futile to chalk out a curriculum first and force it upon the adults; this is just putting the cart before the horse. A curriculum for the adult class will have to be drawn up after conducting an experiment for a short time. Every day we will have to learn their needs and requirements and plan lessons to suit them. The workers maintain a record of their work for each day so that it may serve as a guide to their successors.

## II. THE THREE R'S.

### FIRST LESSON IN READING.

Taking the case of an adult who has grown up in illiteracy, it is indeed very difficult to

teach him. First he has to be taught the right pronunciation, syllabification of words and putting the syllables into words; especially in the teaching of Tamil the workers had to contend with these factors. The traditional alphabet method was replaced by the picture story and word method. The adult was taught first to write his own name; then easy words were taught. New words formed with combination of letters learnt already, provided for the drill work. The letters are also written in their order in the alphabet chart. Thus every day the adult has something to talk about, read and write. He needs dictation and transcription also. These first lessons are distributed in 18 language sheets and each is taken for one lesson. One lesson may take up at least two days. Thus it would be possible to teach the technique of reading in about 40 working days and this conclusion is based on actual experience—in teaching an illiterate cartman. But people who have already read in the first two standards and who have lapsed back into illiteracy take a shorter time in mastering these first lessons.

In the next stage of language teaching a text-book is followed. A story book is generally preferred to an ordinary school text-book written for children. The language lesson is the time for giving any extra information which he may like to have and on which he may seek enlightenment. It will be good if there are books specially written for adults. The records of lectures, if preserved and printed in graded style, would prove to be useful books, for these classes so that they can get information while reading. Note-books and pencils are supplied free to the adults, and they are encouraged to write letters, short stories or reproduce the stories they had read.

### II. NUMBER.

An adult, who is a wage-earner, has from necessity been forced to learn some arithmetical

calculations. If he is a house-holder he has to make the necessary purchases for his family. But he will be found wanting in the ordinary school arithmetic involving a few digits. Though it is not useful to him in his everyday arithmetic, yet if he wants it, we have to give it to him. Simple bazaar purchases, making up a bill, calculating wages, short sums involving the use of multiplication and fractional tables are very essential.

### III. ENGLISH.

There seems to be a desire always among the adults to learn English in spite of their being imperfect in their mother-tongue. To such men we have to teach English as well as their own mother-tongue. English has to be taught in such a way as to enable them to converse, read and write in as short a time as possible. Here too, the alphabet method has to be replaced by the conversational method with free use of the mother-tongue. The first lesson will be conversational, e.g., What is your name? What is your age? Where do you live? What are you? etc. are some of the questions. It will also be possible to hold conversations upon objects such as the one given below:—This is an umbrella; I take the umbrella; I open the umbrella; I hold the umbrella over my head; I close the umbrella; I hold the umbrella in my hand. Each day they spend a short time in the learning of the alphabet. After this is mastered, side by side with conversation, they can learn to read and write the new words of the lesson. Consequently a day's lesson would consist of conversation, reading from the blackboard, writing down new words, and their meanings, dictation of old words and practice in mutual questioning. If on certain days it is not found possible to practise all, some may be dropped. Thus there will be no time wasted during the short time in the school. Even here as remarked in connection with the learning of the mother-tongue a printed primer

for boys cannot be followed. In later lessons, rules of grammar have also to be taught. Until the adult attains a stage when he can read a printed story as Tales from Panchatantra, Æsop's Fables, Hitopadesa Tales, the worker will have to make up his own reading book. This is being followed in our experimental school. For improving writing, the teacher has to write a headline in a double ruled note-book, which the pupil copies and practises his writing.

### PROBLEM OF REGULAR ATTENDANCE.

The problem of regular attendance at school is in itself a difficult one. Overwork, weather conditions, feasts and festivals and marriages, household difficulties, sickness—all these prevent the adult from attending the school regularly. Apart from the extraordinary conditions, there is one obstinate devil, laziness, which has taken possession of him and which is very difficult to drive out; other inducements have to be offered; occasional exhibitions, Cinema shows, lectures by people outside the locality, have to be arranged both as inducements and educative entertainments. At the end of these, some eatables are also distributed.

### VISITS.

The workers themselves have to visit the adults in their homes very often and advise them to go to the school. The teacher should respond to the invitations of the adults in connection with marriages, etc., in their homes, or other of their humble undertakings or festivals; the adults might be similarly invited by the workers on special occasions such as Dasara celebrations, marriages, and pujas in temples. Some adults have their parents and other elders who have to be approached, requested or advised to send their sons to school.

### LONG HOLIDAYS NOT CONDUCTIVE TO CONTINUITY OF WORK.

If the habit of reading is to be maintained throughout, long holidays should not be given.

But from the economic point of view, continued absence from school before Deepavali and Pongul is inevitable. The opening of the school after the holidays has to be announced by tom-tom or through personal visits as far as possible. They have to be advised not to stay at home even after the festivities are over.

#### HOLIDAY READING-ROOMS.

During the holidays in May and June when voluntary workers are not available it was found necessary to open Study Circles or Reading Rooms with the aid given by a sympathiser in the matter of accommodation and lighting. In this manner the workers keep themselves in touch with the adults and help them in continuing the habit of reading.

#### LIBRARY.

The above feature in the scheme of adult education leads us to the question of a library consisting of suitable books of interest for the labourers. At the outset, books have to be collected from sympathetic booksellers, publishers, authors and others. Our library now consists of 1200 books and the catalogue of the same was also printed for us free of cost. Carbon copies of the catalogue may be provided if they cannot be printed. The literate asks always for detective novels—*தீவிரம்* as they call them—religiously inclined people ask for Puranic or religious stories. Thus the library should provide for various tastes. Objectionable books and those written in a slang tongue should be discarded. In a free library it is found very difficult to get the books returned very properly. Hence it is found very necessary to levy a very nominal library fee of annas two. One of the workers can be in charge of the library and he can study the type of books read by the adults, and by careful record he will be able to know the tastes of the several adults. Such records are maintained in our school. As the library gets

more popular and when there is great demand for books, a monthly subscription may be levied which amount may be utilised towards the binding of old books or buying of new ones.

#### NEWSPAPERS AND MAGAZINES.

Books again lead to newspapers and magazines. It will be a good thing if a daily newspaper is got for the school. Our school gets a free copy of a weekly and a monthly due to the kindness of two Editors. People who get daily vernacular papers may be approached to give their papers after they had used them. Pictures may be cut from these magazines, etc., and used in a Manuscript Magazine written by the organiser, to be issued every month. Other workers may be invited to contribute their articles to this magazine. The following subjects may usefully form the subject-matter of such a magazine:—Current events; New inventions; Health jottings; monthly feasts and festivals; Notes relating to the adult class, a biography, uses of some common articles, notes regarding the vocation of the adults, etc. This magazine may be circulated among the adult members. A competent reader can be asked to read it to such of those as cannot read the same.

#### FUNDS AND ENTERTAINMENTS.

In order to raise a fund for the school, entertainments may be got up and local people may be invited to them. Voluntary contributions may be raised. Here is the opportunity for the organiser to avail himself of the best local talents in music, etc. It is very interesting to note that an adult's performances as God Subrahmanya on one occasion and Kannappa on another were very much appreciated. The proceeds may be utilised towards the purchase of text-books for adults or other important necessary articles of use for the school, e.g., a harmonium, or an almirah. Invitations to such entertainments may be extended to people outside

the locality and any influential gentleman of the locality interested in adult education may be requested to preside.

#### ADULT EDUCATION

##### IN RELATION TO THE LIFE OF THE ADULT

Adult education in the past was conducted by the organisation of harikathas, bajanas and kalakshepams, street plays and entertainments. In the present we are interested in promoting literacy among the masses; there is also a future which is concerned with the improvement of the life of the adult. During the visits of the worker to the houses of these adults, he will be told about the dullness in their trade, the threatening poverty or the sick inmate, and the worker will have to sympathise with them and offer his own advice or suggestions sincerely. We have to pity their ignorance in many respects. They have to be taught self-help and its value. People always rely on one trade alone and if it fails they feel miserable. Weavers who were weaving 'lungis' have to be told to weave other patterns such as dhoties, towels, sarees, bed-sheets, coatings, shirtings, etc. But this is more easily said than done. The worker needs encouragement and his new enterprise has to be furthered and made known to the public slowly and steadily. There is also another evil connected with this. If one takes up to a particular pattern, others follow the same line. But each should be advised to take to different patterns and lines of work and thus profit by them.

Thus the work of the school should be connected intimately with the life of the adult. He will have to get the co-operation of earnest people of the locality. At first there will be much fault-finding and encouragement will not be forthcoming. But the work should be carried on steadily. This will lead the worker again to study the economic condition of the adults. A Co-operative Society may be organised for the benefit of the adults. A poor toy-maker or any

other talented but poor labourer living in some unknown corner of the locality can be helped and encouraged to continue his trade. These are the problems for the future.

#### SOUND ORGANISATION OF WORK.

If the problem of Adult Education is to be successfully worked out, it will be plain that we need a sincere body of workers, imbued with the desire of giving their very best without the expectation of anything in return. As it grows slowly, more people must come forward and take up different lines of work connected with Adult Education, such as teaching work, visiting, writing magazines, attending to library work, running the Co-operative Society, organising reading rooms, etc. All these pieces of work should take place side by side and all should concentrate upon the improvement of the adults. It will be a happy day when a number of schools of this type are started and worked and when at least one adult in each family is educated on right lines. It is the magnetic influence of the personality of the organiser that should persuade the labourers to join the class. It is the personality alone that could produce a change of heart on the part of the adult. Training schools which can command the services of the training students can easily undertake to carry on similar experiments.

