

TO EDUCATION COMMISSION

R2037

REPORT

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ON

EDUCATION

IN

THE HYDERABAD ASSIGNED DISTRICTS,

PRESENTED TO

THE EDUCATION COMMISSION.

BY

W. LEE-WARNER, Esquire, C.S.,

MEMBER OF THE EDUCATION COMMISSION.



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FROM

W. LEE-WARNER, Esq., C.S.,

Member of the Education Commission,

TO

THE HON. W. W. HUNTER, LL.D., C.I.E.,

-President of the Education Commission.

SIR,

I have the honour to submit to you, for presentation to the Education Commission, a report prepared by the Director of Public Instruction in the Hyderabad Assigned Districts on the condition of education in that province. I had entertained a hope that Mr. Howell, Officiating Commissioner of the Hyderabad Assigned Districts, would have relieved me of the responsibility of criticising a report upon a province with the circumstances of which he is so familiar. But, although he was unable to undertake that task, I am indebted to him for the advice which he has given to Mr. Dandekar in compiling and correcting the proof of his report. At Mr. Howell's suggestion I have entirely refrained from any interference with the preparation of the report, which represents intact the views and recommendations of a Native gentleman of the highest position in the Education Department, in which he has gained a large experience, not merely in the Bombay Presidency, but also in Berar. His views will, I am sure, command and deserve the careful attention of the Commission. But, charged as I have been by my colleagues with the responsibility of submitting this report, I have thought it my duty to allow no personal feeling of diffidence to interfere with a free expression of my own opinion on the various points which the report suggests. I must naturally feel a reluctance to comment on principles which have the sanction of high authority, and are after all debateable questions on which officers of equal experience agree to differ. With these observations, however, I propose to submit for the consideration of the Commission a few remarks on the extension of secondary education, the administration of primary education in Berar, and the state of female education, which appear to be the chief points on which comments are called for. I would add that the Director's report did not reach me till the beginning of November, when it was too late to suggest alterations in it. I have, however, enjoyed the advantage of a conference with Mr. Dandekar in Bombay, and a brief visit to Hyderabad, in accordance with the arrangements proposed by the Commission and sanctioned by the Government of India.

2. The questions which the enclosed report raises for consideration by the Commission are neither numerous nor special. Comparisons are very often misleading; but between the North-East Division of inspection in Bombay and the Assigned Districts, whose western frontier marches with the Bombay Presidency, there is such a similarity of geographical and ethnical features as to render a comparison between the educational progress of the two provinces a fair test of the relative efficiency of the two systems. Berar with its area of 17,711 miles and population of 2,672,673, contains 37,338 Aborigines, 7 per cent. Muhammadans, and 92 per cent. Hindus. The North-Eastern Division of the Bombay Educational Divisions, in an area of 22,943 square miles, comprises Khandeish, Nasik, and Ahmednagar, with a population of 2,769,665, of whom 80 per cent. are Hindus, 5.3 per cent. Muhammadans, and a large aboriginal population, which in Khandeish is 14 per cent., in Nasik 6.6 per cent., and in Ahmednagar barely 1 per cent. of the entire population of the district. The Division is, with the exception of Sind, the most backward of all the Divisions of Bombay, which is accounted for partly by its large aboriginal population, and partly by its liability to the ravages of famine and locusts. The chief language, both of the North-East Division and of Berar is Marathi; primary education in both provinces is supported by a local cess; in point of railway communication and form of administration there is little difference to note; and generally, as

Hyderabad.

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fields for education, the similarity between Berar and the Bombay Division is strongly marked.

3. On March 31st, 1882, there were in Berar two high schools, five middle-class schools, of which two were divisions of the high schools, 22 so-called primary boys' schools which taught English, and 439 vernacular boys' schools, besides one training school for masters, all of which were Government institutions. There were also eight Government schools for girls, attended by 269 girls. The total school attendance on the rolls on March 31st was 28,956, in 477 institutions maintained by Government. There were besides 212 aided institutions, all of which were primary schools teaching 4,263 children, and 207 indigenous unaided schools teaching 2,672. Altogether 896 institutions contained on their rolls, at the end of 1881-82, 35,891 scholars, which would give one school to every 19 square miles, and show that 11 per cent. of the school-going male population were at school. It will be observed from these figures that the entire strength of private enterprise, and the main strength of Government, is devoted to primary education, and the remarks which follow will, therefore, be chiefly confined to that branch of education.

4. Berar is, on the whole, a prosperous and wealthy province. Its well-appointed administration affords a considerable opening for educated talent, and its commercial and industrial enterprise demands a supply of instructed men. The poverty of its higher educational institutions must tend in some measure to encourage the importation of educated talent, and thus to deprive the people of the province of their proper share in its public administration and its private business. The two high schools of Akola and Amraoti contained only 61 boys on March 31st last, who cost the State more than Rs. 237 apiece. The total cost of a high school pupil in the Presidency of Bombay is Rs. 59, and the average number in a Deccan high school outside Poona is 91 boys. The retention of the two high schools in Berar appears, therefore, to be a needless extravagance, and until the demand for higher education has increased, it appears to me that one high school at Amraoti, maintained in the highest state of efficiency and linked to the middle-class schools by scholarships, would effect economy without injuring the progress of higher education. As regards middle-class schools, it appears that the existing five institutions educate only 242 boys at a cost of Rs. 58 a head. In Bombay the cost per head is Rs. 20-8 in Government schools, and rather higher in aided and unaided institutions, while in the Deccan districts outside Poona the average attendance in middle-class schools exceeded 51. Private enterprise bears no part of the weight of middle-class education in Berar, and until the Government schools have filled the administration and private offices with indigenous talent, it cannot be expected that a supply of educated natives of Berar will undertake the risk of opening Anglo-vernacular schools. While, then, the local Administration can effect a saving by uniting the two high schools into one institution, it would seem desirable that secondary education should be developed by opening good middle-class schools of the 1st grade in the larger towns. There are ten towns in Berar in each of which the population exceeds 10,000, and two more in which that limit is nearly approached. It may be argued with reason that a great foundation of primary schools without the superstructure of higher education is no less a defect in a system of education than the opposite extreme of an undue attention to higher education. Without higher institutions how can education be diffused through all classes of the community; how can the higher ranks of public and private business be recruited from the province; and how can Western thought and knowledge be gradually assimilated through the medium of the vernacular by the people of Berar? I venture, therefore, to think that early steps are required for increasing the number of first-grade Anglo-vernacular institutions, and for connecting them with the high school of Amraoti by a system of scholarships. This measure is advocated, not merely in the interests of higher education, but more particularly in the interests of primary education, which must be benefited by being linked with higher grades of education, and by the more extended career which the middle-class school can open to pupils from the primary schools. It cannot be called unreasonable that each of the 12 towns which contains more than 9,500 inhabitants should possess a first-grade Anglo-vernacular school; whereas at present there are only four such schools to supply their wants. Of the existing five Anglo-vernacular

schools, one is at Malkapur, in the Buldana district, where the population is only 8,152.

5. With these few remarks on higher education, I proceed to consider the position of primary education in Berar. The Director's report (General Form 3) shows that, excluding its share of direction and inspection, as well as the cost of the training school, primary education absorbs Rs. 2,09,296, or 59·31 per cent. of a total expenditure of Rs. 3,52,894. Mr. Howell observes that in this respect Berar affords a model to the rest of India. In Bombay nearly 13 lakhs out of Rs. 29,46,746, or 44 per cent., are spent on the maintenance of primary schools. But in Bombay the division of expenditure is not calculated on the same principle as in Berar. The Government of India Resolution No. $\frac{1}{2-18}$, dated January 6th, 1879, was in point of fact unsuitable to the circumstances of Western India, and the attempt to adapt its ruling to the Central Provinces, Berar, and Bombay has simply led to confusion and to the adoption of different systems of calculation which vitiate any comparison. In Berar those primary schools whose highest standards reach the course of a middle-class school are treated as primary schools; whereas in Bombay the middle-class section is divided from the primary section, and the expenditure on, with the attendance in, the former finds its place under middle-class school expenditure and results. Mr. Dandekar informs me that the total expenditure on the 439 vernacular boys' schools amounts to Rs. 1,40,800; but he is unable at present to separate the expenditure in the Anglo-vernacular schools. He estimates, however, that, comparing similars with similars, the expenditure on primary education in Berar would be 45 per cent., as against 44 per cent. in Bombay. Similarly, the cost of each pupil to Government in Berar would be about Rs. 6-2, against Rs. 4-6 in Bombay. I believe that the Bombay system of calculation is a correct interpretation of the orders of the Government of India, and was approved by them. It is necessary, therefore, in placing before the Commission the accompanying report, to explain that the statistical tables which deal with primary schools include, not merely the attendance in the primary classes of Anglo-vernacular schools, but the whole attendance and the cost of education in those schools which combine vernacular education in the primary course with English education in the lower grades of the middle-school course. It would be impossible at this late date to extricate the figures, but in the remarks which follow the principle adopted in Berar must be borne in mind.

6. The salient features in the system of primary instruction in this province may now be stated. The Government schools, numbering 461, on the calculation adopted by Mr. Dandekar, contain 28,305 boys. They are fairly distributed throughout the six districts of the province. Akola has 109, Amraoti 96, Buldana 78, Ellichpur 73, Basim 57, Wun 48. They are to a great extent maintained from the proceeds of a local cess imposed on the land, which rests on the sanction of the Secretary of State, but not, as in the case of Bombay, on the sanction of law. The cess was originally an education cess, but is now part of a local cess, connected with village police. Education, however, did not lose by the change, and it receives now a larger share than formerly. On every rupee of revenue paid by each field, one anna three pies, or five pice, are levied. Of this revenue, one-fifth, or three pies in the rupee, forms the school cess. The cess income for education in 1881-82 amounted to Rs. 1,01,081, and each district was credited with its own share. The administration of this fund is, however, peculiar, and demands attention. A hard-and-fast rule is laid down that primary education in Government schools is not to receive more than Rs. 1,30,000 in the year. It is also assumed that Rs. 53,660 of the cess income are available for this purpose, to which the Local Government add from general revenues the balance to make up Rs. 1,30,000. The rest of the cess income is set aside for school buildings. If the cess income increases, so as to be able to contribute more than Rs. 53,660, then the provincial assignment proportionately decreases. On this arrangement Mr. Howell has observed as follows: "I quite agree in the importance attached to the principles of self-help and check on provincial outlay; but I do not think it encourages self-help to say that the more the people do for themselves the less the Government will do for them; nor do I think that the sum of Rs. 1,30,000 bears any adequate ratio either to the number of vernacular schools which the province requires, or to the total aggregate revenues of the province from

which the Government share of Rs. 1,30,000 is drawn." The available income being fixed at Rs. 1,30,000, the principle of administration appears to be as follows. The Deputy Commissioner of each district prepares the budget, and sends it to the Director, who usually acquiesces in it. Although the cess income may be said to form the local resources, to which the provincial grant is a sort of lump grant-in-aid, yet the cess-payers, or other non-official representatives of local public opinion, have no voice either in the preparation of the budget or in settling the position and character of the schools. The schools themselves are called Government schools, and not cess schools; and, speaking generally, there is nothing either in finance or administration to connect the cess-payers with the schools on which their contributions are spent.

7. I am unable to give the Commission any information on a point of considerable importance, which, if the cess-payers were identified with the administration of the cess-money, would undoubtedly be forthcoming. The cess income is an agricultural rate levied on the cultivated land, whether paying rent to Government or to alienees. Inamdars pay the cess at a slightly enhanced rate, but jagirdars, or izardars, or other holders of entire villages, do not apparently pay it. The large towns, in all probability, do not contribute much towards it. There are five municipalities in Berar with an annual income of Rs. 75,040. Altogether they give Rs. 714 to primary boys' schools and Rs. 648 to girls' schools. Amraoti is the most liberal, and contributes 10.9 per cent. of the total cost of the primary education in the town, but the average contribution of all five municipalities to this object is 6.9 per cent., leaving 93.1 per cent. of the cost of primary education both in towns and villages to be borne by the cess fund. Fuller statistics would probably establish the fact, which these incomplete figures suggest, that the agricultural cess fund, with its provincial grant-in-aid, is, to some extent, diverted from the villages to the larger towns. It would be interesting to ascertain if such is the case, since if it were so, an additional argument would be found for identifying rural boards with the expenditure and administration of rural cess funds. At present I merely refer to what I believe is an anomaly, and almost an injustice, to the cess-payer, without going further than to offer a suggestion that the subject deserves full consideration.