#### CONCLUSION.

All these which I have narrated are from my experience with the Adult Education class attached to the Teachers' College, Saidapet. Here and there I have made some suggestions which are the outcome of my reflections on the subject. There is indeed a good and bright future for Adult Education. But it is a difficult task; much spade work has to be done. People have to take to this work whole-heartedly and carry on the work with sympathy and love towards the adults and with perseverance and great faith in the Almighty. This is a field open to teachers themselves for organising, working, and experimenting. May God grant the workers strength of body and mind is the humble prayer of this humble worker!

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## — WHEREIN LIES THE APPEAL OF COOPER PUBLICATIONS?

Every country has accepted in one form or another the creed of Swadeshi; and yet it may be safely asserted of Cooper publications that their wide acceptance by educationists in our country has nothing whatsoever to do with the driving force of this impeccable creed. Whatever impetus our publications have received during the last few years has derived its strength solely from the fact that experience has convinced every wide-awake Headmaster that a new Cooper publication invariably means an educationally sound text-book on modern lines — and what is more, a text-book that in point of suitability for class-work in our schools is always ahead of its English rivals, as having been planned out and prepared for Indian students by educationists who have gained their teaching experience in India. It will be thus seen that the appeal of Cooper publications lies in their inherent superior worth and not merely in their Swadeshi origin.

COOPER, PUBLISHERS, BOMBAY.

## DISCIPLINE IN MANUAL TRAINING (WOOD-WORK).

BY MR. A. RAMAKRISHNASASTRI.

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### DEFINITION OF DISCIPLINE IN SCHOOL.

**D**ISCIPLINE is derived from disciple. It means the condition of a disciple, and therefore implies subordination, and regard it as a moral government of school and as the chief agent in practical moral education. It is the power or force which secures or tries to secure right conduct, and prevents or tries to prevent wrong doing. It denotes all the means and motives employed by the teacher to enforce right conduct amongst the children of a school and also denotes the results achieved by the use of these means and motives. Right conduct includes good order, neatness, attention, diligence, prompt and cheerful obedience, a healthy tone, perseverance and good habits. Wrong doing implies to disorder, carelessness, idleness and other such bad habits. This right conduct can be secured by means that are characterised by regularity, punctuality and uniformity, by conformity to natural laws, by unobtrusive efforts, by kindness, justice and appeal to legitimate motives. The discipline of the school also aims at producing the most effective work in the easiest possible way. Perfect discipline is shown by prompt and eager obedience of the pupil, and by his close attention to the work in hand. Even with fault in organisation, very good work may be done in school, but with weak discipline good work is impossible, and its evil influence upon character is incalculable. The discipline of the school is the central pivot upon which the whole work of the school turns, and success or failure depends entirely upon the degree to which the standard of perfect discipline has been approached.

### FUNCTIONS OF SCHOOL DISCIPLINE.

1. The creation and preservation of the conditions that are essential to the orderly progress of the work for which the school exists, and to drive out drudgery in the work and to establish pleasure in it to the children.
2. The preparation of the pupils for effective participation in an organised adult society, i.e., to facilitate the far-reaching effect on the future of the children and making them amenable to the more rigid discipline of any kind of life.
3. The gradual impression of the fundamental lessons of self-control, especially through acquainting the pupil with the importance of remote as contrasted with immediate ends.

### DISCIPLINE IN MANUAL TRAINING CLASS.

Though manual training class forms a part and part of the school, yet it becomes to a greater extent a separate school, and the influence generally exerted by the Headmaster of the school in obtaining good discipline, is to be shared with him by the Manual Training Instructor. Therefore it becomes much more necessary that the special teacher of the subject generally called instructor, should possess to the full the power of obtaining good discipline. The broader methods of the Headmaster must be detailed in a way suitable for obtaining discipline in his special class, by the teacher who deals directly with the boy himself.

In a well-ordered manual training class, there must be perfect discipline. The pupils in manual training classes, by virtue of the

special character of the work carried on must have greater freedom, hence the necessity for strict discipline. The kinds of discipline required in the manual training class are the discipline of the mind and the body. Of the two, the former is by far the more important, and the latter is only necessary as tending to produce the former. It is far more important that the mind and the eye should be actively bent upon the work in hand. Whilst perfect discipline is essential, the teacher must not become the slave of any particular system. True discipline finds its sphere in the nature of the child, in its instincts and tendencies, in its emotions, and in the principles that grow out thereof, and in the law of habit. It has to utilize certain instincts and to bring them under control for the benefit of the child. It has to regulate the conditions so as to strengthen or weaken their influences over his conduct. It has to cultivate certain emotions or sentiments, until they become principles of action, and habitual in their operation. True discipline should be a means by which the teacher gains his purpose and leads his pupils to the desired goal, with the greatest ease to all concerned, and with the greatest amount of good to the pupils under instruction. It is a means to an end and an end in itself. The discipline as has been described should assist the mental, moral and physical development of the child for his future prosperity and well-balanced life, which is the sole aim of the manual training.

#### THE TEACHER.

With good internal arrangements for the comforts of the pupils, and with good organisation of the class, the work of obtaining good discipline is rendered as light as possible. To a great extent the source of

good discipline is the teacher's influence, character and personal qualities.

1. *Influence*: The influence of the teacher upon the habits and character of his young children is more powerful than is usually recognised. There is the direct influence of his teaching and discipline. The personal character of the master produces a continual effect. Children observe every movement of the teacher, his coming into the class, his discourse, moods, habits, etc., and consciously or unconsciously tend to follow his example. The teacher will be imparting constantly his own likeness, reproducing in the minds of his pupils the impressions and convictions of his own. Away from his knowledge a silent influence will always be at work. The words which drop unobserved from his lips, the acts which he performs mechanically and immediately forgets, his daily habits and conduct, have their effect and may be made useful as means to the highest ends. The very way in which he manages his class, its order and impartiality, the tone of kindness which spreads through it, the reverence openly paid to what is good, true and generous tend to ideal moral training. It is by these influences that the habits and character of children are formed. They are more powerful than the direct teaching, as lessons only enforce what is right, but example allures to the practice of it. Personal influence may be for evil as well as good. Children imbibe the spirit of their master. They will not be industrious if he is indolent, punctual if he is laggard, nor truthful and honest if he only cares for appearance. For example, if his class is energetically worked in the presence of visitors, but becomes indolent and loose on their departure, if there be special preparations for public inspection

of the higher authorities, and if there be an attention to appearances more than to truthfulness, the influence of the teacher in such cases is of a most injurious and evil character.

2. *Character*: Discipline has its springs in the character of the teacher, in the influence he establishes, and in the feelings he inspires. It is what he is, rather than what he does. Discipline is a faithful index of his character. It is the source of success or failure in all pursuits. Hence the teacher who has many opportunities for being observed and imitated by pupils has more need to watch himself than watch his children, as the defects found in his class are often traceable to some omission, hastiness of temper, want of firmness, or absence of principle in himself. Discipline is an indicator of the teacher's character. Character cannot be assumed at pleasure. It is a growth which has its roots in the soil of by-gone years and nothing is in the character which has not grown there. A teacher can never appear before his young children what he is not. The young eyes pierce through every disguise. Hence the teacher should foster the conviction that he must be what he seems and must seem what he is.

3. *Personal Qualities*: Love, honour, truthfulness, sincerity, consistency, justice, patience and judgment, must be elements of a teacher's character if he would have an ascendancy over children both effective and lasting. When children find the love of their teacher to be real, that his honour can be reposed in, that he never exposes what he has promised to conceal, nor refers to what he has promised to forgive, that he treats all alike without favouritism or partiality, that

his patience and judgment are such that his decisions have not to be reversed, nor his actions regretted, then they are disposed to obey, and to repose a confidence in him, which nothing else could secure at their hands. Thus, influence, character, and personal qualities being the main sources of good discipline, it is very necessary that the teacher should watch himself more than his children.

#### HABITS.

Habits of order, neatness, punctuality, attention, diligence and vigilance are essential to good discipline, in the manual training class, and the special character of the work carried on in this class affords good means for the cultivation of them. In all cases of formation of character, habit and behaviour in the pupils, it should never be forgotten that they adopt those of their teacher.

1. *Order and Neatness*: If habits of orderliness and neatness are to be encouraged in the children, the teacher must see that in all his doings and appearances he himself is orderly and neat. Order is at once an end and an instrument of government. Hence order, then instruction. It consists in having everything in its right place, and everything at its proper time. It requires regularity in the movements and uniformity in the positions of the children. It is not perfect without thorough industry on the part of the children, and complete control on the part of the teacher.

In appearance the teacher should be an example of neatness and cleanliness. The room and all that pertains thereto must be arranged and kept in an orderly manner. There should be a definite place for everything and the pupils should know that place and be taught to keep things in their places.

During the practical lessons in wood-work many tools are necessary. These should not be strewn about the bench in an indifferent manner. The teacher whilst demonstrating to a class, should quietly and without ostentation, so arrange his tools that the pupils see at once the value of such an arrangement, and how readily each tool comes to hand when required for use. The bench should not be overloaded with tools, but as each ceases to be required, it should be returned to its place in the rack or cupboard. The tools should be kept in a certain order in the racks to attract the eye and for easy accessibility. The wood-work benches, material, specimen, all should be kept orderly in different places, good to look at, and as to create an encouraging atmosphere to work happily in the hall.

The entering of pupils into the manual training class, the placing of their books, coats, caps, etc., at fixed places, their marching to their places, their movements in the class, position, all should be orderly. The untidiness of person, face, dress, should be pointed out to the pupil in the beginning. For this habit to be impressed upon pupils, the teacher in appearance should be an example of neatness and cleanliness. When the pupils close the work and march out, the same points in the orderliness, neatness, should be looked to. The pupils should march out in an order after cleaning their desks, keeping the tools in their proper places, washing their hands and faces and handing over their work to the monitor or the teacher.

When passing round the class, the attention of the pupils should be called to any untidiness connected with the benches. At the close of a lesson, all racks should be scrutinized

carefully to see that the tools have been properly put away in their proper places, and that the pupils have brushed all parts of the bench, thus leaving it clean and tidy for in-coming pupils.

Surplus material in a lesson should be returned to the store-room. Nothing gives to the room a more untidy appearance than a number of short ends and sawn planks distributed at random about the sides of the class-room.

All work and books should be carefully collected and stored in suitable cupboards at the close of each lesson and the distribution and collection of such should be the duty of monitors. At the close of a lesson, pupils should write their names and bench numbers on every piece of work to facilitate future distribution.

The room, benches, tool racks and other furniture should be swept and brushed daily and the shavings thrown out. The walls, ceiling, etc., should be brushed once in a fortnight. At least once in a month, the floor should be washed. Everything in the hall should be tidy and well to the pupils and be encouraging to them to work happily.

2. *Punctuality*: The teacher should be in his place from ten to fifteen minutes before the commencement of the lesson. When teachers form the habit of coming late, it is small wonder that their pupils attach little importance to habits of punctuality. The teacher being in his place before time enables the monitors to enter the class-room and distribute all books, work before the scholars enter, thus the real work of the class can be proceeded with without loss of time. Another advantage gained by the teacher is, that he is enabled to prepare any material or arrange

for special requirements of such a class. Where teachers enter the class-room with their pupils, much valuable time is wasted in such distributions of material or such special preparations. Not only is there a great waste of time, but the pupils, having nothing to do in the meantime, become restless and the teacher is disconcerted. Once this takes place in a class, there is little hope of silent and steady work during the lesson.

All lessons should start at the time appointed, and the same punctuality should be observed at the close of the lesson. The punctuality of the teacher should extend to the closing of the school, and to the beginning and ending of lessons. Concerning the question of punctuality, co-operation is needed on the part of the teachers in the schools from which the pupils are drawn. Many teachers form the habit of keeping pupils to do special work when they should be in attendance at the Manual Training lesson, with the result that when a class is lined up for entering the room, all are not present. The pupils instinctively take this as a mark of disrespect for the subject.

All late-comers should be carefully questioned concerning the reason for lateness and a record kept. Absentees should be carefully enquired after and the seriousness of such absence pointed out to the pupils. The successful working of a class is often ruined by pupils who attend irregularly.

The attendance of pupils at Manual Training lessons should in no way be interfered with by the introduction of special events, as sports, special drills, teaching of other lessons, meetings, etc. A time should be appointed for Manual Training and nothing should be allowed to interfere with its due course.

3. *Attention*: By attention we mean that habit of mind in which the whole force is bent to whatever may be the duty of the hour. In Manual Training it may be practical wood-work, mechanical drawing, theory, a lesson on tools, etc. This quality is a necessary condition to healthy, vigorous and thorough progress in the class work, and at the same time it is a quality so valuable in itself, that it is one of the most important elements of character that educational hand-work has to form. It is a great foundation for the development of the observational powers of the child which result in the other psychological developments of the child. The formation of such a mind is easy in the Manual Training class, where different objects of stimulation that naturally attract the mind and make it concentrate upon them during the pupil's investigations previous to the practical work of the same, and such a concentration of attention is nearly allied to success in life.

4. *Diligence*: Diligence or continued application is very nearly allied to attention. Like it, it must be sought for its own sake, as well as for its importance to the work of the class. The teacher should not be idle. He should always be active, either instructing, correcting, watching or administering some thing helpful to the pupils in their work. He should not have any other thing in his mind except his class, his pupils, his work, the methods of instruction, development of the subject, etc. If he appears to be idle or lazy or playful or chit-chatting, the contagion spreads to the pupils and thus results in the degradation of his capacity for an able instructor. Not a moment in school should witness him unemployed, or employed in things foreign to his department. He should

be able at all times to draw attention to himself as an example of diligence and faithfulness in the discharge of his duties. He should always be studying, inventing new scientific methods of teaching and doing the work and trying to develop his knowledge and wisdom, so as to elevate his subject among other branches of education by practical proofs to bring out the full educational value of it.

5. *Vigilance*: Vigilance is necessary to discipline. Without making prominent that he is doing so, the instructor should see everything that transpires. His presence should be felt everywhere. The children should feel that it is impossible to impose upon him or escape his notice. Such vigilance is quite necessary, in the Manual Training class, since boys are apt to follow wrong methods of procedure in the use of tools, drawings, etc.

#### TEACHING.

The handling of the subject in the class will have great influence over the discipline in the class. If the methods taught are easy and facilitate to develop the thinking and inventing powers of the child and encourage interest in the work, then discipline naturally governs the class. The end and aim of the work should be discussed beforehand. For all oral teaching the instructor should use the normal voice. But slightly louder tone, or the sudden pause, will be useful aids to the teacher, in claiming the attention of the class. No shouting should follow your voice. Any sign made should be an aid to the discipline while teaching.

The teacher as stated under punctuality should be ten minutes in the class before the pupils come, during which he has to organise the lesson for the next in-coming batch of

students or for conducting a demonstration lesson. He should on the previous day prepare the portion he has to deal on the next day, and the topics he has to touch during the lesson, etc., and he should be thoroughly prepared. The teacher should not appear before the children to give an unprepared lesson. A thorough preparation is necessary for the self-respect of the teacher and the class. With a high-mindedness the teacher should not take up the class to teach a new lesson either in the practical wood-work or mechanical drawing or any other work, upon the spur of the moment. Even practical bench work, before demonstrating, requires an abundance of theoretical principles to be touched.

Interest in the lesson should be created. This can be well done by correlating his subject with the other school subjects, thus bringing out the full educational value of the subject.

In all branches of work done in Manual Training wood-work or other hand-works, the teacher should insist upon a high standard of excellence in the work of his children. He should never allow slovenly work or slovenly answering. To this end, the teacher should see that he bestows some importance to the fair work done. Children should not be allowed to be idle in the class. If the assigned work of pupils is finished, then the teacher should set new work to them. If they have no work on hand they are certain to find some mischief for their idle hands to do. Before assigning a new work, the teacher should make sure of himself first, that the pupils' first finished work was done slowly and accurately, if not, this oversight of the teacher results in encouraging the pupils to do hurried and careless work.

The manner of the teacher towards his pupils in the class should be well cultivated. The teacher should remember that his class has implicit confidence in him, and looks upon him as the standard of justice and truth and hence it is his duty to retain and strengthen that confidence by doing nothing to forfeit the young brains. The teacher should be sympathetic with the pupils and his mercy should always season justice. He should try to cultivate in them by his own example the high principles of work for work's sake and develop the ideas of honour and duty.

#### HEADMASTER'S CO-OPERATION.

The Headmaster should support the teacher in every possible way, who represents him and his authority in the class. He should co-operate with the teacher in all needs necessary for the uplift of his centre in many a direction. The Headmaster should never do anything to lower the influence of the Manual Training Instructor with his boys or with the other school assistants, who naturally knowing very little about this branch of education, generally pay no regard to the instructor or his work, and detain the students in their classes for some time more, while they have to attend the Manual Training class. No fault should be found with the teacher while the class is there. The head teacher should show to the teacher the respect and courtesy, he himself hopes to receive, and ask for his opinion upon all points where it may be helpful, and should give this opinion due weight.

The teacher in all his difficulties should try to rely upon himself to overcome them. Though the Headmaster has responsibility of all the school upon his head, and though he will be quite willing and anxious to help the

teacher whenever it is necessary, at the same time, he will consider it a sign of weakness in the teacher if he is called for help often.

#### THE ZONE OF PRAISE.

The teacher should not always praise nor continually find fault with the pupil's work. Self judgment on the part of the pupil should be cultivated and encouraged by the teacher. Each stage of the work shown by the pupil should receive a careful judgment of the teacher and its faults should be well pointed out. The teacher should reserve his criticism for the finished product. Praise should be given when the task has been carried out.

#### REWARDS AND PUNISHMENTS.

The sense of duty is only of gradual growth and as there must necessarily be some cases where tangible incentives to action are required, some system of rewards and punishments is necessary.

*Rewards*: In this training the work to a large extent proves its own reward and other rewards always are necessary. Special prizes should be given to those that have finished the fixed course and are in advance, those that are orderly and neat in their duties and manners and to those that show real interest and good effort in the work. Giving marks for all the above points in the behaviour and capacity of the pupils, helps to a great extent in maintaining discipline in the class, in proper work to be done, in improving the character of the boys only when these marks are taken into consideration in the promotions of the pupils from one class into the other.

Enjoyment of certain privileges is another way of rewarding the pupils of the foremost in efficient work, good behaviour. These privileges are being appointed monitors, allowing them to teach the backward pupils in the

work or allowing them to do some extra models for exhibition and so on.

**Punishments:** Cases often occur where punishment of some kind is necessary, in which there must be a deprivation of some pleasure or the infliction of some pain. In awarding punishment of any kind, its design of associating pain with wrong-doing, of seeking the child's good, and of awakening cordial concern for the fault. Care should be exercised to adapt punishment to the offence, both in kind and degree.

Of the kinds of punishment adopted in this class, the following will be more effective:—

1. *Rebuke*: It is often a severe punishment, the degree of severity depending on its being private, before the class, or in the presence of the school.

2. *Loss of marks*: This will have good effect only when these marks help them in promoting them to the next higher class. But cutting short of privileges, such as not allowing them to do extra work, and not allowing them to take their products home, will have severe effect sometimes.

3. *Fines*: These will not be effective in the case of young children and pupils of High School classes. But the effect will be very effective in the case of those who get stipends from the Department, namely, the pupil-teachers in training. The knowledge that the teacher possesses the power to fine should be able to be of greater service, than the actual exercise of the punishments as pupils generally become thick-skinned when they often face them.