8. While the primary education budget is prepared by the Deputy Commissioner, the administration of the fee receipts is left to local, or rather to village, school committees. Last year the fee receipts in the 461 Government primary schools realised Rs. 26,144-8-6. The total expenditure on these schools was Rs. 1,90,430, and therefore the fee receipts formed an additional income equal to 13.7 per cent. of the whole expenditure. It appears, however, that the actual sum contributed from fees towards the support of primary schools was Rs. 13,720, and, therefore, not much more than a moiety of the fee receipts was expended. The fee receipts are entrusted to small school committees, which spend them without any budget arrangements, at their discretion, on prizes, and on necessary school apparatus. The advantage of this system appears to be that it encourages local interest in the school, thus making it clear to the people that, although Government consider it proper to appreciate education by charging fees for it, they have no desire to make a revenue out of it. It seems to me that the disadvantages outweigh this advantage, and involve a want of control over the funds, and a risk of wasteful expenditure. The rich school, already supplied with necessary apparatus, is enriched with fees which the committee cannot properly spend. The poorer school is inefficient for want of apparatus, which its fees cannot purchase. Above all, the cess-payers who are waiting for funds to open a school in their own village must view with jealousy the extravagance of expenditure in villages which are already maintaining schools at the general expense of the cess-paying community, and are also spending 13 per cent. of that expenditure at their own discretion.

9. Reviewing the facts which I have stated, and writing with all the diffidence which my short experience of Berar imposes, I venture to think that a great extension of elementary education may be obtained by directly identifying the cess-payers with the expenditure of the cess fund. In the North-Eastern Division of Bombay there are 43,791 children in 791 cess schools. Why should

Berar, which is a richer province, be content with 28,305 pupils in 461 schools? The time has arrived when municipal and local boards are being trained in all parts of India to take part in the administration of their own affairs. Education seems to be a department which would derive the greatest benefit from local knowledge and popular co-operation, provided Government reserved a general power of direction. If such a policy were decided on, the first step would be to separate the urban fund for education from the rural fund. The former should be credited with its share of cess receipts, any municipal and local contributions, and the fee receipts. To these should be added the provincial assignment, bearing a proper proportion to local resources, and rising as they increased. It might be fixed at a minimum of one-third of the local income and a maximum of one-half. The municipal committee should have absolute control over this fund, spending it on schools or on buildings as it pleased. The committee should, however, be bound to build school-houses through the agency of the Public Works Department on approved plans; to teach the pupils according to standards laid down by the Department; and to accept the rules prescribed for examination and inspection. It should fix the rate of fees and be allowed to regulate the number of free admissions. The masters employed should hold certificates from the training school, or, in exceptional cases, from the Director. The rural fund should similarly be credited with the proceeds of the district cess collected outside the towns with the fees and local contributions, and with the provincial assignment. The powers of rural committees entrusted with the administration of the fund should be similar to those of the town committees. I think a district committee would be sufficient without subdividing the area into jurisdictions of taluka committees. It is, however, unnecessary to fill in details; but the advantages which I claim for the scheme proposed would be the association of the people with their own cess school. What has the history of national education in England been, except the record of the proceedings of local committees directing the primary education of the population both in towns and in villages? I confess that I feel little sympathy with Mr. Howell's complaint that "private enterprise has been handicapped, hampered, and crushed by Government competition," if I understand him correctly to imply that the cess schools should make way for indigenous schools. Mr. Howell, speaking of primary school-houses, states that he does not agree in the anxiety of some people to have simple and cheap buildings. "I think," he writes, "as a rule, the village school-house should be the best building in the village, a really suitable and permanent structure, furnished in a suitable and attractive way with modern school appliances. Such a building so furnished is in itself an education both for the villagers and their children, and should last out successive generations of school-children. If we left no other monument sown broadcast over India, I think we might be proud of our work." I agree with Mr. Howell, but go much further than the outside of the school-house. I think the school, as well as its building, should be the best possible. But it should be the *village school*, and not the Government school. It should neither be the private speculation of an itinerant, ill-educated, indigenous schoolmaster, nor the State-managed and State-appointed institution for instruction. It should be the district village school or cess school, founded on the contributions of the people, but aided by Government; established and managed by a district committee, but inspected by Government. Under such a system Bombay has doubled its school attendance in a few years, at a comparatively small addition of cost to the cess fund and to Government. It has vastly increased the efficiency of the schools, so that 62,233 scholars passed in the various standards in 1881-82; and it has managed them so economically that the cost of a pupil in a cess school is Rs. 4-5-10 per annum, although nearly 20 per cent. of the boys are free students, while the cost in an unaided indigenous school, which barely teaches the 2nd standard, is Rs. 4-5-6. Similar results may easily, if the Department will steadily persevere in its course, be obtained in Berar; and I submit that it is a far sounder policy to diffuse and elevate the standard of primary education, identifying the progress of local bodies with the progress of the schools, than to surrender our task as hopeless, and to fall back upon inefficient and ephemeral indigenous schools. Such schools can only improve under the stimulus of competition with better rivals, and if that stimulus is removed, they will relapse into the same condition in which we found them in 1854.

10. I do not wish to be understood as excluding indigenous or any other class of private schools from a recognised position in a State system of education. But they should be raised gradually, yet certainly, to our conception of education, and should not be permitted to arrest the development of cess-schools and to bring down the tone and aim of the cess school to their low level. Mr. Dandekar's report is valuable as being the opinion of an educated Native gentleman on the comparative advantages of the cess school and the indigenous school. I extract from his report and some supplementary papers he has sent me the following observations on the indigenous schools of Berar: "People constantly apply for cess schools managed by Government. Numerous applications are now lying before me for want of permission to make full use of the cess-money. It is because the people cannot get Government schools that they put up with indigenous schools." "Indigenous schools are entirely wanting in system, organisation, and discipline." "The masters migrate from place to place. It is this changeableness that makes the people desire something more permanent and useful." "The instruction given in them is poor, and whilst the cess school costs the parent less, it gives a better and more practical instruction to his children." I called for, and have before me, the inspection returns of several of the indigenous schools in Berar, and the remarks supplied from every district confirm the low opinion of the character of their instruction which the Director notices. Mr. Dandekar further remarks: "The master charges fees varying from one anna to a rupee according to the means of the parents." "No reliance can be placed on the statistics regarding indigenous schools." "The Akola Deputy Inspector states that the tahsildars returned 22 schools which his masters could not find, and the masters reported 40 schools which the tahsildars could not find." He explains that schools which once existed were put down as still existing, and some entered which had never existed. Those who advocate the early retirement of Government from primary education in favour of indigenous schools must view the measure both from the cess-payer's point of view, and also as a matter of general policy. The cess-payer contributes a cess fund and gets a cheaper and better education in a cess school than in an indigenous school. Those cess-payers who now enjoy a cess school would certainly oppose a change which would involve to them increased cost of education, diminished efficiency of instruction, and a constant risk that the school will be closed just as their children are making fair proficiency in their studies.

In the case of those who already contribute to the cess without getting any return for their money in the shape of a cess school, the question is more complicated, and depends on the saving which would be effected in closing the cess schools and in distributing their cost over a wider field of indigenous agency. Under the present scale of payment in Berar, a good Bombay cess school would earn in its present efficiency more than it costs Government to maintain. Yet the grants-in-aid offered in Berar have hitherto failed to attract or improve indigenous schools. If the rates were lowered, they would prove still less attractive. The question is, however, discussed in the Bombay report, and is too large for reconsideration here. Viewed again from the standpoint of the general policy of Government, it seems to me that there is only danger in halting between two opinions. Two courses were open to the State. One was to subsidise indigenous schools and gradually raise their level. Such a policy would take not one, but several generations in India, where, in the absence of external pressure, society moves slowly, and measures periods of time by thousands of years. It has been attempted in Bengal with results numerically satisfactory if the returns supplied by the collecting agents are to be trusted, but deplorably unsatisfactory if the results of examination and the elevation of standards and tone are considered. The other course was adopted in Bombay. Schools were opened and managed by the Department, and the standards were fixed and subsequently raised as the requirements of the cultivators came abreast of them. Indigenous schools have been compelled in their own self-interest to keep pace with their rivals, and to adopt, as fast as they can, the method of the cess schools. But a policy of this sort requires at least one generation for its success. The education, which Government have fixed as high as the state of society would permit, would sink back unless society were progressive, or, at least, prepared by itself to maintain the level. Meanwhile, year by year, thousands are passing through the ranks of our schools; and

when this process has continued uninterruptedly for a generation, and society has been taught to take an interest in managing these institutions, then Government may safely retire, not in favour of indigenous schools, but in favour of local bodies, which will conduct their own board schools by themselves. But until this end has been reached, fluctuations of policy between one system and another can only retard progress.

11. Under such a scheme the indigenous schools need not be neglected. At present in Berar they receive considerable attention. Out of 404 such schools for boys, 197 were aided. None of these schools were, however, under trained masters. Besides the 197 aided, 7 more received aid in the year, but did not survive till March 31. The grants consisted of proficiency grants by results, capitation grants, and prizes, aggregating Rs. 2,350, which, according to the returns of the masters, was about 14 per cent. of the cost of the schools. The rules for indigenous schools will be found in the Appendix to the Director's report. The fourth condition of Rule 1, requiring that registers of attendance and admittance be kept, is only enforced where a capitation grant is claimed. It would be better if the condition were revised. The first condition also appears needless. The standards will be found under the general head of Standards in the Appendix, and cannot be characterised as severe. The rules, however, might be simplified with advantage, and every endeavour should be made to interfere as little as possible with indigenous schools. It seems to me a dangerous argument that efficient schools should be swept away because their efficiency overshadows and drives out of the market less efficient institutions. But the less efficient schools have a right to demand a fair field and no favour. I object to the condition of aid "provided that there is an apparent necessity for the establishment of an indigenous school in the locality." The laws of supply and demand do not require the interference of a Deputy Inspector, nor is his interpretation of necessity. On the same principle I object to any enquiry, whether a school is worked at a profit or not, or whether it is under permanent management. It is sufficient for the State to learn that a school has produced a certain effect, and that its pupils can show certain results in the examination; for such results, if produced by any school master, the State is bound to pay. It is not bound to be content with inferior results and pay for them, still less to degrade its own schools to a dull level of incompetency to suit the trade of a lazy and inefficient indigenous schoolmaster. But it should fix its standard of examination, and pay accordingly, without favour and without constant changes of policy. I would indeed advocate that these claims, which are the legitimate right of private enterprise, be secured by legislation. At the same time, I would suggest that the powers, which I have proposed should be conferred on local boards, be secured to them by the same strong hand of the law. If the managers of cess schools and the managers of private schools are thus assured in their respective rights and duties, I have no fear, to use Mr. Howell's words, that either will be "cramped or crushed out" in an honourable contest to secure public confidence and favour.

12. There is one matter which, I am inclined to think, is not of secondary importance, and in which the administration of Berar renders less assistance to the encouragement of education than it might. In Bombay the public examination for certificates for the public service has proved a valuable lever in elevating the tone of education. The test is not merely accepted by Government, but is recognised generally in commercial business as a qualifying test. Until lately, however, admission into the public service in Berar was severed from the system of education. Book Circular No. IX of 6th February 1882 has effected considerable improvement in this respect; but it is difficult to understand why persons wishing to appear at the examination should first be required to obtain a certificate stating that certain officers desire to employ them. It seems to me also fatal to the full advantage which the rules might secure, that the head of all departments should be empowered to authorise exceptions at discretion. Education is dignified by being made a door to the public service, and it seems to me that the more that press in at that door, the better for the schools, the better for the State, and the better for all other employers of labour.

13. To sum up then. I venture to think that if the public service examination were thrown open to all comers, if the extension of cess schools were

carried to the full limit which funds would permit, and their management, both in finance and administration, entrusted to local boards, then Berar would take the position in primary education which the general prosperity and docility of its people encourage one to anticipate. The social condition of the Assigned Districts differs in no special degree from that of the Bombay districts which adjoin it. The cause which has been assigned for its backward state—namely, that “the present predominance of Government institutions lies at the root of the mischief”—is a condition of affairs which exists throughout the Bombay Presidency, and is there found compatible with the fact that 354,276 scholars were, in 1881-82, attending institutions recognised by the Department, while 78,755 boys were learning in indigenous schools which received no aid from Government.

14. The fees charged in the Berar primary schools, especially to cess-payers, are higher than in Bombay. No exemptions are apparently allowed, except in the case of girls, low-caste and aboriginal races. I think the fees for the children of cess-payers might be reduced, and a liberal allowance, even 20 per cent., of free students granted. But the local boards should be allowed to regulate the fees and the free admissions at their own discretion.