4. *Corporal Punishment*: It is very rare that corporal punishment becomes necessary in the Manual Training class. Yet pupils should realise that the teacher has the right to administer such, should it become necessary, to have recourse to the same as a dislike

in certain offences. The knowledge that the teacher possesses this power should be of greater service to the teacher than the exercise of such power.

#### SUMMARY—(AIDS TO DISCIPLINE).

The teacher's influence, character, personal qualities, habits, are to a great extent the sources of good discipline in the class. Next the most valuable aid to discipline lies in the careful organisation of work by him.

1. There must be a definite but simple system of laws with which the pupils are early acquainted. These laws must be constant and not subject to change according to the mood of the teacher. They must be applied.

2. All pupils should be kept constantly employed. Nothing leads to poor discipline more quickly than having nothing to do.

3. Orders must be simple and promptly executed at a time. They should not be repeated or given in a loud tone. The teacher must be consistent and just in all dealings with the children.

4. Exercise kindness combined with firmness.

5. At no time must pupils be allowed to become unduly familiar, yet they must feel that in the teacher they have some one to whom they can appeal for sympathy and direction.

6. The expression of the teacher's face is a valuable aid to discipline. A pleasant look should reward a right doing, whilst a stern look should be sufficient to check any wrong action.

7. Use your voice as little as possible, with a well-trained class a look will suffice.

8. Any system of signals by means of the bell or such should be simple and definite. The voice should not accompany the signal.

9. Avoid noisy threatenings. If the law be broken, call the particular offender to order. Do not blame the whole class for the offence of one individual.

10. When corporal punishment becomes necessary, the pupil must realise that the laws demand its use as a deterrent and that it is not administered to gratify the personal feelings of the teacher.

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# IS THE PRIVATE TUTOR AN 'EDUCATIONAL PEST'?

BY MR. Y. LOCANADHAN.

Teacher, B. H. School, Peravali.

A DISTRICT Educational Officer in the Northern Circars circularised to all the Heads of Institutions in his District some rules to be observed with regard to new admissions. The rules prescribe that all applications for admission should be made within a fortnight of the re-opening of the schools and only one examination should be held to test these pupils. Besides, the Headmaster is asked to examine personally all the pupils, taking the help of his 'graduate-assistants' if there are many admissions. It is ordered further that the examination should be held in all subjects except Drawing. All exceptions to these were ruled out of order. By these methods the Inspector hopes to root out all private admissions and thus get rid of the private tutor whom he terms an 'educational pest.'

The why and wherefore of this circular is stated clearly in an explanatory memo. The chief reason adduced is the fall of efficiency and the undesirable presence of the private tutor. This has been the slogan of the present day criticism launched by every Jack and James. The Auxiliary Committee summarising the reasons for the fall of efficiency bring in many things. No particular causes are mentioned. In general it states the following:

- (i) Defective teaching.
- (ii) Defective organisation.
- (iii) Unsuitability of the courses to the natural aptitude of the pupils.

Speaking of the second cause it lays the utmost emphasis on the laxness of promotions

from class to class. While this forms the main cause of the fall of efficiency, the learned D. E. O. implicitly believing the side-tracking arguments of the Headmasters, blames the private admitted pupils and the blessed private tutor. To those who have direct contact with the working of promotions, it is plain that the Inspector is made to rely on make-beliefs only. Responsibility is shifted from their shoulders. This is by the way.

The remedies proposed by the Auxiliary Committee are quite different. They want the Inspectorate to be augmented in numbers, and it wishes to have men in this cadre with foreign qualifications. It agrees with the Royal Commission on Agriculture in saying that the syllabus in rural and urban schools must be different, and it proposes a varied course of instruction in the several schools. Stagnation and appalling percentage of untrained teachers are some of the real causes of the fall of efficiency. These cannot be set right by over-strict methods in making new admissions. The apathy of the rural public to take to a dead and wooden scheme of studies cannot be lost sight of. Here I invite the attention of my readers to the Report of the Royal Commission on Agriculture, page 539, and the remedies suggested by the Hartog Committee, Chapter V. Making the secondary education as a preparatory course for the University cannot always be the end and aim of all secondary education. Six years of school study encumbered with a great disproportionate expenditure brings out the huge waste and wastage of energy and money. The student is impoverished in

health and money and he is left adrift—a rudderless boat in the ocean of life. May I ask the learned D. E. O. of what use these standards and the degrees of efficiency are. The Inspector labours hard to maintain this vague thing called efficiency. What is taught in the first four years in a secondary school, can be easily taught in half the period, with greater efficiency. The general knowledge that can be got at the hands of a good and conscientious tutor cannot be a whit less than what is learnt in the school. The private tutor cannot be termed an educational pest. In the preamble to his circular, he himself admits that any common scheme for controlling private admissions is impracticable.

Private admissions cannot be completely done away with in rural parts. The average age of the secondary school student is 15 in these parts. To commit a boy of thirteen to the lowest form is not giving any encouragement to him but indirectly asking him to discontinue his studies sooner. I do not mean that age should be the standard to judge. If the pupil is up to the standard in English, Vernacular and Mathematics, he should not be refused admission. Private admissions are not eschewed even in countries which are educationally forward. This is a common feature of all Western countries, and in a country which is backward, I cannot see the validity or the possibility of exterminating private admissions. Recently the Standing Committee of some of the Headmasters in the District passed a very curious resolution saying that the Director of Public Instruction be pleased to amend the Madras Educational Rules so as to restrict all admissions to the lowest form—I Form. I cannot understand the essentiality of these heads. It speaks of the way of escapes from official remarks. I

submit there is neither foresight nor a grasp of the educational needs of the people of the District.

In these days every facility must be shown to improve the efficiency but not at the expense of the student. Our life is a life of concessions. What are standards? They are mere vague things. Very high standards are for great men and they are to be aspired by self-sufficient men and institutions. I hold the general policy underlying the circular is rather short-sighted. The Headmasters while playing the second fiddle propose some over-dose in despair for want of a proper diagnosis.

Ill-conceived as these rules are, they are also inopportune. The public mind is in a state of agitation. Any innovation is sure to be received with great hesitation and suspicion. This circular is thrust all on a sudden. Such rules must obtain wide publicity before they are put into force. Poor parents should not be treated in this off-hand fashion. Simply because a few Headmasters report that private admissions are undermining the efficiency of institutions, the public should not be punished with such ordinances. All such general rules should be first subjected to criticism. Hitherto the paymasters have been the invaders on the internal management of the schools but now the Department chooses to poke their noses also.

Of late the Departmental heads have made it a point to comment on the strength of institutions. How they will reconcile strength in numbers with efficiency, it is hard to understand. My experience of ten years in the profession and my knowledge of four schools where I had opportunities to serve, bear ample testimony to the fact that the

private pupil is in no way less efficient than the regular school-going student. Many were the cases where the private pupil fared better. 'Short,' ' cursory ' and ' formal ' tests applied till last year produced sufficiently good results. Exploitation of these methods can be checked, not by springing individual innovations but by well-considered programmes. The expense of regular schooling is enormous as can be gathered from Government statistics only. The average income *per capita* is Rs. 100 as given in India, 1927-28. The expense under school fees is Rs. 24 as given by the Hartog Committee Report. Thus to educate a single boy or a girl, a person in India has to spend one-fourth of his annual income on school

fees only. Let my readers calculate other expenditure in connection with this item in life of an average Indian parent and lay aside by side the wonderful resolution of the Headmasters quoted *infra*.

Simply because a private pupil is saved of this expenditure, we should not grow envious. Does the expenditure yield a good return whether financially or intellectually? I submit that our secondary education is abnormally expensive and costly beyond the capacity of an average Indian parent. The expense of regular schooling should be minimised. The *ultra vires* nature of the circular I shall not deal with, because I have confined my discussion to the academic view only.

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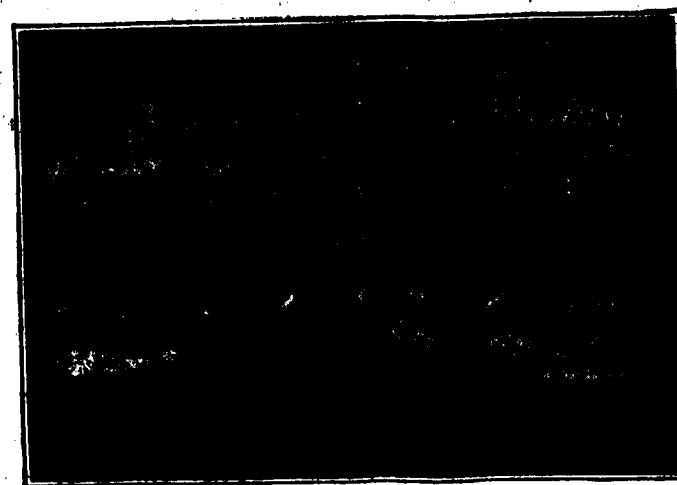
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and aspirations, Vidyodaya was established in 1924 as a new experiment, with fresh ideas. It was started in Pallavaram but moved into Madras City two years later. The rented



INDIAN ORCHESTRA.

Indian ladies are taking in public bodies and movements, justify the belief that a new day is dawning for our women, and we are faced with the important task of preparing girls for the demands which that day is bound to make on them. Even now, parents and the public in general, feel the need for educational institutions which will provide girls with something more than mere intellectual training. They desire that emphasis should be laid on self-expression, character development, manners and deportment, and training in home-making and social service.

Since a system of education originally devised for boys is ill-adapted to our girls, to their places and functions in life and their tastes

grounds in Nungambaukam, and this is where the school is located now.

In keeping with the purpose of the new school, teachers seek to give the pupils individual attention. Rarely does it happen in the ordinary big schools, that a teacher gets a chance of studying each pupil, developing her individuality and calling out the best in her. It is one of the aims of the school to keep the classes small, so that each girl may have a chance of expressing herself freely and the teacher may likewise have an opportunity of adapting instruction and treatment to individual differences amongst the pupils. No pains are spared in the pursuit of the ideal that the school exists for the child and not the child for the school.

Vidyodaya seeks also to provide a type of education for Indian girls which will train them to be good home-makers and useful members of the community to which they belong. If over 90 per cent. of the girls that are now being educated are destined to be home-makers as daughters, or wives and mothers, in their several homes, it does not seem very wise or economical to load them with learning which is likely to be of little or no use to them in after-life and which they therefore eventually forget. For this reason, greater stress is laid on those subjects which may be of permanent interest and value to them in after-life and which will enable them to live refined and useful lives and make cheerful homes. Amongst other things, hygiene, gardening, music and the arts which enliven the home, training in manners and social conduct, and household arts like cooking, sewing, receive special emphasis. With the same object, girls are encouraged to read, think and investigate for themselves; passivity and spoon-feeding are definitely discouraged. For this same reason, physical education is given prominent attention. Often it is found that the ordinary type of schooling produces an educated (if that!) invalid—the studies are so exacting and physical training is so badly neglected. The result is that instead of benefiting by their stay at school, they suffer in after-life owing to weakened physique. Vidyodaya guards against over-work and stresses games, sports and systematic exercises, which are adequately supervised—the teachers themselves participating in them. The definite attempt that is made at all times to build character is also due to the recognition of the *raison d'être* of the institution. To increase the opportunities for intimate acquaintance between teacher

and pupil, teachers are asked to live in the school, join the girls at their meals and games and go out for walks and parties with them. The result is that the teachers are able not only to train the children in such external matters as graceful bearing, and social etiquette, but also in behaving with courtesy and politeness, and entertaining in a becoming manner their guests or one another. The fellowship and friendship between teacher and pupil in the school has proved so genuine and strong, that even when holidays are granted, many of the pupils prefer to stay in the school to enjoy the company of their fellow-pupils and teachers. We feel that the chief cause of our success so far is that the life here is more that of a large happy family than that of a school.

The principle followed here is that character grows not so much by serious and direct instruction as by actual and worthwhile experiences in real situations—learning by doing, in other words. For this reason, the responsibility for carrying out rules is entrusted to the pupils themselves. They elect representatives to a Student Council which manages most of the affairs connected with their school life. Opportunities for development through the facing of concrete problems are also afforded by the "Elder Sister" or "Big Sister" system. Each new girl, as she comes in, is taken charge of by a senior pupil, who has already been some time in the school and who undertakes to look after her, her clothes, her studies and her conduct and puts her in the way until she is able to manage her own affairs. The Elder Sisters take up this responsible task with great enthusiasm and fulfil their undertakings admirably. Further, the girls are invited to help as much as possible in the running of

the school, arranging for games, and entertainments, and keeping the place clean. The students also draw up entertainment programmes and contribute items involving music, dancing, acting, orchestra, etc. The bigger girls are placed in charge of dormitories and other arrangements. They have also planned to open a little co-operative store of their own, each girl owning a share in it and the accounts to be kept by the girls themselves. They appreciate the opportunities given to them of working out their own ideas and have shown a remarkable degree of talent, originality and co-operativeness in managing these extra curricular activities.

Distinguished people who have visited the school have been pleased to commend the brightness and alertness of our pupils and the training they have received on the above-mentioned lines. The Department of Public Instruction has always had a kind word to say about our school. In her last report the Inspectress has the following:—

"This school opened in 1924 has now established its life in the fine surroundings and open grounds of "Rutland Gate," Nungambaukam. Under the able direction of Mrs. Appasamy, the foundations of a new type of institution have been laid. A feature of this school is the residential facilities afforded to children of all

castes and creeds from all parts of the Presidency. In a catholic atmosphere of this type, the foundations of an education suitable to the needs and opportunities the generation affords, have been established. The management has sympathetically studied the requirements and needs of a newer point of view in education, and one of the most interesting schools in the City of Madras has been established. The responsiveness, joy and happiness of the children is a feature of the work. The standard of the work turned out is extremely promising and indicates the possibilities of great expansion.

"Out of a total strength of 120 girls on the rolls (in March), 40 are residential students from all parts of the Presidency. Of this number 12 are Christians and 28 are Hindus. This aspect of this institution is a commendable feature, as both caste and non-caste girls are being brought up to a common ideal and give and take at a period of their life, when this type of influence will prove materially useful."



GARDENING.

By reason of our having special aims and ideals, this institution has always appealed to a large number of thoughtful parents who desire an all-round education for their daughters.

We are thankful to God that

our efforts in this direction have met with real response from the pupils and that the parents nearly always express themselves as being pleased with the progress their children have made.

We are deeply grateful to the ladies and gentlemen in India and elsewhere who have hitherto evinced keen interest in the school and contributed liberally towards its maintenance. We have felt greatly encouraged by their good-will and generosity and we now venture to make our appeal for funds to place the institution on a permanent basis. Unless there is some measure of stability, there is not very much chance of the aims of the school being permanently realized and to secure stability, a permanent local habitation is indispensable.

Our present idea is to purchase a portion of the spacious compound in "Rutland Gate"

which we now occupy and to put up suitable buildings thereon. The educational authorities have, as usual, readily extended their right-hand of encouragement and it is hoped that Government will be pleased to take up a similar beneficent attitude and contribute half share of the total cost of land and buildings.

We are sure that, considering the manner in which the school has steadily grown and the general public have given subscriptions for the up-keep of the school till now, wealthy men and women who realize the value of such an institution as Vidyodaya, will come to our aid, and enable us to increase our usefulness, by putting up buildings suited to our needs. In these days of growing recognition of the place of women in nation-building, it is confidently expected that this enterprise will not lack generous encouragement from friends of women's education.

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## REVIEWS AND NOTICES.

ECONOMIC ENQUIRY PAMPHLETS, ISSUED BY THE HISTORY AND ECONOMICS DEPARTMENT OF THE ERNAKULAM COLLEGE, No. 1—RELATING TO ELAMKULAM VILLAGE.

It is a small pamphlet of about 20 pages dealing with the conditions of the Pulaya labourers of this village which is said to be near Ernakulam—how near we are not told however. The striking difference between life in the West Coast and life in the East Coast is evident even with regard to slum conditions and that is each cottage in this Pulaya Settlement has sufficient space around, there being thus no danger of congestion and insanitation. Another peculiarity is that their labourers always live in the midst of the fields where they generally work. However they have also their miseries and difficulties, the chief being the difficulty of water-supply during the hot season and poor means of communication. The pamphlet suggests as means of overcoming these difficulties, Government and the Jenmis co-operating and sinking a well and one or two roads to connect the Settlement with the outer world.

The question of insufficiency of work for the labourers throughout the year is also dealt with, Mithunam to Ohingam being the worst months for them, when they are obliged to resort to the money-lender from whose grip they could afterwards hardly hope to get out. Family budgets and figures for indebtedness are given in this connection. This evil is common, however, with all agricultural labourers in our country, as also the evil of drink. The evil about insufficient work and the consequent insufficient earnings of the labourer can be got over only through the encouragement of cottage industries as subsidiary occupation for these people.

The more peculiar and characteristic difficulty with these Pulayas seems to be that they are in some sort of feudal vassalage to their landlords. The very plots on which their huts are built are

said to belong to the Jenmis, with the result that the labourers are handicapped to a large extent in the matter of bargaining for higher wages or taking up more paying work in the neighbourhood, for fear of eviction. The pamphlet suggests that these plots may be acquired by Government and presented to the Pulayas and also a better type of huts constructed with the help of the Jenmis, Government advancing the necessary loan and recovering it in the form of monthly rents from the tenants—the whole work being carried out through the agency of the local Panchayat.

The first great need seems to be therefore the emancipation of these Pulayas from their feudal serfdom, which could be brought about even more completely through the all-powerful instrumentality of education. It seems at present "there is no elementary school conveniently situated at Elamkulam for the Pulaya children to attend." The need for such a school is therefore very urgent. In addition we may suggest that for a group of villages or for each Taluq or sub-division of a district, there ought to be provided one industrial school to give the necessary training in cottage industries fit for introduction in rural areas. In addition some labour welfare schemes might also be included in this programme of rural reconstruction through the joint efforts of the State and the landlords. For instance, a Bajana Madam and a Play-ground for each such colony; occasional peripatetic Cinema shows exhibiting current events and other pictures of an educative value; the establishment of co-operative societies for credit, as well as for marketing the products of their handicrafts.

These and other suggestions made in the pamphlet are no doubt attractive though all familiar. Actual achievement must be a slow process since the previous education of the landlords and the Government, the landlords more than the Government, must take time.

PRINCIPLES OF PUBLIC FINANCE, BY J. S. PONNIAH, M.A., OF THE MADRAS CHRISTIAN COLLEGE. (PUBLISHED BY ROCHOUSE AND SONS, ESPLANADE, MADRAS.)

The author deserves to be congratulated for bringing within the compass of a small handbook of about 250 pages information relating to a vast subject like Public Finance, which is at the same time sufficiently full, covering the various aspects of it, like the history of it, the theory and principles of taxation, direct and indirect, management of public debt, etc., as also the application of these theories to Indian conditions. Occasionally, however, one finds the author sacrificing clearness for the sake of brevity, for instance, on page 175, he says "Scientific discoveries may result in the loss of our export market." He could have made himself clearer by adding "as it happened when the discovery of chemical dyes cut off our indigo export." Evidently, his anxiety to be brief has stood in the way of his being sufficiently explanatory. This however cannot be a serious drawback for students who know the elements of economics well.