15. The backwardness of female education is a conspicuous fact. Under the direction of a Native gentleman it is a subject for regret. I readily admit that, in developing female education, a wise passivity rather than wise action must be exercised. The progress of female education is mixed up with a social change in which Government can only remove every obstacle to the natural development of events, and trust to the forces of social reform and to the gradual recognition of the rights and claims of women. But whereas in 1871 there were 27 girls' schools attended by 671 girls, there were in 1882 only 8 Government schools attended by 269. From my general knowledge I can remember that in 1871 the state of female education was very low, and the school attendance gave an exaggerated idea of the actual progress made. Still, the reduction of nearly 60 per cent. in the attendance at girls' schools is more than a correction of abuse. It is a remarkable decline. On the other hand, it is a favourable sign that there are now four privately managed schools with 99 girls. It is along this line that future progress must be expected. I do not think that girls' schools should be transferred with boys' primary schools to local boards. They should, however, be managed by any special local committees which will really take an earnest and sympathetic interest in the cause. At present there are only 368 girls in girls' schools, and 53 attending boys' schools, making 421 girls at school. In the North-Eastern Division of Bombay, which is the most backward of all the divisions, including Sind, in this respect, there are 2,125 girls in primary schools, in addition to some hundreds attending boys' schools. There is no reason why Berar should fall behind the neighbouring Bombay districts in the matter of female education. There is, however, not a single female teacher in the Berar Government schools. This would appear to be the first step necessary to secure improvement, and for the rest most liberal assistance, hampered by as few conditions as possible, should be given to private schools, every endeavour being made to secure the co-operation of Native society in undertaking the management of the Government schools. In Murtazapur the members of the school committee already pay half the expenses of the Marathi and Urdu girls' schools. Why should not Government bear a larger share of the expense and transfer the entire management of the schools to a special committee, promising to increase their grant as the school increases, and supplying a female teacher? Amraoti, with its population of 23,550, might surely fill a school, and supply a good managing committee, if due regard were paid to the parents' susceptibilities in the matter of male inspection and interference. One class of the community in the City of Bombay at present manages without any aid from Government female schools which are attended by nearly 3,000 girls, and the first impulse to this successful movement was given by Professor Patton, whose name is still revered by the people. The circumstance is mentioned as illustrating the permanent success which real efforts merely initiated by a British officer may secure. In Berar, at Deulgaon Raja, Akola, Amraoti, and Ellichpur, the female schools are fairly successful, and offer an opening for earnest labour. It is, perhaps, a matter for regret that the “Manual of the Educational Department in Berar”

should give such prominence to the chilling Resolution of the Government of India, No. 259, dated April 30th, 1868, written nearly 15 years ago. Much progress has been made since that Resolution was penned, and many subsequent declarations of the policy of Government have given a fresh direction to the cause of female education. It is a matter in which the present Government of India take special interest, and it is certain that more progress would be obtained by dwelling on the advantages of female education now generally admitted by Native society than by insisting on the initiative being taken by Native gentlemen before Government will consent to pioneer the cause.

16. In conclusion, I would beg to repeat my regret that Mr. Howell was unable to present this report; but his presence on the Commission will afford a valuable guarantee that the remarks which I have ventured to offer on the condition of education in Berar do not mislead the Commission. I have thought it best to express my opinion with freedom. But I am conscious of many difficulties arising from the late date on which I received the report and from the lapse of the eleven years which have separated my connection with Berar. I am also sensible of the fact that many questions on which I have presumed to touch are debateable points in which a Bombay experience may be a false guide, and in which the opinions of better informed men than myself may lead them to form a different conclusion.

I have the honour to be,

Sir,

Your most obedient Servant,

W. LEE-WARNER,

Member of the Education Commission.

HYDERABAD,

November 15th, 1882.

P.S.—The first paragraph of my letter has explained my difficulties, and the impossibility of consulting Mr. Howell. He has, however, favoured me with some criticisms which show that we agree more nearly than I supposed, and that my inferences regarding the views which he entertains are occasionally incorrect. For instance, in the observations made by Mr. Howell and quoted in my fifth paragraph, I understand that he did not refer to "total expenditure," but to expenditure from the provincial grant. Again, in the passage regarding private enterprise which I have quoted in paragraph 9, I am informed that he referred solely to schools of secondary education, as to which he advocated the reduction of State agency in favour of aided agency.

CALCUTTA,

22nd December 1882.

MEMORANDUM

ON

EDUCATION IN BERAR FOR THE EDUCATION COMMISSION.

THE province of Berar was brought under the British administration in 1853 and before that year, or for years after it, there was no organised system of education in it. The Nizam's Government did not support any schools, and there were no religious or philanthropic bodies to undertake the work or to foster it. There were a few indigenous schools, both Marathi and Hindustani, but what there number was in 1853 was not then, and cannot now be, ascertained. Under the Muhamumadan Government Persian was more generally studied by the higher classes, Sanskrit was almost unknown, and Marathi was impure. Respectable Brahmans, such as jagirdars and deshbandias, regarded the knowledge of a little Persian as an accomplishment, and even now one sometimes meets with old Hindus quoting Persian verses in the course of conversation, just as the higher classes of the Hindus of the western presidency quote Sanskrit. The study of Marathi was not considered worthy of a thought, and when the province was transferred to the British administration, the authorities were compelled to import from the adjoining parts of the Bombay Presidency, Natives not only for higher but for the smallest posts in the Government service. After the English took possession of the country the study of Persian declined, and in 1862 Government encouraged the study of Marathi by opening a few Marathi and Anglo-Marathi schools and importing masters for them from the Bombay Presidency; but their number was so small, and the progress so slow, that Sir George Yule, in his letter to the Government of India, No. 9, dated the 18th December 1863, remarked :—

“ We have had Berar now for about ten years and done almost literally nothing for the education of the people.”

This state of things continued till June 1866, when a Director of Public Instruction was appointed and an Educational Department organised at an annual cost of Rs. 56,100. This Government grant to the Department went on increasing till it rose to Rs. 2,51,500 in 1869-70.

2. The number of Government schools and pupils before the formation of the Department was as follows :—

Year.	Number of Schcols.			Number of Pupils.
	English.	Marathi.	Total.	
1862-63	2	21	23	1,343
1863-64	2	22	24	1,262
1864-65	2	26	28	1,360
1865-66	5	29	34	1,923

3. The chief object of the Department was the extension of primary and secondary education. It was not considered necessary to establish any college in Berar, as it was not expected that the number of pupils passing the matriculation examination from its schools would be large, and the Bombay colleges were not far for those who passed. The two English schools started at Akola and Amraoti in 1862 were in December 1866 raised to the status of high schools. Most of the schools located at taluk and other large towns were turned into middle-class schools with permission to teach a little English, and all the other schools for boys were called lower-class schools. The number of schools and pupils on the day the first Director of Public Instruction took charge of his

Hyderabad

duties, and that at the close of every subsequent official year up to 1870-71 were as follows :—

Description of Schools.	June 1866.		March 1867.		March 1868.		March 1869.		March 1870.		March 1871.	
	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.
Schools for boys. { High	...	...	2	188	2	168	2	197	2	217	2	208
{ Middle	5	163	23	2,014	44	3,609	44	3,444	44	3,747	44	3,638
{ Primary	30	1,718	122	4,442	163	5,179	266	7,955	267	10,148	270	9,552
Schools for girls, primary.	...	...	...	...	15	371	23	611	25	694	27	671
Schools for training masters.	...	...	...	...	...	...	...	...	1	56	1	64
TOTAL	35	1,881	147	6,644	224	9,327	335	12,207	339	14,862	344	14,133

High schools.—Although the expression “high school” denoted in 1871 an institution capable of teaching up to the matriculation standard, boys were admitted into it without any regular examination, and the lowest standard to be taught in it was not definitely fixed. So that the 208 pupils shown as studying in the high school in 1871 included boys under the high, middle, and primary courses.

Middle-class schools.—Similarly all the schools in which some boys were taught English were called middle-class schools. The Despatch of 1854 allowed English to be taught where there was a demand for it, but in the case of these schools the demand was anticipated, instead of ascertained. In most of them the English-learning boys were few, but the costly establishments were wholly intended for them.

Under lower-class schools were classed those schools which imparted instruction in the vernacular languages only to *all* the boys.

Female schools.—In accordance with the Resident’s instructions contained in his review of the Report for 1866-67, girls’ schools were at once started, but the attendance in them was not regular, and the instruction imparted was of the most elementary and desultory kind.

4. Standards of examination for the primary, middle, and high schools were prepared in 1869, but up to the end of 1871-72 the results of examination were not noted according to them. In the annual reports only the number of pupils learning each standard was shown. The matriculation results were of course published, and it appears that from the end of 1866, the year in which the high schools were constituted, to the end of the official year 1870-71, the two schools sent 27 students for the examination in Bombay, and passed 5. It may, however, be stated that all the passed students belonged to the Bombay Presidency, and some had received only the final finish to their education in the Berar schools, and some scarcely any.

5. *Normal school.*—The students in the normal school were natives of Berar or of other provinces, who had resided in Berar for at least two years, and the indigénous schoolmasters were specially invited to join it. The admission test was very easy, and yet it was seldom applied. There were 20 stipendiary scholarships sanctioned for the Marathi and 20 for the Hindustani side of the school. The studies were very unsystematic, and the qualifying test very uncertain. In 1870-71, seven pupils from the Hindustani side and nine from the Marathi side were appointed masters for the first time from the school.

6. *Scholarships.*—Before March 1871 there were only two classes of scholarships founded ; 35 exhibitioners, each of Rs. 5 or 6 per mensem, tenable in the high schools, awarded according to the results of a competitive examination of all the high and middle-class schools ; and 10 vernacular scholarships, each of Rs. 10 a month, tenable in the high schools for special proficiency in any of the two vernacular languages. Six of the latter were for Marathi and four for Hindustani students.

7. *Indigenous schools.*—These schools were not shown in the educational returns before 1869. On the 31st March 1869 their number was reported to be 112 with 2,370 pupils. In the Report for 1868-69 the Director of Public Instruction says: "I have inspected a good number at Akot, Basim, Amraoti, &c. I did not find very much to choose between them. . . . The knowledge taught is certainly very limited, but the little they do teach is tolerably thorough." On 31st March 1871 there were 82 Marathi and 28 Hindustani schools, attended by 1,824 and 484 pupils respectively.

8. A scheme for "rewarding the indigenous masters according to the results of examination" was submitted in 1870-71, but it had not been sanctioned before the close of the official year. On the 31st March 1871 there was only one school aided by a fixed monthly grant, *viz.*, a school for Christian children at Yeotmal, which contained 15 pupils, and in 1870-71 cost Government Rs. 900.

9. An educational cess of one per cent. on the land revenue was levied in 1868 with a view to the extension of primary education. The Secretary of State for India in his Despatch No. 167, dated 28th October 1868, expressed his satisfaction that "the levy of an educational cess in the Berars met with the free consent of the people." The cess came into operation at the close of the year 1867-68, and in 1870-71 the income from it was Rs. 70,333. Cess money was spent on lower-class schools, male and female; and afterwards on scholarships attached to the normal school. All the remaining charges of the Department were defrayed from general revenues, and in 1870-71 they amounted to Rs. 2,37,433-11-7.

10. From the above sketch it will be seen that within five years from the formation of the Department action had been taken on the main points referred to in the Despatch of 1854. Government schools for primary education were increased (from 30 to 270), and a cess on land revenue was imposed to assist funds for their further extension. Measures were recommended to give pecuniary assistance to private schools. The number of middle schools was increased from 5 to 44. Two high schools were constituted to prepare students for the Bombay matriculation examination, and they had commenced to send them. Girls' schools were started rather too hastily. A normal school was established and stipendiary scholarships were founded for its students. Scholarships to connect the middle with the high schools and to give encouragement to the study of the vernacular languages were sanctioned. An expenditure of Rs. 55,800 was incurred on account of school buildings, Rs. 26,000 were spent on school furniture, maps, &c., and on books for school libraries; and two primers, written in the Modi character and especially suited for the Berar schools, were prepared and printed by the Department. The total expenditure of the Department in 1870-71 amounted to Rs. 3,19,183-0-3, and the percentage under each head was as in the following table:—

Heads.	Amount.			Percentage.
	Rs.	A.	P.	
Direction	22,005	8	8	6.9
Inspection	28,047	11	4	8.8
Higher-class schools	18,816	8	9	5.9
Middle-class schools	68,089	13	11	21.4
Primary schools	1,04,522	13	5	32.8
Female schools	9,411	2	0	2.9
Aided schools	1,800	0	0	.5
Training school	2,089	6	0	.6
Scholarships	6,896	0	0	2.1
Book and prize allowance	4,297	8	8	1.3
Government book depôt	12,576	12	7	3.9
Construction of school-houses	32,988	7	9	10.4
Repairs to school-houses	4,145	15	8	1.3
School furniture	3,495	3	6	1.2
	3,19,183	0	3	

The annual cost of educating each pupil in each class of schools was as follows:—

Higher-class schools.	Middle-class schools.	Lower-class schools.
Rs. A. P.	Rs. A. P.	Rs. A. P.
95 1 0	18 3 0	10 13 0

The high and middle schools were filled with boys under primary education and the cost was calculated upon the whole number, and hence it was so low compared with what it is under the present classification of studies.