The author has made use of all recent writers on the subject like Pigou, Adams, Dalton, Sir J. Stamp, etc., as well as the older authorities like Bastable and Seligman. He has made good use also of the Indian Government's publications relating to the subject, especially the Taxation Enquiry Committee's Report. Our B. A. IV B Students especially will find the book useful to them. There is an additional advantage for them because each chapter is followed by a list of suggestive questions relating to the topics dealt with in that chapter. Our Honours Students also may find it worth their study because the references and quotations given from the authorities on the subject will help them better to find out what view-points and discussions deserve to be studied fuller in these bigger books. It will thus be a good guide to them for the study of the authoritative works on the subject.

MATHEMATICAL ASTRONOMY BY BARLOW AND BRYAN, REVISED BY A.C.D. CROMMELIN, D. SC., B.A. (CAMBRIDGE UNIVERSITY PRESS).

This book needs no introduction to the educational world of South India. The matter having been treated in a very concise and clear manner, it is very popular both among the teachers and the taught, as is the case with most of the Cambridge University Press publications. The new edition of the book revised by A. C. D. Crommelin, D. Sc., has been made more complete by a few additions. Some modifications have also been made to bring the book up-to-date, without which the book would have gone out of use very soon in a growing subject like Astronomy. The retaining of some of the Examples on Time worked out according to the convention before 1925 and the addition of others worked according to the new convention, would make the book very useful during the transition period; a paragraph or two on Standard Times and the Date line, if they had been added, would have made the book more useful.

The book is of a suitable standard for the new B. A. course of the Madras University, where Astronomy is one of the optional subjects. Only, it lacks much of the descriptive portion required according to the syllabus. In fact, the book itself would be made more attractive by making it a little more descriptive without affecting the mathematical part of it.

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### THE EDUCATIONAL REVIEW.

We congratulate the organisers of the First All-Asia Educational Conference at Benares on the success which has attended their efforts. Though the number of foreign delegates was small, there was a large number of delegates (nearly five thousand) from all parts of India, and spectacularly it was easily one of the biggest educational gatherings witnessed in the country. Owing to the largeness of numbers dealt with, it was hardly possible to ensure the calm and dispassionate discussion of educational questions at small gatherings, though the many sections of the Conference did valuable work. There was a valuable educational exhibition run under the auspices of the Conference which attracted a large number of visitors and seemed to interest even those who were not directly concerned with educational affairs. It will interest our readers to know that arrangements have been made for setting up a Standing Committee for the Asiatic Conference, India being represented on it by Sir C. V. Raman, one of the former Presidents of the All-India Conference. The Reception Committee were called upon to provide for the convenience of a larger number of people than they had expected and if their capacities were strained to some extent, we are sure the delegates will make some allowance for the circumstance. A useful annexure to the Conference was the large number of

public lectures organized for the benefit of visitors, by such well-known speakers as Dr. Annie Besant, Dr. Bhagawan Dass and others. We have no idea of where and when the next Conference will be held, though it is possible it will be in China or Japan in another three or four years, but India will have the credit of having inaugurated the All-Asia Educational Conferences. The Conference served the useful purpose of bringing several educationists together and establishing contacts of a very useful kind which may develop into more intimate and useful association. Among the decisions arrived at the annual meeting of the Council was the re-election of Principal Seshadri as President and Mr. Devi Prasad Khattri as Secretary of the Federation. Arrangements have also been made for sending a batch of delegates to Danver in America for the ensuing session of the World Federation. It is expected that the President of the Indian Federation will himself be able to lead the delegation.

We are glad to hear that the League of Nations is moving forward regarding the matter of International Intellectual Co-operation and is extending the Committee already appointed for the purpose. Professor Radhakrishnan has been nominated to represent India, and it is proposed to set up a National Committee on which different intellectual interests may

be represented. It is possible that institutions like the Indian Science Congress, the Indian Economic Conference, the Inter-University Board, the Indian Philosophical Congress, the Oriental Conference, the All-India Teachers' Federation and similar bodies will be invited to co-operate in setting up this organisation. There is still the question of funds, but we have no doubt that if a National Committee is set up in this country, it will serve to rouse interest in the subject and secure the co-operation of those who should be able to advance its aims.

One of the important subjects discussed at the last Headmasters' Conference in England was the evil influence exercised by bad films on school children. It is interesting to note that the following resolution was passed:—

"That this Association views with anxiety the influence at present exercised by the Cinema on those of school age and urges that suitable regulations with regard to performances open to children should be framed and enforced."

It was rightly pointed out that many of the films were brutal and sordid and a greater danger to children was the vulgarity and sloppy sentimentality of the general run of pictures. Another shrewd observation made at the Conference was that even when the films did not exercise any evil influence immediately, the children's recollection of what

they had seen and heard was harmful. In fact, some of the Headmasters went so far as to suggest that there should be a Parliamentary enquiry into the subject. The Cinema habit is gradually spreading in this country also and it is perhaps wise to take precautions early enough, so as to avoid the dangers which have appeared in England and generally in the West.

Among institutions working for the advancement of International understanding, reference must be made to the International Federation of University Women.

Women, which has now thirty-four branches all over the world and which aims at the development of international fellowships, international travel and so on for women graduates. The Federation has already succeeded in effecting several exchanges among teachers and also among museum curators, librarians, archivists and lecturers. Group Travel Tours have also been encouraged. Increased intimacy of international understanding is undoubtedly one of the essential developments in world-education and we are glad to record all this progress. There is a branch of this Federation in India and women-graduates in this country will do well to strengthen its useful work. Copies of the last annual report of the Federation itself can be obtained from the Secretary of the International Federation of

University Women, Crosley Hall, Cheyne-Walk, London, S. W. 3.

There was a surprising paucity of educationists in the recent New Year Honours List. The last year has been a particularly strenuous year for educationists and many of them have worked hard for keeping students on the side of law and order, fighting the forces of non-co-operation which have threatened the very existence of educational institutions in various parts of the country. The way in which Honours have been dispensed with in this country has always been a subject of criticism. The recognition is usually for senior Government servants or for those who have behaved like sycophants to their district officers or to those who have been set up in authority immediately above them. It is a wise Government that knows its friends and we hope that self-respecting scholars who attend quietly to their educational work and work hard for upbringing young men in right principles of study and conduct in life will receive the respect which is their due.

The intimate association of India with England must necessarily make English a fairly important language in the educational system of this country. But there is no reason why adequate

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attention should not be paid to some of the European languages particularly French and German. We are glad to find that attempts are being made in Bombay to start a Research Institute for encouraging the study of German. The organisers have stated the aims in the following words:—

(a) To place within the easy reach of advanced students of research, merchants, business men, professional men and others a first-class and up-to-date Occidental library, and to afford them all other ready-made helps in the way of select topical bibliographies, digests of magazine articles, card indexes, and similar critical material.

(b) To publish simple, scientific, illustrated books in Indian languages. And with the help of these books teach the Indian people how to abolish illiteracy, ignorance, superstition and poverty.

(c) To train qualified students in the scientific methods of research along Western lines by opening postgraduate classes, founding lecture-ships and in time, preparing students for higher degrees in research.

(d) To place the indigenous learning of the teachers upon a broader and sounder basis by

making all the necessary and suitable arrangements for their guidance and training.

(e) To undertake and publish, with the co-operation of various scholars, critical editions of texts, as also original and independent works of a historical nature bearing upon Occidental Antiquities, including Journals, Proceedings, Catalogues, Reports and occasional studies, and make arrangements for translating the best books into Indian languages.

(f) To act as a bureau for literary advice and information on all points connected with Occidental studies.

(g) And to plan and carry out all other projects not inconsistent with the foregoing and calculated to help the promulgation of Occidental studies in general.

All communications regarding the new organisation should be addressed to the Secretary, Mr. G. M. Jadhav, Parel, Bombay. We have no doubt that there are a sufficiently large number of scholars in India interested in German to justify the coming into existence of such an organisation.



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THE high honour which has fallen to Sir C. V. Raman has had the incidental effect of seriously disarranging our programme for Convocation. That the gentleman whom we had selected to deliver the Convocation Address has been awarded the Nobel Prize is at least a testimony to the excellent judgment of our Executive Council which invited him; and while we regret that by his absence, our Convocation is shorn of much of its glory, we rejoice in the cause of that absence, one more proof, if any proof were needed, that India is capable of the same distinction in practical inquiries as she has long held in the sphere of philosophy and literature, language and law.

It seems best that at Convocation, the Vice-Chancellor should for the most part confine his remarks to the local situation. It had been my intention to-day to speak briefly of the relation of the University to the Province, particularly by way of inquiring how far it has been possible to carry out the suggestions that one threw out at last Convocation. As things have turned out, one's thoughts must take a somewhat wider range.

### THE LAXMINARAYAN BEQUEST.

The great event of the year has been the princely bequest of the late Rao Bahadur D. Laxminarayan. In a book with which many of our students are familiar, Dr. Gregory has said that Science is still the Cinderella in the house of education, and has drawn a pathetic picture of the difficulty experienced by men of Science in finding even paltry sums to carry on their work. Since the erection of our Science College, students of this University must have had difficulty in

understanding these passages in Gregory's "Discovery"; and they will become doubly irrelevant to the state of things in this Province when the new bequest begins to bear fruit. The University Court has already expressed its grateful appreciation for this magnificent addition to its hitherto meagre resources, and it is hoped that before long the memory of the donor will be enshrined in some worthy memorial. It will be the duty of all concerned to see that the trust is administered with prudence and integrity, in strict accordance with the wishes of the donor, and in such a way as to enable the University to discharge, more adequately than hitherto, the task entrusted to it.