11. The following statement will show the change in schools and spread of education during the period from 1st April 1871 to 31st March 1881:—

ON 31st MARCH.	GOVERNMENT SCHOOLS.								PRIVATE SCHOOLS.						GRAND TOTAL.	
	High schools.		Middle schools.		Primary schools.		Total.		Private schools aided by fixed grants.		Indigenous schools aided and unaided by result grants.		Total.			
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
1871	2	208	44	3,638	270	9,552	316	13,398	1	15	110	2,308	111	2,323	427	15,721
1872	2	235	52	4,171	262	8,561	316	12,967	2	76	184	3,396	186	3,472	502	16,439
1873	2	110	50	4,367	326	10,650	378	15,127	2	106	134	2,799	136	2,905	514	18,032
1874	2	167	47	4,774	360	13,479	409	18,420	3	97	166	3,127	169	3,224	578	21,644
1875	2	204	41	5,018	388	16,040	431	21,262	3	133	192	3,422	195	3,555	626	24,817
1876	2	219	41	5,120	396	16,088	439	21,427	6	227	236	4,299	242	4,526	681	25,953
1877	2	195	35	4,682	402	16,340	439	21,217	6	179	234	4,392	240	4,571	679	25,788
1878	2	214	33	4,406	416	17,573	451	22,193	6	185	222	4,340	228	4,525	679	26,718
1879	2	35	5	169	441	20,953	448	21,157	5	170	174	3,345	179	3,515	627	24,672
1880	2	44	5	169	461	23,833	468	24,046	11	326	221	3,614	232	3,940	700	27,986
1881	2	54	5	196	459	25,724	466	25,974	9	237	388	5,555	397	5,792	863	31,766

The number of primary schools managed by Government increased from 270 to 459, and the number of pupils attending them nearly trebled. Private primary schools aided by fixed monthly grants increased from 1 to 9, and the attendance in them increased from 15 to 237. Indigenous schools, some of which were aided by result grants and others merely inspected, were nearly quadrupled, and the attendance in them increased from 2,308 to 5,555. On the whole, primary schools under all managements increased from 381 to 856, and the attendance in them from 11,875 to 31,516.

It may be stated that the primary schools of 1870-71 were not exactly the primary schools of 1880-81. In 1870-71 only those schools which gave instruction in vernacular only were called primary schools. In 1880-81 they included all those schools which imparted instruction below the five standards prescribed by the Government of India in their Resolution No. $\frac{1}{2-16}$, dated 16th January 1879, for secondary education (*viz.*, three years for the middle and two years for the high school course). As the total school course in Berar extends over 11 years as in the case of the Bombay Presidency, schools in which the first six standards are taught are, since 1878-79, called primary instead of middle schools, as before, though they include a course of two years in English.

12. The standards of study for Government schools were revised in 1872, and again in 1876, and the inspecting officers were then instructed to note down and report in the inspection reports the number of pupils passed under each standard. The following statement shows the examination results of Government primary schools for nine years. Those for 1871-72 were not noted, and those of 1872-73, 1873-74, and 1874-75 are mere approximations:—

Year.	I.	II.	III.	IV.	V.	VI.
1872-73	1,139	700	525	308	101	35
1873-74	2,081	1,218	761	540	247	74
1874-75	2,522	1,331	761	363	185	63
1875-76	2,318	1,315	789	434	213	52
1876-77	2,362	1,463	836	302	140	75
1877-78	2,883	1,871	1,025	305	130	75
1878-79	2,527	1,746	936	311	109	73
1879-80	2,846	1,833	1,032	378	142	71
1880-81	3,546	2,167	1,281	520	192	89

13. In 1870-71 there was only one private school aided by a fixed grant, but it was closed in the beginning of the next year. In almost every one of the succeeding years an attempt was made to aid private schools, European, mission, and native, with fixed grants, but the experiment was not attended with full success in any of the cases. Not only did the schools not remain long in existence, but produced no educational results. The people did not or could not pay their promised contribution regularly; the masters appointed by them, besides being not well qualified, either lost interest in their work or could not bring up their teaching to the expectations of Government Inspectors. The attendance decreased, and several of the schools failed. Of the nine schools in existence at the end of March 1881, one was for the children of Europeans and Eurasians, two native mission schools, and six native village schools.

14. In the statement of progress of education made up to the end of March 1871, it has been stated that a scheme for giving grants by results to indigenous schools was submitted for sanction. The course recommended for these schools comprised three standards, and for passing a boy in any one of them the master was to get one rupee, and capitation allowance of eight annas per head on the average attendance. The whole course was extremely elementary, and the Director of Public Instruction observed that the highest of the three standards was not higher than standard I prescribed for Government schools. The examinations of these schools were not conducted on any system for some years. They were held by educational as well as other officers. The results were not recorded, and grants were given more on the general appearance of the school than anything else. It is only since 1876-77 that the inspection of these schools has been solely entrusted to the educational officers, and the results of the examination have been noted and reported to the Director of Public Instruction. The old standards were revised in 1878-79 and increased to four, and the rates of allowances were greatly increased, *viz.*, to Rs. 1, 2, 3, and 4 respectively, with capitation allowance according to the old rate. In 1871-72 the amount of grant awarded was Rs. 271-8-0; in 1880-81 it was Rs. 1,228.

15. As stated before, the two high schools were in 1870-71 attended by boys in all stages of progress. In 1872-73 the entrance standard of the high schools was fixed to be the 6th, and all the boys in the 6th standard and below it were remanded to the middle schools. But in the next year Muhammadan boys learning the 5th and the 6th standards were admitted into them and counted among their pupils. In 1878-79, under the terms of the Government of India's Resolution No. $\frac{1}{2-16}$, dated 6th January 1879, the high school classes were divided into three sections, *viz.*, high school proper [standards X and XI], middle school [standards VII, VIII, and IX], and Primary schools [Muhammadan classes under standards V and VI]. In three of the Anglo-vernacular schools a class under the 7th standard, the 1st of the middle course, was formed. From the statement given under paragraph 11 it will be seen that, either taken as wholes or divided into sections, the high schools have gradually improved in attendance. In 1872-73 the two schools had only 110 pupils under the secondary standards; in 1880-81 they had 226. They have also improved in efficiency, as will be seen from the following statement, showing the result of the annual examinations in the several standards:—

Years.	VII.	VIII.	IX.	X.	XI or Matriculation.
1872-73	12	6	9	10	3
1873-74	13	14	4	2	4
1874-75	4	18	7	9	6
1875-76	19	25	19	11	8
1876-77	18	8	8	5	5
1877-78	41	22	10	9	4
1878-79	55	24	13	6	5
1879-80	47	34	16	8	6
1880-81	46	36	26	8	8

16. The following is a complete progress statement showing the examination results of all the Government boys' schools from 1872-73 to 1880-81 :—

Year.	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI or Ma- tricu- lation.	Total Number of Passes.	Percentage of Passes to the total Number on Roll at the close of the previous year.
1872-73	1,139	700	525	308	101	35	12	6	9	10	3	2,848	21.9
1873-74	2,081	1,218	761	540	247	74	13	14	4	2	4	4,958	32.7
1874-75	2,522	1,331	761	363	185	63	4	18	7	9	6	5,269	28.6
1875-76	2,318	1,315	789	434	213	52	19	25	19	11	8	5,203	24.5
1876-77	2,362	1,463	836	302	140	75	18	8	8	5	5	5,222	24.3
1877-78	2,883	1,871	1,025	305	130	75	41	22	10	9	4	6,375	29.9
1878-79	2,527	1,746	936	311	109	73	55	24	13	6	5	5,805	26.2
1879-80	2,846	1,833	1,032	378	142	71	47	34	16	8	6	6,413	30.3
1880-81	3,546	2,167	1,281	520	192	89	46	36	26	8	8	7,919	32.9

17. The middle schools, which were distinguished from the lower or primary schools by the addition of two classes learning English, increased to 52 in 1871-72; but it was soon discovered that the supply of them was far in excess of the demand. Many of the places in which they were located were agricultural villages, which could not support them, and the people, whose educational wants were few and simple, could not be expected to take advantage of the higher vernacular and English education proposed for them. The Anglo-vernacular classes were very small, often entirely wanting, and kept up for show by the masters paying the fees of the pupils, and thus securing their tenure of office. The condition that no boy who had not passed in a lower standard should be raised to a higher standard was not observed, and hence the upper classes in many of these schools were composed of boys not fitted for them. It was, therefore, found necessary to reduce the failing schools, and in 1879-80 their number was brought down to 22. In 1871-72 the 52 middle-class schools were attended by 4,171 boys, 676 of whom were learning English. In 1880-81 the remaining 22 schools contained 3,807 boys, 595 of them were learning English, and 86 of them passed in the 6th standard.

18. The number of 27 girls' schools reported for the year 1870-71 was the highest the province ever had. The Resident did not wish to press the opening of schools for girls prematurely, and observed that until there was some appreciation of instruction among men, it was hopeless to look for its introduction among women; but that a beginning might be made in large towns. The hint was taken up with more zeal than caution, and the instructions of the Government of India (in Resolution No. 259, dated the 30th April 1868) that the initiative in the case of girls' schools should be taken *bona fide* by the native community itself, and that they should contribute a reasonable share of the requisite outlay as a pledge of their earnestness and sincerity, were not attended to. In two or three years a large number of these schools was opened not only in towns but in villages also. In Akola itself there were three, or as many as there were schools for boys. But they soon appeared to fade like uncared-for exotic plants. The higher classes did not take advantage of them, and the little girls taken from the lower classes did not attend regularly or for any length of time. The number of schools, therefore, decreased, instead of increasing, and on the 31st March 1881 there remained only 12; attended by 373 pupils. Of the 12 schools, 8 were under Government management, 6 Marathi and 2 Urdu; 3 were private schools aided by Government, and one unaided mission school. Six standards of studies were prepared for these schools in 1875-76, but in no school was the 6th or the 5th standard taught or was expected to be taught. The 4th standard embraces the subjects of reading (Balbodh, 3rd book, of the Bombay Presidency), writing to dictation from the same, and arithmetic, including division of three figures by a sum not exceeding 30.

The result of examinations under the four standards for the year 1880-81 is given below :—

Standard.	I.	II.	III.	IV.	Total.
Number examined	63	18	14	10	105
Number passed	38	11	7	7	63

19. The normal school continued for some years to be a local "town school for residents or people connected with Akola." The local scholars lived on the scholarships and refused to accept vacancies offered to them. The normal school courses were six-monthly and very simple; there were two courses for the Marathi and four for the Muhammadán students, and hence in one year a Marathi student was trained for a place of Rs. 25, and in two years a Muhammadan student for a place of Rs. 50. The present entrance standard of the normal school was then the qualifying standard for places of Rs. 25 per mensem; for places of Rs. 15 it was much lower. The subjects of the standards were merely read over. The examinations were held twice in the year or oftener, and masters were sent in numbers who had not passed even in the lowest course prescribed for the school. In 1872 Mr. Candy submitted for, and obtained, sanction to revised rules for the schools based on the rules for the Bombay Presidency. He fixed the 4th standard of the Government schools for the entrance examination, and proposed two annual courses. Students passing in the 1st year's course were to get places of Rs. 10, 15, or 20, according to the marks obtained by them, and those passing in the 2nd year's course were to get places of Rs. 25 and 30. In 1876 and 1880 the rules were further revised. The number of teachers was raised to 4 for the 4 classes. The number of scholarships was increased from 45 to 75, viz., 60 on the Marathi and 15 on the Hindustani side. A system of strict examination was introduced. None but students passed in the 2nd year's course were granted certificates and considered fit for places of head masters. Their initial salaries were fixed at Rs. 12 or 15, according to the marks obtained. During the period of ten years ending with 31st March 1881, the Training College sent out 185 masters and assistant masters, on salaries varying from Rs. 8 to 20.

20. In addition to the high school and vernacular scholarships mentioned in the last section, two other sets of scholarships were founded during the ten years. In 1872-73 were founded nine scholarships, each of Rs. 20 per mensem, tenable for three years in any of the colleges of the Bombay Presidency by students who matriculated from the Berar high schools. These enabled three of the passed students of each year to prosecute their studies in the colleges for three years, at the end of which period they were expected to graduate. In 1874-75 were founded 95 scholarships, each of Rs. 4 per mensem, tenable in some of the then middle-class schools by boys of vernacular schools, to enable them to prosecute their studies in English. The qualifying standard was fixed to be the 5th vernacular, but as English was taught from the commencement of the 5th, it was subsequently lowered to the 4th. Thus, on the 31st of March 1881, there were, exclusive of the scholarships in the training college, 95 scholarships for pupils of vernacular schools to be held in Anglo-vernacular schools, 42 scholarships for pupils of Anglo-vernacular schools to be held in the high schools, 10 scholarships to be held in the high schools for proficiency in the vernacular languages, and 9 scholarships for the matriculated students of the high schools to be held in colleges. The sanctioned amount for all these 156 scholarships was Rs. 10,620 per annum, and 137 of them were filled up on the 31st March 1881.

21. The following is a comparative statement showing the expenditure of the Educational Department from all sources during the years 1870-71 and 1880-81.