### THE DEBT OF THE UNIVERSITY TO THE PROVINCE.

To turn to the subject on which I had originally proposed to speak, the University has a double relation to the Province: as receiver and as giver. On the one hand, the University is established by law as one of the institutions of the Province. While it is not exactly a Government institution, it has the closest possible relations with Government. The Governor-General of India is the Visitor of the University, with a very full right of inspecting, by deputy, the University and all its affairs, including its buildings, laboratories, equipment, Colleges and Hostels, its teaching and examinations. The head of the University and the President of the Court is the Governor of the Province. The duties of the University are prescribed, its powers defined, its rights and privileges guaranteed, by Acts of the Legislature. The University has a monopoly of the provision of higher education in the Province, at least of higher education leading to degrees. Without

## ii THE EDUCATIONAL REVIEW. [FEB. 1931.]

the sanction of the Chancellor, no educational institutions within the limits of Central Provinces may be associated in any way with, or seek admission to any privileges of, any other University incorporated by law in British India.

There is the further obligation that, while there is no statutory pledge, hitherto the University has received from the Province an annual maintenance grant of Rupees fifty thousand, in addition to certain special grants. Moreover, all the Colleges admitted to the privileges of the University (except the Hislop College, and the University College of Law) are Government institutions; and, except with regard to such part of the expenditure as is met by fees, are supported by the people of the Province.

## THE DEBT OF THE PROVINCE TO THE UNIVERSITY.

What, it may be asked, is the University doing for the Province in return? Its chief contribution to the welfare of the Province is the band of educated youths it sends forth annually to replenish the ranks of Government servants and lawyers, of school-masters, journalists and skilled agriculturists. Moreover, the graduates of the University play an active part in the public life of the Province, and are largely responsible for what intellectual activity there is. It may fairly be claimed too, that the very existence of a provincial University, with its ideals, however imperfectly realized, and its more or less exacting standards, is in itself no mean asset.

Yet the Province is reasonably entitled to expect that the University shall make some more definite contribution to its development. We are not here thinking of those discoveries in Applied Science or in Agriculture which enrich our material life; though our University is now equipped, and in the near future, through the benefaction to which reference has just been made, will, we trust, be yet more abundantly equipped, to make such contributions. It is an

axiom of education that, in our seats of learning, we seek for knowledge. If incidentally our knowledge brings power, we welcome it; but primarily our search is for knowledge.

Nor are we yet in a position to provide as University teachers scholars with imperial reputation, men whose value lies even more in the stimulus they give, in the atmosphere they spread around them, than in any more tangible fruit of their teaching; though here again, the Laxminarayan bequest may enable us to make a beginning with this most important department of University work.

## THE LIBRARY.

The Province is entitled to look to its seat of learning for the provision of a Library, for those books that contain the wisdom and the dreams, the hopes and the discoveries of the ages. It is sometimes forgotten that what the laboratory is to the Science course, the library is to the other courses. We should be aghast at the idea of a Science College devoid of apparatus for illustration and research. Yet we look with equanimity at a University devoid, or all but devoid, of books. We know that a library has its own individuality and grows like a living thing. No one could expect that a University, which is still in its infancy, should enter into competition with a Bodleian or a British Museum. It is not the fact that we have only some twenty thousand volumes that gives cause for anxiety. The serious feature of the situation is that we have no adequate provision for keeping abreast of the times, much less for making up leeway.

A University which does not provide the equipment of books, magazines and manuscripts needed by the students and scholars, the thinkers and writers of the Province, is failing in some one of its elementary duties. We have received one-fourth of the grant of Rupees fifty thousand promised by the Local Government for the library. In the present state of our provincial finances,

he would be optimistic indeed who would expect the payment of the balance in the very near future. An appeal for funds for the library made to friends of the University, met with a somewhat meagre response. All the more, on account of the pressing need, do we welcome the handsome bequest of the fine library of the late Sir G. M. Chitnavis. The recent generosity of more than one friend of the University has encouraged us to hope that, if we only let our needs be known, with sufficient clarity and sufficient insistence, they will ultimately in some measure be met. In the forefront of our needs is the provision of a regular and adequate income which will, in the course of time, give us a library of which we shall not be ashamed.

## THE UNIVERSITY TRAINING CORPS.

The military training undergone by a number of picked students may fairly be regarded as work done for the Province. If India is ever to be able to undertake her own defence, it is to the educated youth of the country that we look for leadership; and the response of our students to the invitation that went out in 1929 has been most gratifying.

Parades have now recommenced both in Nagpur and at Jubbulpore, and every effort is being made to make up the ground lost by the closing of the Colleges. The annual camp which was to have been held from October 27th to November 5th was cancelled, as the Principals of Colleges were in agreement that under existing circumstances students could not spare ten days from their studies. In spite of the difficulties resulting from the closing of the Colleges, it has been found possible to hold an intensive six weeks' course for the training of Non-Commissioned Officers of "A" Company at Nagpur. It is hoped to arrange a modified course on similar lines for "B" Company at Jubbulpore.

The following students of Colleges in Nagpur have attended the Non-Commissioned Officers'

Course in question:—Messrs. N. B. Mandloi, J. S. Ramdass (Morris College), M. R. Pardhy, G. M. Tipre (Hislop College), C. J. Jadhav, P. A. Bambawale, V. G. Gadail, P. W. Chincholkar, H. N. Gadre, A. K. Mukhopadhyaya, R. C. Shrivastava (Science College), N. K. Ghosh (Agricultural College), T. R. Subhedar and J. M. Shahane (Law College). In spite of the fact that they have had to make up for lost time in their University studies, they have been unfailingly regular in their attendance on parade and have cheerfully sacrificed their spare time for the sake of improving their military knowledge.

Captain Knight, to whose zealous and devoted work as Adjutant, I wish here to pay a tribute, considers the results of the course to be most satisfactory, and the efforts of those attending to be worthy of the highest praise.

## EXTENSION LECTURES.

Sir Arthur Mayhew once remarked that the parable of the talents has given us a new word in the English language. It has familiarized us with the conception that our gifts are meant to be shared. If that is true of all possessions, it is peculiarly true of knowledge, and of all capacity for finding the true and the good, for producing and appreciating the beautiful. The University is anxious that the people of this Province should feel that, though most of them are outside the doors of our Colleges, they need not be outside of our fellowship. If members of the University cannot be servants of India, they can at least be servants of the Province. A beginning has been made with the development of the Extension Lectures adumbrated a year ago. Lectures, a number of them illustrated, are being delivered in English or the vernacular to the public of Nagpur; and in response to our intimation that this work is not confined to Nagpur, invitations for our help are being received from other parts of the Province. Warm thanks are due to the

members of the staff of Colleges and others, all busy men and women, who have so readily volunteered their services to help this project.

The University authorities are also considering a scheme which, if it can be carried into effect, will incidentally make possible the prosecution of advanced studies in evening classes by those who find it impossible to attend College classes by day.

#### SOCIAL SERVICE.

A University Social Service Society has recently been founded. The principal activity selected for the year is a systematic study of the beggar problem in Nagpur. Each co-operating College has its own branch of the Society working under the guidance of a member of the staff, and is responsible for the operations of the Society in an assigned portion of the city or its environments. A Committee composed of representatives of the College branches has mapped out the nature of the enquiries to be made. The President of the Municipal Committee has promised the active sympathy and co-operation of his Committee. It is the hope and intention of those responsible that the Society should not only perform an important service to the capital city, and furnish its student-members with a training in the scientific examination and solution, on humanitarian lines, of a pressing social problem. In our minds there is an object that stands out almost more insistently: that their brotherhood in a mission of help should make students of different Colleges more keenly conscious of the tie that binds them as members of a common University.

It is not more certain that all material bodies attract each other than it is that all people were meant to work together; that we can no more defy the law of co-operation with impunity than we can defy the law of gravity with impunity; that the true enemy of society is the man who

fosters enmity, malice or strife, between race and race, between class and class, between religion and religion. A University should prepare its students for life at all points. Differing as we do in so many ways, we have to learn to live together and to work together. We can co-operate in study and in sport, in debate and in social life; but our co-operation is most likely to be fruitful when it works on the highest level. That is why we attach so much importance to the Social Service Society. In our patient, co-operative inquiry into the sorrows and misfortunes, the needs and, it may be at times, the vices of our fellows, we can learn to forget the things that divide us, and remember only the common use of our separate talents that unites us in a ministry of help.

#### THE STUDY OF INDIAN VERNACULARS.

On the academic side of things, one of our most urgent needs is a somewhat drastic revision of the Arts curriculum, for which proposals will be made in due course. Among other weighty reasons for this, it seems advisable to make some provision for the study of subsidiary subjects. A student may reasonably wish to make some study of a subject in which he does not propose to take a full course. In this connection reference may be made to the position of the Indian vernaculars. The Indian vernaculars are now a possible subject of study from the Intermediate to the M. A. stage, and rightly so; and one of the University bodies has been discussing the question from what date the vernacular should be the medium of instruction.

There are some curious parallels, not least in this matter of language, between England in the fourteenth century and India in the twentieth. One melancholy resemblance is in the devastation caused by repeated attacks of plague. It was in the fourteenth century that the Black Death swept over England, leaving its trail of

desolation, despair, and, to some extent, moral abandonment. More than half the population of England perished; more than fifty thousand were said to have been buried in a single cemetery in London, and the whole organization of country life was thrown out of gear.

Perhaps insufficient attention has been paid to the part played by economic causes in bringing about the present revolt of the depressed classes of India against their age-long oppression. At all events in England it was the scarcity of labour caused by the Black Death that gave the downtrodden peasants courage to lift up their heads. Those who regard communism as a new and hitherto unheard-of terror need to be reminded that it was in 1360 that John Ball, the "mad priest," as the Land-owners called him, enunciated the rights of man almost in the words that a *mahar* or sweeper of to-day might use. "Good people," he said, "things will never go well in England so long as goods be not in common, and so long as there be villeins (farm-labourers) and gentlemen. By what right are they whom we call lords greater folk than we? On what grounds have they deserved it? Why do they hold us in serfage?"