Heads.	1870-71.			1880-81.			Increase.	Decrease.						
	Amount.		Per-centage.	Amount.		Per-centage.								
	Rs.	A.	P.	Rs.	A.	P.								
Direction	22,005	8	8	6.9	18,135	3	0	5.7	...	3,870	5	8		
Inspection	28,047	11	4	8.8	28,367	4	1	8.9	319	8	9	...		
Govt. { Highschools for boys	18,816	8	9	5.9	12,334	1	10	3.9	...	6,482	6	11		
{ Middle do.	68,089	13	11	21.4	10,919	8	9	3.4	...	57,170	5	2		
{ Primary { For boys.	1,04,522	13	5	32.8	1,82,609	15	9	57.2	78,087	2	4	...		
{ schools. { For girls .	9,411	2	0	2.9	2,985	8	2	.8	...	6,425	9	10		
Private { For boys	1,800	0	0	.5	3,038	10	9	.8	1,668	10	9	...		
aided. { For girls .												430	0	0	.13	...
Training school	2,089	6	0	.6	3,860	4	9	1.3	1,770	14	9	...		
Scholarships	6,896	0	0	2.1	11,444	4	3	3.6	4,548	4	3	...		
Book and prize allowance	4,297	8	8	1.3	209	12	0	.07	...	4,087	12	8		
Government Book Depot	12,576	12	7	3.9	8,525	3	0	2.6	...	4,051	9	7		
Construction of school-houses	32,988	7	9	10.4	26,272	7	10	8.2	...	6,715	15	11		
Repairs to school-houses	4,145	15	8	1.3	6,977	8	11	2.2	2,831	9	3	...		
School furniture	3,495	3	6	1.2	3,061	11	11	.1	...	433	7	7		
Miscellaneous . . . . .	...	...	...	...	483	13	1	.2	483	13	1	...
TOTAL	3,19,183	0	3	...	3,19,055	6	1	...	89,709	15	2	89,237	9	4

It shows that with all the expansion and development there has been no increase in the expenditure. The Government grant for 1870-71 was Rs. 2,68,400, but in 1879-80 it was cut down to Rs. 2,40,000. The expenditure under many of the heads decreased, and out of the total increase of Rs. 89,709 under other heads, so much as Rs. 79,755, or nearly the whole of it, was under primary education, and Rs. 4,548 for scholarships connected with it and with Universities. The large decrease under middle schools is, no doubt, owing to the conversion of many of the Anglo-vernacular schools into vernacular schools and the transfer of the rest to the primary class.

A Description of the Actual State of Education in the Province on the 31st of March 1882.

22. The Assigned Districts of Berar lie to the north of the Nizam's territories, and are bounded on the other sides by the Central Provinces and the Bombay Presidency.

Prefatory remarks.

They are 17,711 square miles in area. The characteristics of the province are (1) a long and flat valley in the middle, (2) a table-land running along it to the south, and (3) a mountainous projection to the north. These three portions have been termed Payenghat, Balaghat, and Melghat, respectively. The first lies between the Satpura range on the north and the Adjanta mountains on the south. This is the most fertile and densely populated region, and the railway runs through it from west to east. The plateau of Balaghat lies to the south of the Adjanta hills and slopes to the south and south-east. Its surface is rugged, consisting of downs and dales, and varies in fertility from the richness of the Payenghat to the sterility of mountain tops. Melghat projects to the north into the recesses of the Satpura, and is mostly hilly and very thinly peopled. The following table will show the area, population, &c., of the three divisions:—

Name of Division.	Area in square miles.	Number of Villages.	Number of towns containing 5,000 people and upwards.	Population according to the census of 1881.	Rate of population per square mile.
Payenghat	8,245	2,997	30	1,740,566	211.1
Balaghat	7,817	2,241	4	889,452	113.7
Melghat	1,649	313	...	42,655	25.8
TOTAL	17,711	5,551	34	2,672,673	150.9

Not only is there a great difference in the density of population of the three parts, but also in the races and professions of the people inhabiting them, as will be seen from the following statement:—

Name of Division.	PERCENTAGE TO THE TOTAL POPULATION OF						
	Brahmins.	Rajputs.	Wanees.	Kanbis.	Other Hindu castes.	Aboriginal castes.	Muhamadans.
Payenghat	2·7	1·9	2·4	30·8	51·3	2·5	8·06
Balaghat	2·01	·9	8·2	33·4	45·8	9·7	5·1
Melghat	·6	1·9	·2	·5	16·4	76·7	3·6

It will be seen that the central valley is the most densely peopled region, having a large proportion of urban population, which, on account of the railway passing through it, is more engaged in agriculture and commerce than either the upland country to the south or the mountainous part to the north. Hence there is greater demand for education in the valley than in any of the other two divisions. In the Melghat the demand is as yet almost *nil*.

23. On the 31st of March 1882 there were 896 Government and private schools in the whole of the province, and out of these there were 652 or 72·8 per cent. in Payenghat, 240 or 26·8 per cent. in the Balaghat, and only 4 in the Melghat. The language of the Hindus in the province is Marathi. The aborigines (Kurkus, Gonds, &c.), who are classed among the Hindus, have their own languages, which are not fit for educational purposes. The Muhammadans speak the Urdu language, which, on account of the long subjection of the people to Muhammadan rule, has become the *lingua franca* of the whole province.

The following statement will show how all the schools in the province were distributed over the administration divisions in 1881-82 and 1870-71:—

District.	Area in square miles.	Population.	NUMBER OF SCHOOLS AND SCHOLARS ON 31st MARCH 1882.																			
			GOVERNMENT.						PRIVATE.				TOTAL.									
			High Schools.		Middle Schools.		Primary Schools for Boys.		Primary Schools for Girls.		Normal Schools for Masters.		Aided Schools.		Unaided Schools.		Government.		Private.		Total.	
			Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
...	2,680	592,792	1	28	1	99	109	7,565	1	21	1	79	85	1,534	46	527	113	7,790	131	2,061	244	9,851
ma	2,804	439,763	...	...	1	14	79	4,618	8	128	...	...	40	786	42	478	82	4,760	82	1,264	164	6,024
1	2,968	356,883	...	...	1	10	57	2,694	1	25	...	...	18	316	19	195	59	2,729	37	513	96	3,242
oti	2,759	675,328	1	35	1	110	96	6,820	1	40	...	...	25	683	44	745	99	7,005	69	1,428	168	8,433
	2,907	392,102	...	...	...	...	48	2,494	...	...	...	...	12	245	24	194	46	2,464	36	439	84	2,933
ipur	2,623	513,805	...	...	1	9	73	4,114	2	55	...	...	32	697	32	538	76	4,178	64	1,280	140	5,408
	17,711	2,672,673	2	61	5	242	461	28,305	8	269	1	79	212	4,263	207	2,672	477	28,956	419	6,935	896	35,891
for 0-71	17,711	2,327,654	2	208	44	3,638	270	9,553	27	671	1	64	1	15	110	2,308	344	14,133	111	2,323	455	16,456
ence	...	+445,019	...	-147	-39	-3,396	+191	+18,753	-19	-402	...	+15	+211	+4,248	+97	+364	+139	+14,823	+308	+4,612	+441	+19,435

Instruction in Indigenous Schools independent of Departmental Aid or Inspection: (a) elementary instruction; (b) advanced instruction.

24. As Government endeavours to inspect and aid all such indigenous schools as rise up to a certain status, and as the teachers of these schools do not object to Government inspection, but court it and endeavour to earn grants-in-aid by results, by preparing their pupils to pass under standards framed for them, there is no indigenous instruction in Berar independent of Government aid or inspection.

Hyderabad.

It does happen that many of the smaller schools are not inspected or are not sufficiently advanced to earn grants, but this does not alter their character.

25. Instruction in indigenous schools, whether aided by Government or not, may be defined to be instruction in such subjects and in such quantities as are considered by the mass of the people useful for the purposes of their ordinary life, whether secular or spiritual.

26. Indigenous schools are scattered over all the parts of the province except Melghat. Some of the larger towns contain several of them. In larger villages they get on side by side with Government schools, and in smaller villages they entirely supply the place of Government schools. The attendance in them varies from 4 or 5 to about 75. The number of schools and scholars on 31st March 1882, as reported by the Deputy Inspectors, was 405 and 6,602 respectively. It appears that 303 of these schools were maintained at places where there were no Government schools; and if it be remembered that Government schools of all classes were maintained at 415 places only, the extent and function of the indigenous schools would be easily conceived.

27. These schools are either secular or semi or purely religious. There are no indigenous schools for teaching other special subjects.

28. These schools are either Marathi or Urdu, there being 376 of the former and 29 of the latter. In the former, which are all secular, the subjects taught are reading and writing of papers in the modi or current hand, all the multiplication tables, integral and fractional, native measures of length, weight, capacity and superficies, the first four rules of arithmetic, simple and fractional, after the native method, and mental arithmetic according to set formulæ. In the secular or semi-religious Urdu schools the pupils are taught to read and write in the Persian character and commit to memory portions of the Koran. No arithmetic is attempted in them. In the religious Urdu schools nothing but the reading of the Alhum is taught. The methods of instruction are as primitive and unintelligent as could be imagined. In the Hindu schools reading and writing, or even the alphabet, are not taught until the pupil has finished all the multiplication tables, which may take two or three years of his time. The first ten figures or some of them are written on the sand-board, and the pupil is made to trace them with his bamboo pen. This he is taught to do by the master, or one of his advanced pupils, taking hold of his hand at the wrist and moving it in such a manner as to make the end of the pen to pass over the turns of the figure, and at the same time pronouncing the name of the figure and making the boy repeat it. When the boy has learnt to write the first ten figures himself, he is taught notation up to 100, and then the multiplication tables. Every morning the boy is made to write down what he has gone through, and after that is examined by the master or an advanced pupil deputed by him, he gets a fresh lesson. In the evening all the boys are made to stand generally in the open air and to repeat the tables, two of them leading and the others following in chorus. The advanced boys are then questioned on mental arithmetic. The letters of the alphabet are taught just in the same manner as the first ten figures, and after they are mastered, the boy is made to go through the combination of each letter with twelve of the vowels, and then to read papers. In the beginning the master has to tell every syllable and word, and the boy commits paper after paper to memory. When he is able to read a little by himself, he goes to the master for reading such words only as he cannot make out. In learning to write, the boy in the beginning simply turns the tip of his reed pen through the letters of a copy slip, and after a time is made to write the same letters on paper in ink. These letters are again and again written over till the whole paper becomes almost entirely black. The boy has to write two or three hours every day.

In the case of Urdu schools, secular and religious, reading takes precedence over writing and all arithmetic. The figures and the tables are almost entirely neglected, and hence it is that Muhammadan boys and even grown-up persons are

so deficient in calculating. Unlike the boy in a Hindu school, the beginner in a Muhammadan school gets in his hands a small piece of paper on which all or some of the letters of the alphabet are written, and is made to learn them. Afterwards he is taught the use of the diacritical marks and combinations of letters. He then commences to read a book or written papers and to write the letters on paper. If his object be to get religious instruction only, he commences a chapter of the Koran from a printed book or manuscript.

The indigenous schools are entirely wanting in system, organisation, and discipline. No registers of any kind are kept, no classification made, and no discipline enforced. Regularity and punctuality are not cared for. Each boy learns almost by himself, and the master attends to him when he is referred to. When all of them read their papers or repeat their tables, or when some of them are quarrelling with one another, the confusion and noise are intolerable. The master is then aroused and uses his cane indiscriminately and severely. This absence of discipline often induces boys in Government schools to join indigenous schools, where they forget all they have learnt.

29. At the end of 1868-69 there were 112 indigenous schools in the province, 86 Marathi and 26 Urdu, attended by 2,370 pupils. At the end of 1881-82 the number of schools was 405, and the attendance 6,602. This shows how the demand for education has increased, and the great increase in the number of Government schools has, instead of decreasing the number of indigenous schools, multiplied it. Most of the indigenous schools, however, are still of a migratory nature. If the master is not a native of the place, and generally he is not, he migrates from place to place, and makes shorter or longer settlements according to the assistance received or according to his own whim. He closes his school for months and years, and very often he is not to be found in it when an educational officer goes to see it. It is this changeableness in the indigenous schools that lessens their importance and makes the people desire for something more permanent and useful. They have commenced to value education, but they value more the greater permanency and usefulness and efficiency of Government schools, and it is because they cannot get Government schools, they avail themselves of private schools. The increase in indigenous schools is therefore more to be attributed to the increased desire for education than to any great improvement in the character of the schools themselves.

The race of old indigenous masters is, however, now dying out, and schools started by pupils of Government schools are springing up. These are conducted on a better system; they produce better results and obtain larger grants, but the support they obtain from the people and Government is not adequate; the former is uncertain and varying, and hence the masters prefer and seek a smaller remuneration under Government than they profess to get from both sources.

30. The fees are the only source of income of those indigenous masters who follow no other occupation conjointly, or who do not engage themselves to teach under a contract. But there are many who make the profession of teaching a subsidiary one. They are village scribes, religious preachers, artificers, tradesmen, and gumastas or private writers, and they attend to teaching while carrying on other work or during recess time. It is therefore difficult to say what their average income would be, but they charge fees varying from one anna to one rupee, according to the means of the parents and the attention they promise to give to the children on the whole or in special subjects. Modi reading and writing and the multiplication tables are much prized by the people, and they contract to give a fixed sum to the master if he undertakes to bring up the boys in these subjects within a specified time. In cases of such contracts the master devotes most of his time to the few boys and neglects the rest. From information furnished by masters of 366 indigenous schools for the year 1881-82, it appears that the average income of each from fees and local subscriptions amounted to about Rs. 61 per annum, or a little more than Rs. 5 per mensem. This average cannot be taken to be a correct one, but it may give an approximate idea of what they earn.

31. Instruction in all the indigenous schools is elementary, as must have appeared from the account of the number and nature of the subjects taught. The standards laid down by Government for the examination of these schools, the number of boys passed in them, and the amount of grant awarded, will be shown under primary instruction recognised by the Education Department.

32. The Berar Educational Department recognises as primary education all that which embraces as much reading, writing, and arithmetic as is necessary for common life, and also such instruction as no one, whatever his position, should be ignorant of. Under the former would come the instruction given in indigenous schools and private schools aided by Government; under the latter the instruction given in schools managed by the Department. But under the classification of schools in the Government of India's Resolution No. 1—2-16, dated the 6th January 1879, primary instruction in Berar bears a still wider significance, for it includes a two-years' course in English.

33. The number of primary schools under all management on the 31st March 1882 was 876, and hence there was a school for every 20·2 square miles and for every 6·3 villages. Taking the average population of a village (omitting that of towns from calculation) ascertained by the census to be 425·7, and the number of villages in which primary schools are situated to be 684, and remembering that there are Government schools or branch schools, attended by 30 pupils in villages containing 500 people, it would seem that there is yet considerable room for extension of schools; that many outlying villages have not yet been reached by the Department, and that the people apply for schools, are facts.

34. The subjoined table shows the number of primary schools, Government, aided and unaided, on 31st March 1882:—

Parts of the Province.	PRIMARY SCHOOLS MANAGED BY									
	Government officers.		Private bodies or persons and aided by fixed grants.		Indigenous masters and aided by result grants.		Indigenous masters and not aided by Government.		Total.	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
Payenghat	324	21,354	9	195	158	3,191	146	2,115	637	26,855
Balaghat	133	6,876	2	51	39	727	61	557	235	8,211
Melghat	4	75	...	...	...	...	...	...	4	75
TOTAL	461	28,305	11	246	197	3,918	207	2,672	876	35,141

It will be seen that primary schools are as unequally distributed over the three divisions of the province as indigenous schools. The total population of Berar is 2,672,673 and the male population 1,380,492. The percentage of the total number of boys under primary education to the total population is 1·3 and to the male population is 2·5. Taking the school-going age for boys under primary education to be from 5 to 14, and the number of boys of this age in the whole of the province to be 321,432, it appears that of the boys who ought to have been in schools there were about 11 per cent. under instruction.

35. The subjects of instruction imparted in Government primary schools as they are at present classed are given under the standards (1 to 6) in Appendix A; those for schools aided by result grants are given in the

Subjects of instruction, the number of pupils learning each language, and the text-books in use.

same appendix under the four standards prescribed for them. The primary schools aided by fixed monthly grants are either for Eurasians or natives. The former are mixed,—that is, attended by boys as well as girls,—and teach reading, writing, arithmetic, and a little of history and geography in English. The latter teach the subjects laid down either for Government schools or for indigenous schools.

36. The languages used in imparting instruction are Marathi, Urdu, and English. On the 31st March last there were 765 schools teaching Marathi, 84 schools teaching Urdu, and 27 schools or sections of schools teaching English to 31,237, 3,123, and 781 pupils respectively. The text-books in use in these schools are given in Appendix B.

37. The departmental standards of examination for Government schools given in Appendix A, with instructions for working them out, were adopted before the passing of the Government of India's Resolution No. $\frac{1}{2-16}$, dated the 6th January 1879, but they were afterwards made to suit the periods laid down by the Government of India for the high, middle, and primary courses. A perusal of them will show that a boy who has gone through the lower primary course may be considered to have acquired a fairly sufficient knowledge for an ordinary villager, though a study of one or two years more would make him more useful to himself and to the community.

38. As the standards for indigenous schools (Appendix A) are intended mostly for smaller village schools and for masters whose acquirements and qualifications are not high, they are a little easier, and the examination in them is not so exacting as in Government schools.

39. The native schools aided by fixed monthly grants generally adopt the standards prescribed for the indigenous schools, and the schools for Eurasians have no standards prepared for them as yet. It is believed the Commission appointed under the Government of India's Resolution No. 8, dated the 8th October 1881, will prepare standards applicable to all the Eurasian schools in the country.

40. The following statement will show the number of pupils passed under each of the primary standards :—

Description of Schools.	Standards.					
	I.	II.	III.	IV.	V.	VI.
Government schools	3,818	2,486	1,404	622	250	109
Private schools aided by fixed grants	24	5	3	...	...	...
Indigenous schools aided by result grants	639	263	71	12	...	..

41. Dr. Sinclair, the first Director for the province, did not supply necessary and useful books to libraries of primary schools, and he directed the masters to buy their own books, even class books. The Anglo-vernacular schools were furnished with books, which had very little practical bearing to the subjects taught, and which were kept permanently locked up. In 1880 all the primary schools were supplied with class books, and in August 1881 Deputy Commissioners were asked to see that a further supply be made of such books as contained more detailed information on the subjects taught in the schools, and as helped to improve the knowledge of the teachers of those and other kindred subjects. During the current year books of the value of about Rs. 5,500 have been or are being supplied, and additions to this stock will be made as the fee balances from which they are to be paid for will increase. As regards apparatus, such as tables, desks, chairs, benches, and black-boards, the schools may be said to have been well supplied. It has been decided to provide every vernacular school with at least three maps, *viz.*, of Berar, India, and the world. The larger vernacular schools and the Anglo-vernacular schools have been provided with other maps also, such as of Asia, Europe, Africa, and America. The

supply of globes is a desideratum which has not been attended to for want of funds and the difficulty of getting small and moderately cheap globes in the country, prepared in the vernacular languages. The Department has not supplied the schools with clocks or time-pieces, but in this respect it has received very great assistance from the people, and the school committees, who have furnished most of the schools with this article. Out of 461 primary schools 221 have got clocks or time-pieces; 106 of them have bells or gongs in addition, given by the people.

42. The construction of suitable school-houses soon became necessary, as the temples, chowries, and madhees, in which the schools were located in the hurry of establishment, were found to be unsuitable. Buildings for larger and tahsili schools were constructed on plans which were adopted in the Central Provinces, but they became very expensive, and it was found that they could not be repaired by ordinary village carpenters and masons. In 1877, plans for buildings on dhaba or flat-roof style, such as are found in the country, and can be constructed and repaired by ordinary workmen, were recommended and approved of by the Resident. A copy of the set sanctioned is appended. The accommodation provided for is about 10 square feet per pupil. These buildings were intended to be prepared with jungle timber and burnt bricks, and the cost originally estimated amounted to about one rupee or a rupee and quarter per superficial foot, but teak timber and other alterations in the materials have been gradually introduced, and the work entrusted to Local Fund engineers and the estimates have now risen cent. per cent.

43. The Government vernacular and almost all the Anglo-vernacular schools are held twice a day, *viz.*, from 6 or 7 to 9 or 10 in the morning, and from 2 or 3 to 5 or 6 in the afternoon. The roll is called over half an hour after the time fixed for assembling, and each pupil present is marked with a vertical line against his name in the column under the date, and each boy absent with a dot, and the attendance is totalled at the bottom. In the Anglo-vernacular schools of higher classes there is also a separate catalogue kept for each class, in which the marks obtained by each boy in each subject are entered. The entries in the catalogues are a sufficient check over those in the attendance roll. In the smaller schools there are no means to check the accuracy of the entries in the attendance roll. As regards private schools aided by fixed monthly grants, the mode of registration and the submission of returns is the same as in Government schools; but the case of indigenuous schools is different. Their very existence is reported by the village patwaris through the tahsildar only once a year, and the reports have in many instances been found to be entirely untrustworthy. Schools closed have been reported to be in existence, and fictitious information is furnished about them, and schools actually in existence have been ignored. The general registers for showing admissions and withdrawals and registers of daily attendance, furnished to them, are not filled at the proper time, or not at all. Instances have been brought to notice that the daily attendance register has not been filled for weeks or months, and sometimes they have been filled for days and weeks in advance. The information furnished by the indigenuous masters once a year to the village patwaris for statistical returns cannot be depended upon for its accuracy.

44. The Training College Code (Appendix C) will furnish all the information which may be wanted on the subject. It was only in 1880 that a sufficiently large number of students was kept under training. Out of the 75 students, 31 will be learning the second year's course, and they only can be examined every year for certificates of mastership. At the examination held in October 1881, there were 28 examinees and 19 passed successfully; those who failed were appointed assistant teachers on lower salaries. The trained masters who begin on Rs. 12 or 15 per mensem can rise to Rs. 25, if they give satisfaction and show good results. Assistant teachers on lower salaries are taken from the pupils of vernacular and Anglo-vernacular schools, and those on higher salaries are men who have matriculated or have finished the high school course,

or have, by their long service, experience, and satisfactory work, established their claim to promotion. On the 31st March 1882 there were 418 posts of teachers with salaries varying from Rs. 12 to Rs. 25 per mensem, and 262 of them were held by persons who had not gone through or passed a training school course; but most of them have been in the Department from its very beginning, and some of them have done their work fairly.

45. The following statement shows the expenditure on primary education. Expenditure from all sources on primary education :—

Class of Institution.	Provincial revenues.	Local rates or cesses.	Municipal grant.	Fees.	Other sources.	Total.	AVERAGE ANNUAL COST OF EDUCATING EACH PUPIL.			
							Total cost.	Cost to provincial revenues.	Cost to local rates and cesses.	Cost to municipalities.
							Rs.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Government. { English and Vernacular }	1,23,610	53,222	598	13,720	...	1,91,150	7 1 2	4 9 2	2 7 8	0 0 4
Aided { English Vernacular }	940	...	...	218	440	1,598	31 15 4	18 12 9	13 2 7	...
	3,088	120	120	12,516	704	16,548	4 1 3	0 12 2	3 4 7	0 0 6
TOTAL	1,27,638	53,342	718	26,454	1,144	2,09,296	6 11 7	4 1 7	2 9 7	0 0 4

The students in the English classes of the Anglo-vernacular schools are taken together with those in the vernacular classes, as the schools cannot be divided with reference to the classification of studies. The expenditure and cost per head, and especially the Government portion of them, would have been smaller if the higher salaries, varying from Rs. 50 to 100, of the head masters of the Anglo-vernacular schools had not, under the new classification, become chargeable to primary education. The establishments of these schools are wholly paid from the provincial funds.

46. Only girls, Mahar and Mang boys, children of the aborigines and stipendiary scholars, are exempted from payment of schooling fee. In Government primary schools the monthly rates vary from one anna to four annas. Pupils under vernacular standards I and II pay one anna; and under vernacular standards III to VI pay two annas. In one district those under standard II also pay two annas. Under Anglo-vernacular standards I and II they pay four annas. In the practising school attached to the training college the fees are charged at half the rates. In four out of the six districts re-admission fee is levied from boys wishing to re-enter the schools. The monthly fee is recovered before the 15th of the month for which it is due. No arrears are allowed, and schoolmasters are prohibited from paying the fees of their pupils. During the year 1881-82 the total amount of fees collected from boys under primary education in the Government schools was Rs. 26,144-8-6. The receipts are applied to the benefit of the school to which they belong. Those belonging to vernacular schools are kept with the committees of those schools who regulate the expenditure. Those belonging to Anglo-vernacular schools are in the first instance paid into the Government treasury, and sanctioned expenditure is drawn on bills. The rates of fees in schools aided by fixed grants vary from half an anna to eight annas in the case of native schools and from four annas to six rupees in the case of Eurasian and European schools. In all instances the fees constitute the contribution of the parents of the children towards the expenses of the schools, and are managed by the school committees. In the case of indigenous schools the rates vary from one anna to one rupee per mensem. But they are not punctually recovered, and

the masters do not solely depend upon money payments, nor expect to get the whole of the amount due to them.

47. There are 95 scholarships to be held by boys of vernacular schools in Anglo-vernacular classes of the Anglo-vernacular schools, and about 35 scholarships to be held by boys of Anglo-vernacular schools in the middle-school sections of the high schools. The value of a scholarship of the first class is Rs. 4 per month, the qualifying standard for it is the fourth vernacular, and the qualifying age not more than 13 years. The value of a scholarship of the second class is Rs. 5 or 6 per month, and the qualifying standard is the second Anglo-vernacular, and the qualifying age not more than 15 years. No scholarship is awarded to a student in his native town, and hence they are strictly open to pupils of affiliated schools. On the 31st March 1882 the number of scholarships filled up was 89 in the Anglo-vernacular primary schools, and 25 in middle classes of the high schools. Boys of private schools also can compete for the above scholarships. Prizes in books are annually awarded to the best pupils in each of the classes in the primary schools—Government, aided, and inspected. In Government schools the cost of the books is paid from the fees of the schools, and is calculated at one and a quarter anna per head on the total number of boys learning vernacular, and of two annas per head on the number learning English. In the case of aided and inspected private schools the cost of the books is paid by Government.