In constitutional development also, there was some analogy between the two periods. It was in the fourteenth century that the English Parliament assumed something like its present form. Instead of the old division into clergy, barons, knights and citizens, with their mutual jealousies and their unwillingness to co-operate, by 1341, the present system of two Houses of Parliament had been established. With the new unity the sphere of Parliamentary activity gradually extended. Parliament made good its authority to regulate trade, claimed the right to grant supplies, and asserted the principle of ministerial responsibility to Parliament.

But the analogy which at present interests us most is in the sphere of language. It was in 1066 that William of Normandy after the battle of Senlac became King of England. England was thus brought into the closest contact with a foreign power from which she had much to learn, a contact which has permanently enriched both her life and her literature. But the first effect of the contact, alike on English literature and the English language, was of a destructive character. For two hundred years after the Norman conquest, the English language shared the humble social position of the people who spoke it. To speak French was one of the hall-marks of a gentleman. French was the language of poetry, of the court, the law-courts, the schools and the church. One chronicler complains that "for two hundred years children in school, against the usage and manner of all other nations, are compelled to leave their own language, and to construe their lessons and their things in French." At the end of the fourteenth century, nobles in England sent their sons to France to learn the French language and to imbibe French culture in their own home. There were University statutes which compelled, or tried to compel, students to use either Latin or French as the medium of conversation.

But gradually the position changed. The common people, "the low men," as they were contemptuously called, continued to speak English. Even as a medium of literary expression English perhaps never entirely succumbed. For nearly a century after the Norman conquest, the annual chronicle of events in England continued to be written in English. At the beginning of the thirteenth century, King John lost nearly all his French possessions, and England in consequence developed a new national self-consciousness. The antagonism between English and Norman gradually disappeared; many Englishmen learnt to speak French;

Norman barons were compelled to learn English to be able to speak to their English retainers ; and, except in the highest social circles, there was much intermarriage between the two peoples.

During the period when French was supreme, the people still had their English songs, their English ballads, their English drama. Even in the thirteenth century, the way was being prepared for Shakespeare. As early as the beginning of the thirteenth century there were signs that the English language was beginning to regain something of its literary importance ; but it was not till the fourteenth century that the principle was finally established that a man might speak, and even write books in English, and still have claims to respectability. In 1349, English became the medium of instruction in the schools. In 1362, an Act of Parliament made English the language of the law-courts, "because the laws, customs and statutes of this realm be not commonly known in the same realm, for that they be pleaded, showed and judged in the French tongue." In 1363 for the first time English was employed by the Chancellor in opening Parliament. About the same time the Bishops began to preach in English. It was in this generation that Chaucer's poems gave us one of the great land-marks of English literature ; for, with all their strangeness of grammatical form and of vocabulary, we recognize their language as the same language that we speak. It was in 1380 that Wycliffe published his translation of the Bible into English, a translation on which largely was based the famous translation of 1611, which has done so much to make the English language the powerful and supple instrument of expression that it is.

As for our own country, it seems safe to prophesy that English will never become the language of the people of India. But a mastery of the language we speak is an essential condition

of clear thinking, of lucid writing, of intelligent teaching, and indeed of all effective interchange of thought. If these things are so, it is the clear duty of all teaching institutions to encourage in every way the study and the perfecting of the vernaculars. Yet not of the vernaculars only. The English language and English literature have been splendidly enriched by many foreign streams, not least by the French stream which at one time seemed likely to submerge them altogether. Perhaps it is true that no language will ever be what it is capable of becoming till it comes into vital contact with some ancient and vigorous tongue. They are the best friends of the vernaculars in India who would not have them studied or developed in isolation. The evidence recently collected by the Curriculum Revision Committee of the High School Board has shown conclusively that men of all shades of political opinion in all parts of the Province, practically without a dissentient voice, are determined that their sons will learn English. In our schools perhaps we have paid too much attention to English as a literature, and too little to English as a spoken language. But in our Colleges, the literature as well as the language must continue to be a leading instrument of culture. The precise moment at which the vernaculars are to become the medium of instruction in the University is a subject on which opinions differ. Buildings hastily erected on insecure foundations do not last the longest. But the double duty of the University is clear. On the one hand, we must aim at recovering the ground that has been lost in the acquisition by our students of a mastery of English as a written and spoken language, not only for its own sake, but because it provides the one master-key to the treasures of modern knowledge. On the other hand, we must give every facility to our students to enable them to play a worthy part in the development of their own language and the enrichment of its literature.

#### THE ECONOMIC PROSPECTS OF STUDENTS.

Students who have reached or are nearing the end of their course, however lofty the views they hold of the meaning and value of a University education, are bound to look forward and ask themselves what the future holds for them when they have passed beyond our portals, and have entered the great and not always too kindly world. One of the disquieting features of our university life is the small number of doors that open to receive our graduates, and the increasing difficulty in entering even those few doors. However little mercenary feeling a man may have, he must earn his living somehow ; and a student can hardly fail to be affected in some degree by the inquiries being conducted all over India into the question of unemployment among educated men.

There is always the danger that a panic on this subject may lead in our Colleges, as it has already led in connection with our schools, to the suggestion of some measure for reducing the supply to the limits of the demand, if we cannot increase the demand to keep pace with the growing supply. Certainly the ideal would be that the rapid expansion of industry and commerce should give a more practical turn to the education of many of our youths and should absorb a larger proportion of our graduates in the development of the material resources of our country. For that, it seems, we shall have to wait a while, wait perhaps till the investment of capital in non-productive enterprises becomes less lucrative and less tempting.

In the meantime it is well to remind ourselves that the supply of men who have had a training of a purely academic type, however much it may have out-run the present demand for them, would be grossly inadequate to the needs of the country if elementary education were more widespread

than it is. To take one single illustration : our Province, with a population double that of Scotland, has as yet no daily newspaper. Here there is an important and honourable profession, which is hardly as yet beyond the pioneering stage.

The same may be said of the teaching profession. The Dominion of Canada, with a far smaller population than this Province, has eleven or twelve Universities and a corresponding number of High Schools. Our High Schools do not at present give scope for the abilities of more than a small proportion of our graduates ; our Middle Schools of hardly any ; and if we were to suggest the employment of graduates in our Primary Schools, we should be met with a smile of amused contempt ; yet surely this is the ideal towards which we must work ; women graduates, if not men, even in our Primary Schools.

Our medical profession is as yet only in its infancy, though the way in which our medical graduates crowd into the cities sometimes blinds us to the fact. The attitude of medical men to village work is at least intelligible. There are still much opposition and distrust to be overcome, much superstition to be eradicated ; and one must grant that, for an educated man, country life is not attractive. Here again we are met with the crying need for the spread of elementary education. When our young doctors are willing to go to the villages in a spirit of social service, to win by patient kindness and ready help the confidence of the people, and to charge only such fees as villagers can afford to pay, there seems good reason to hope that many of them could earn a competence, at least as much as they would earn as lawyers, with the added consciousness that they are doing one of the noblest of services to their countrymen.

There is one whole profession in the West which in this country has hardly any counter-

part, viz., the educated minister of religion. Perhaps those who most nearly represent it in India are the members of the Servants of India Society and other similar philanthropic organizations. There seems to be room, especially in the villages, for what would in effect be practically a new profession. The work of its members, as we conceive it, would be to act as propagandists for education, especially the education of girls, for sanitation in all its branches, for co-operation and all those activities vaguely known as village uplift. They would work hand in hand with the schoolmaster, the village and district authorities and the Agricultural Department. They would give simple lectures on varied subjects and would make much use of the magic lantern, while they would encourage the formation and development of village libraries. An educated young man of this type, especially if he had some legal training, might become the guide, philosopher, and friend of the village folks in a fairly wide district. If his wife had some training in midwifery and nursing, and were allowed to charge small fees for her services, a comparatively small subvention would be required to give such a couple at least the decencies of life.

In some of these suggestions, we contemplate a type of educated young man who is not specially interested in making money. That there are such men is not, we hope, a vain dream; while the greater the number of educated men in the villages, the more tolerable does life become for those who are there.

#### GREETINGS TO THE NEW GRADUATES.

You, on whom your University has just impressed its hall-mark, we congratulate on the successful completion of one stage of your education, and we wish you God-speed for the life on which you are entering. I shall not weary you with good advice. That in whatever sphere you may be placed you will be light-seekers for

yourselves and light-bringers to others is the goal towards which your teachers have been seeking to lead you.

But the true student is not only a torch-bearer but a builder. One of the facts of life that sometimes comes home to us with painful impressiveness is that to pull down is vastly easier than build up; not only easier but apparently to minds, far more alluring. A small band of determined men, if they think it worth while, can bring to the ground a structure that has reared only by the patient toil, the earnest thought, sometimes the painful sacrifice of generations that have gone before. A work of destruction, though it may exhibit a certain perverse ingenuity, needs not one single quality. Our earnest hope for the graduates of this University is that they may find their constructive work, in adding even though but a few bricks, provided those bricks are truly laid, to some worthy edifice. Whether it be yours to seek after knowledge of the world we live in, the secrets of its constitution, its hidden powers, its past history; whether it be your task in some school or College to help to unfold the latent powers of the youthful mind and spread abroad the light of knowledge; whether you propose to go forth like the knights errant of old, righting ancient wrongs and hastening the day of social justice; or whether it is in some humbler yet not ignoble sphere, you are to use the talents God has given you; at least let it be in some constructive work that you engage, the building of monuments that will not perish, on the foundation of some generous aim, conceived in no petty or selfish spirit and carried out with steadfast sincerity of purpose.

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