Special measures adopted for the education of Muhammadans.

48. There are no special measures adopted for giving primary instruction to—

(a) *Sons of native chiefs.*—In fact, there are no native Chiefs in Berar. But special measures are adopted for the education of—

(b) *Muhammadan boys.*—Out of the 461 Government schools for primary education 56 are Urdu, attended by 2,695 boys. For the study of English, Anglo-Urdu classes are attached to the two high schools and placed under the Urdu teachers of those schools, who have not many boys to teach in the middle and upper sections of their own schools. Seventeen scholarships are specially reserved for the students of the Anglo-Urdu classes in the high schools. Owing to this special provision made for the education of Muhammadans, the percentage of Muhammadan lads under instruction in the Urdu and Marathi primary schools to the Muhammadan population is higher than in the case of Hindus. The percentage of the male population of Hindus to the total male population of the province is 92·9, while that of the Muhammadans is 7·04; but the percentage of Hindu male scholars to the total population of Hindu is 1·9, while that of Muhammadans is 4·07. There are no special measures taken for the education of (c) peasants.

SECTION C.—SECONDARY INSTRUCTION.

[a.] *Middle Schools.* [b.] *High Schools.*

49. Instruction given in a course of three years preparatory to the high school course of two years is termed middle education.

Definition of middle education.

50. The whole of the three years' course is taught only at two places, and portions of it at three more; four of these are district stations, and one the largest town of its district.

Its extent.

51. The five middle schools are all Government schools; two of them are sections of the high schools at Akola and Amraoti, which teach the whole course of three years, and the other three are classes under the lowest standard of the middle course attached to the Anglo-vernacular primary schools at Ellichpur, Basim, and Malkapur.

Number of middle schools.

The number of pupils learning the three standards on the 31st March 1882 was as follows:—

Schools.	7th standard.	8th standard.	9th standard.	Total.	Total in 1870-71.	
					Schools.	Scholars.
Akola	52	34	13	99	} 44	3,638
Amraoti	43	37	30	110		
Ellichpur	9	...	...	9		
Basim	10	...	...	10		
Malkapur	14	...	...	14		
TOTAL	128	71	43	242	44	3,638

The percentage of pupils under middle education to the total population is .009.

52. The subjects taught in the middle course are vernacular prose and poetry, vernacular grammar, arithmetic, Euclid, algebra, classical language (Sanskrit, Persian, or Latin), history of India and England, geography of the four quarters, English prose and poetry, translation from and into English, grammar and etymology. All the pupils learn English with their vernaculars, which in the case of 232 pupils is Marathi, and in the case of 10 Urdu. They also learn one of the classical languages. The text-books used for the middle school course are given in Appendix B.

53. The standards of examination for the middle class course are VII, VIII, and IX, of those given in Appendix A, with drawing, in addition, in two of the schools. The number of pupils passed in each of the standards in 1881-82 was:—

Standard VII.	Standard VIII.	Standard IX.	Total.
70	39	23	132

54. As the middle-class schools are not separate institutions, but classes in the high and Anglo-vernacular schools, they have no separate libraries and apparatus. Each class has its full complement of desks, benches, and black-boards, and each teacher has a table and chair.

55. The schools are located in the buildings of the high and Anglo-vernacular primary schools, and the accommodation is now not sufficient for the high and middle, or middle and primary school-boys in any of the buildings. With reference to light and ventilation the accommodation is suitable.

56. There is no arrangement made for training teachers for the middle-school classes, nor is one necessary for such a small province like this. Only graduates and under-graduates are employed, and their pay varies from Rs. 50 to Rs. 125. For their number, *vide* paragraph 66.

57. The following statement will show the expenditure from all sources on middle-school education during 1881-82:—

Class of Institution.	Provincial Revenues.	Fees.	Total.	Average annual cost of educating each Pupil.		
				Total cost.	Cost to Provincial Revenues.	Cost to Local Rates or Cesses (fees.)
				Rs. A. P.	Rs. A. P.	Rs. A. P.
Government middle	Rs. 11,566	Rs. A. P. 501 0 0	Rs. 12,067	Rs. A. P. 58 0 2	Rs. A. P. 55 9 8	Rs. A. P. 2 6 6

The expenditure and cost per head appear large on account of the salaries of the three head masters of the Anglo-vernacular schools being wholly debited to the three middle-school classes taught by them. If the classes had not been formed, their salaries would have been debited to primary education.

58. Excepting scholars, all the students of middle-school classes are required to pay fee at the rate of eight annas per mensem. The total amount realised during 1881-82 was Rs. 1,062. The amount is collected within the 15th of the month for which it is due, and paid into the treasury, and drawn on bills when required.

59. The scholarships for students of middle-schools tenable in the high schools are either some of the 42 sanctioned for the middle and high school classes, or the 10 scholarships sanctioned for proficiency in the vernaculars. Prizes in books are awarded every year to such of the pupils of these classes as gain the highest marks in the annual examinations.

60. There is no special arrangement made for middle-school education of sons of native Chiefs or peasants. For the education of Muhammadans there is an Urdu and Persian teacher attached to each of the high schools, and there are seven special scholarships reserved for Muhammadan students to be held in the middle and upper divisions of the high schools, and four scholarships for proficiency in Urdu.

61. High education comprises instruction given in the class preparing for the matriculation examination and in the one below it.

62. It is given only in two schools and to pupils forming .002 of the total population.

63. The two schools are located at Akola and Amraoti, and on the 31st March 1882 they had 61 scholars on the rolls under the two standards, all learning English, besides Marathi and Sanskrit; none of them had taken up Persian or Latin. The text-books used for the course are given in Appendix B.

64. The subjects of the 10th standard are given in Appendix A, and those of the matriculation standard are given in the Bombay University Calendar. During the year 1881-82, 20 students passed in the 10th standard, and 4 in the matriculation examination.

65. The libraries of the high schools are well furnished with books on all subjects. The total number of volumes is 639 in the Akola and 605 in the Amraoti High School, and they cost about Rs. 3,500 and 2,700 respectively. The books are used by the teachers, and are issued to the students also. The high schools are also furnished with a set of mechanical, philosophical, and chemical apparatus, and these are used when the teachers explain and illustrate the subjects of natural science. The apparatus supplied to the Akola school cost about Rs. 2,100, and that to the Amraoti school about Rs. 1,722-8-0. Globes and the necessary number of maps have also been supplied. The usual school furniture, consisting of desks, benches, and black-boards, is well supplied to all the classes.

66. The teachers in the high school are all graduates and under-graduates of the Bombay University, excepting the European head master and the Urdu teacher in the Akola High School, and have not received any further special training. If only one teacher be counted for each of the two high school classes, the total number of teachers in the high schools would be only four. But as the teaching in the upper and middle classes is conducted on the professorial system, and as there are teachers of special subjects for all the classes, it is difficult to make any separation between the high and middle school teachers, the total number of whom on 31st March last was 16, their salaries varying from Rs. 50 to Rs. 400. The lower assistants can rise up when opportunities occur, but the higher teachers have no prospects in the Department.

67. The following statement shows the expenditure from all sources on the high school classes. It has been calculated on the amount of time devoted by the several teachers to these classes and the share of other expenditure in proportion to the number of students in them:—

Class of Institution.	Provincial Revenues.	Fees.	Total.	Average annual cost of educating each Pupil.		
				Total cost.	Cost to Provincial Revenues.	Cost to Local Rates and other Cesses (fees).
	Rs.	Rs.	Rs.	Rs. A. P.	Rs. A. P.	Rs. A. P.
GOVERNMENT.						
English	11,817	144	11,961	237 12 8	234 14 10	2 13 10

68. The rates of fees for the two classes are 12 annas and 1 rupee respectively, and none but stipendiary scholars are exempted from payment. The collections are credited into the treasury as in middle schools. In 1881-82 they amounted to Rs. 377-4-0.

69. There are nine scholarships, each of Rs. 20 per mensem, for the matriculated students of the high schools to be held in the arts and science colleges of Bombay; three to be awarded every year, and each tenable for three years. They enable the successful students of the high schools to complete a college course if they be intelligent enough. On 31st March 1882 there were eight of these scholarships filled up. Prizes in books are awarded to the best students after the annual examination, and paid for from the fees of the schools.

SECTION D.—COLLEGIATE INSTRUCTION.

70. There are no colleges in the Hyderabad Assigned Districts.

SECTION E.—FEMALE EDUCATION.

71. It has already been stated that at the end of March 1881, there were only 12 schools remaining in the province. The following statement will show their former and present state:—

Description of Schools.	Schools.		Scholars.	
	On 31st March.		On 31st March.	
	1871.	1882.	1871.	1882.
Government schools	27	8	671	269
Private schools receiving fixed monthly grants . . . . .	...	3	...	87
Private Mission schools . . . . .	...	1	...	12
TOTAL	27	12	671	368

All the schools are primary and for natives. Of the twelve schools, nine are Marathi and three Urdu. Three or four of these schools are simply struggling for existence, and it is doubtful whether they will live long. One noticeable feature in the present state of the schools is that four out of twelve are aided and inspected, while in 1871 they were all Government.

72. Besides the above there are three more aided schools for primary education in English for the children of Europeans and Eurasians; they have been included under aided boys' schools (*vide* paragraph 34), but out of 51 pupils attending them 32 are girls. There are 53 girls attending Government boys' schools.

73. The subjects taught in the schools are reading, writing, and arithmetic, and, where practicable, sewing has been introduced. The instruction is all of the most elementary kind. The text-books used are the first three Readers of the Bombay series, and sometimes the Berar Modi and Balbodh Readers are also used. It has not been found necessary to use books on other subjects.

Subjects of instruction and text-books.

74. Besides schools no other arrangement exists for promoting female education in Berar.

75. The standards for Marathi girls' schools are given in Appendix A. None have been framed for Hindustani schools, but the girls are examined in the same subjects and books of equal difficulty. The results of examination for the year 1881-82 are given below :—

Other agencies for promoting female education.

Schools.	Standards.				Total.
	I.	II.	III.	IV.	
Government schools	38	22	11	7	78
Private schools receiving fixed grants	15	13	4	1	33
Mission schools	...	...	...	...	...
TOTAL	53	35	15	8	111

76. As the girls' schools are few, and as there is no prospect of their number rising, it has not been thought necessary to train a special class of teachers for them, either of males or females. The girls themselves are very young, and their parents evince no desire to keep them longer in schools, and hence no necessity has been felt for having female teachers. Some of the male teachers are as popular with the people as female teachers are ever likely to be, and in point of efficiency are superior to females. An attempt was made to place one of the schools entirely under females educated up to the 4th standard in the same school; but it failed. It is not easy to get women of respectable family and under proper protection to undertake the duties of school mistresses, and it is not safe to employ other women. The system of training the husband for a boys' school and the wife for a girls' school, and afterwards appointing both of them in the same town, will, it is believed, produce more satisfactory results, but in Berar it is not possible to get husband and wife to be trained at once, and until this becomes practicable, it would be better to have male teachers of unexceptionable conduct and popularity.

Arrangement for the training of teachers, male and female, &c.

77. The income, which also represents the expenditure from all sources on female education, is shown below :—

Income and expenditure.

Class of Institution.	Provincial Revenues.	Local Rates or Cesses.	Municipal grants.	Subscriptions.	Other sources.	Total.	Average annual cost of educating each Pupil.			
							Total cost.	Cost to Provincial Revenues.	Cost to Local Rates and Cesses.	Cost to Municipalities.
							Rs.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Govt.—Vernacular	1,433	863	496	...	...	2,792	10 9 2	5 6 10	3 4 3	1 14 1
Aided— Do.	312	...	150	150	120	732	7 2 10	3 0 11	2 10 4	1 7 7
TOTAL	1,745	863	646	150	120	3,524	9 10 1	4 12 3	3 1 6	1 12 3

78. No fees are as yet recovered from girls either in Government or aided schools; but it has been recently ruled by the Resident that in schools the expenses of which

Fees.

are not partly paid by municipalities or private bodies, fees may be charged and the schools treated as Government boys' schools.

79. Prizes in books are awarded to the best girls in Government, aided, and inspected schools at the time of the annual examination, and the cost of them paid by Government. No scholarships are sanctioned for girls, as all the schools are elementary, and the girls are not expected to leave their villages and go to prosecute their studies at a higher school if one be established for them.

SECTION F.—SUPPLY AND DISTRIBUTION OF TEXT-BOOKS.

80. For the supply and distribution of text-books one central book depôt has been maintained at Akola, and 24 branch depôts at other stations and towns. English books and books printed and sold by the Bombay Education Department are obtained from the Bombay Depôt, and Urdu books are obtained from the North-West Provinces and the Punjab. The branch book depôt keepers are masters of Government schools, and they get a commission of five per cent. on the sale proceeds. Schoolmasters in towns and villages buy the books required for their pupils from the branch depôt-keepers. This arrangement has been found to work satisfactorily. During the year 1881-82 the transactions of the book department were as follows :—

LANGUAGE.	BALANCE OF 31st MARCH 1881.		PURCHASED DURING THE YEAR 1881-82.		SOLD DURING THE YEAR 1881-82.		BALANCE OF 31st MARCH 1882.	
	Copies.	Value.	Copies.	Value.	Copies.	Value.	Copies.	Value.
		Rs. A. P.		Rs. A. P.		Rs. A. P.		Rs. A. P.
English	6,929	3,335 1 0	3,399	1,558 10 4	3,587	1,578 6 4	6,741	3,315 5 0
Marathi	76,475	8,411 13 9	22,185	5,962 13 0	50,336	8,037 6 5	48,324	6,337 4 4
Sanskrit	2,962	1,028 0 0	200	209 8 0	180	202 15 6	2,982	1,034 8 6
Persian	218	50 2 3	83	32 6 9	94	22 10 3	207	59 14 9
Urdu	7,727	1,764 10 10	3,066	285 1 0	4,059	557 3 3	6,734	1,492 8 7
TOTAL	94,311	14,589 11 10	28,933	8,048 7 1	58,256	10,398 9 9	64,988	12,239 9 2

The money realised from the sale proceeds is credited to Government, and the Curator's establishment and the cost of the books are paid from general revenues.

81. A text-book committee was formed in 1881, consisting of three European and six native members, under the instructions contained in the Government of India's Resolution No. 1—3-13, dated the 10th January 1881. The committee has revised two out of the three reading books of the Berar Education Department, and fresh editions of them have been printed.

82. In 1872-73 an attempt was made to introduce physical training into the schools, and some apparatus was purchased for the Akola High School. In 1876-77 a more complete set of apparatus, both on English and native models, was provided for both the high schools and the training college. Physical education was made compulsory in the case of students of the latter institution, and introduced as one of the subjects of their college course. In 1877-78 six gymnastic teachers were appointed, one for each district, to give instruction and to superintend the work of masters where the people had, with or without the aid of Government, open gymnasia in connection with their schools. Masters sent from the training college have popularised the scheme, the people have taken great interest in it, and have contributed largely for purchase of apparatus, &c. Their contributions during the years 1879-80 and 1880-81 amounted to nearly Rs. 1,400. On the 31st March 1882 there were 120 gymnasia or play-grounds attached to primary schools besides those for the high schools and the training college, and they were all provided with *malkhams*, dumb-bells, *karelas*, *hatas*, and many of them with horizontal and parallel bars.

83. No special provision is made for moral training, but this is indirectly included under the usual school training, as the reading books contain pieces
Hyderabad.

on all subjects relating to man's duty towards God, himself, his relations and friends, and towards the lower animals. In many of the lessons the moral is distinctly pointed out or the pupils made to deduce it from the stories read.

SECTION H.—GRANTS-IN-AID.

84. The systems adopted in Berar for aiding private schools are two; *viz.*, lump grant system and result grant system. Under the former a fixed sum is paid every month to the managers of a school, and under the latter the grant is paid to the master of the school once a year, according to the number of pupils passed under the several heads of the standards. The grants under the former system are very much larger and give a greater stability to the schools, but they have not been found to produce adequate results. The teachers are responsible only to the managers who appoint them, and the results of Government inspection seldom affect their status. Hence there is no progressive improvement and the schools lag behind. Though liberally aided, they have not been found to compete with schools of the same class managed by Government in efficiency, and, on the whole, they have been more expensive than Government schools. Under the latter system the schools earn nothing more from Government than what they become entitled to under the rules, and the teachers have therefore to be more careful to gain the largest amount by passing the largest number of pupils; but the number of pupils in these schools is generally small, and the best teacher cannot expect to get as much grant as would cover half the ordinary cost of his labours. Hence his interest in his profession is not permanent, and he gives it up at pleasure or combines with it others more or less lucrative. The schools, therefore, are less lasting than those aided under the lump grant system, but more repaying.

85. The rules for administering each of the two systems are given in Appendix D. They are all intended for primary schools teaching a course of four years. No higher education is expected to be taught in any of the existing schools.

86. The following statement will show how far the grants sanctioned are sufficient or otherwise. It does not include all the aided schools.

Kind of School.	No. of Pupils on roll on 31st March 1882.	Nature of instruction given.	Monthly contribution of the people, including fees.		Monthly Government grant sanctioned.		Remarks.
			Rs.	A. P.	Rs.	A. P.	
Ellichpur, European and Eurasian, English (mixed)	11	Primary in English.	10*	0 0	50	0 0	* This sum is paid in shape of fees and expended by the Committee on contingencies, rent, &c.
Yeotmal, European and Eurasian, English (mixed)	24	Do.	65	0 0	65	0 0	
Akola, European and Eurasian, English (mixed)	16	Do.	36	10 0	30	0 0	
Amraoti, Mission, Vernacular (boys)	51	Primary in Vernacular.	30	0 0	30	0 0	
6 Village schools, Vernacular (boys)	117	Do.	36	3 4	36	3 4	
10 Vernacular indigenous schools for boys which obtained the highest amount of result grants	514	Do.	10	0 0	37	1 0	
3 Girls' schools (Vernacular)	87	Do.	25	0 0	25	0 0	

It will be seen that, for the same kind of instruction, grants at varying rates have been given to the same class of schools. The Akola Eurasian School gets Rs. 30, the Ellichpur School Rs. 50, and the Yeotmal School Rs. 65. The schoolmistress of Akola, who is well spoken of, gets Rs. 40 per mensem, with free lodging; the mistress at Ellichpur gets Rs. 50; and each of the two mistresses at Yeotmal Rs. 40. Government pays half the expenses or more; and the expenses themselves vary considerably.

The master of each of the six village schools was appointed on the same salary as that paid to the master of a Government school of the last class, and as the number of pupils taught by him was smaller, and the results of his teaching not so good as in the case of Government schools, the grant must be held to be at least sufficient. Each of the ten indigenous schools taught on an average 51 pupils, and received a monthly grant of about Rs. 3-12-0 for results not less satisfactory than those of the six village schools or the Amraoti Mission School. In Bengal the average amount of grant given to a school was in 1880-81 Rs. 8-8-0, while that given to a school in Berar in 1881-82 was Rs. 16-9-6.

The three girls' schools get from Government half the cost of their maintenance, and the salaries of masters are the same as those of masters of Government schools of the last class. For the instruction given, masters on higher salaries are not required, and the grants, therefore, are sufficient.

SECTION I.—INSPECTION AND CONTROL.

87. The general control over all the Government schools is vested in the Director of Public Instruction, but the vernacular or village schools are placed immediately under the control of the Deputy Commissioners. The Anglo-vernacular schools are under the immediate control of the Educational Inspector, and the high schools and the training college are under the control of the Director of Public Instruction.

(a) Examinations are held by the officers of the Educational Department only. The Director of Public Instruction, with the assistance of the Educational Inspector and the Deputy Inspectors, examines the high schools and the training college, the Educational Inspector examines the Anglo-vernacular schools, and the Deputy Inspectors examine the primary schools, Government, aided, and unaided. The Director of Public Instruction also inspects as many of the Anglo-vernacular and Government and private vernacular schools as he can while on tour, and the Educational Inspector similarly inspects the vernacular schools.

(b) Deputy Commissioners and their subordinates visit schools and look into their general state and progress; find out their wants, point out defects, and take steps to promote their interest.

(c) Every village school has its own committee, consisting of three or more members, one of whom is the president. The committee is required to visit the school at least once a month as stated in the rules for their guidance, given in Appendix E.

Schools aided by fixed monthly grants have their own committees of management. They raise and control the funds, appoint the masters and superintend their work, leaving it to the Educational Department to hold a thorough examination once a year. The indigenous schools have no committees, being entirely managed by their head masters.

(d) No other agencies exist for supervising schools.

Each Government and aided school is thoroughly examined once a year, and afterwards as often visited by the inspecting officer as is possible. Each of the six districts has a Deputy Inspector for the inspection of Marathi schools. There is a Deputy Inspector for all the Urdu schools, and there is an Inspector for all the Anglo-vernacular schools in the six districts. The area of each inspecting officer, the number of schools and scholars he had specially to examine,

and the average duration and extent of his annual tour during the year 1881-82, will be learnt from the following statement:—

Inspecting Officers.	Area of the district in square miles.	No. of schools in the district on 31st March 1882.	No. of pupils in the schools at the time of the examination.	No. of days in the district.	Miles travelled.			Description of Schools.	No. of Schools inspected.		Total No. of visits to all schools.	Distance travelled by ordinary road for each visit.
					By rail.	By road.	Total.		Twice and more than twice.	Once.		
1	2	3	4	5	6	7	8	9	10	11	12	13
Educational Inspector .	17,711	22	8,989	154	1,098	1,046	2,142	Government . . . . .	...	167	167	62
Deputy Educational Inspector, Akola.	2,660	101	5,636	163	254	985	1,239	Primary { Government	10	99	119	46
		130	1,565					Private . . . . .	...	95	95	
Deputy Educational Inspector, Buldana.	2,804	76	3,147	177	36	1,545	1,581	Jail school	1	...	2	74
		82	917					Primary { Government	81	...	164	
Deputy Educational Inspector, Basim.	2,958	87	2,217	134	...	1,330	1,330	Private . . . . .	...	44	44	87
		37	548					Primary { Government	58	...	116	
Deputy Educational Inspector, Amraoti.	2,759	93	5,434	159	66	1,188	1,254	Private . . . . .	...	36	36	6
		69	1,009					Primary { Government	41	56	145	
Deputy Educational Inspector, Wun.	3,907	46	1,958	159	...	1,263	1,263	Private	3	45	52	106
		38	203					Jail school	1	...	2	
Deputy Educational Inspector, Ellichpur.	2,623	72	3,315	159	...	1,358	1,358	Primary { Government	48	27	133	76
		64	923					Private	1	43	45	
Hindustani Deputy Inspector, Hyderabad Assigned Districts.	17,711	*56	2,780	198	391	1,117	1,508	Primary { Government	4	52	64	141
		30	308					Private . . . . .	...	17	17	

* These schools are counted twice,—once under their respective districts for the District Deputy Inspectors, and again for the Hindustani Deputy Inspector.

The above statement (columns 2, 3, and 4) shows the extent of work of each of the inspecting officers named. Every officer of the Department visits other schools besides those specially assigned to him, but his inspections are not so searching as those of the officer who has the sole charge of the schools. The code of rules for the guidance of inspecting officers regarding their tours and examinations is given in Appendix E. The examinations are as thorough as they can be expected to be. Each pupil is questioned individually, and unless he obtains .33 per cent. of the marks under each head of the standard, he is not declared to have passed. The progress of each pupil is also tested with reference to his total standing in the school and in the class, and the teacher is held accountable for any inadequacy.

The inspecting officers when at head-quarters are required to write for the Berar School Paper, a monthly periodical intended for the instruction of schoolmasters and school committees, by placing before them some information on school and other subjects. No other special work is required of them during the period.

Cost of inspection and control.

88. The cost of inspection and control for the year 1881-82 is shown in the following table:—

Heads.	General Revenues.			Educational Cess.			Total.			Percentage on Total Expenditure.
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	
Direction	18,420	15	3	...			18,420	15	3	5.4
Inspection	28,802	2	4	449	1	1	29,251	3	5	8.6

SECTION J.—DISTRICT AND BRANCH COMMITTEES OR LOCAL FUND BOARDS.

89. There are no district and branch committees of any kind in Berar.

SECTION K.

90. Only one municipality in Berar, that of Ellichpur, has undertaken to maintain and control schools. Municipal resources are stated to be too small or insufficient for works of conservancy and improvement. The Amraoti Municipality used to pay the rents of the buildings hired for the Government Anglo-vernacular and vernacular schools in the town, but it has now ceased to do so for want of funds. The Municipalities of Akola, Amraoti, Khamgaon, and Basim pay half the cost of the girls' schools at those places, as under the instructions of the Government of India

these schools could not be maintained without this assistance. The Ellichpur Municipality pays for the maintenance of one primary school wholly and for that of another partially, or Rs. 19½ per mensem. The management of all these schools, however, has been left to the Educational Department.

SECTION L.

91. There are no colleges in Berar, and it has not been found practicable during the short period of the existence of the Department to withdraw Government aid from schools except by closing them; nay, for some years after the formation of the Department, it was the policy to enter into competition with indigenous schools and to absorb them bodily into Government schools, appointing the masters of the former as assistant masters in the latter. An impression was produced that to get employment in the Educational Department it was simply necessary to start a school in opposition to a Government school. This policy was hurtful to private as well as to Government schools. The ignorant masters of the former had no other motive but to take away boys from Government schools, and their appointment in Government schools had the effect of lowering the efficiency of those schools. The Department established two high schools and numerous middle-class schools, and it became necessary to have good primary schools to feed them, the indigenous schools being quite incapable of assisting. The people might have been induced to contribute a little towards the expenses of a high school if the two schools had not been opened by Government in the first instance. There is, however, no influential private agency in Berar, and if Government were to withdraw its aid from any of the high schools, it is not probable that one equally efficient will be established in its place. No private schools for secondary education were ever started to compete with Government schools,—nay, no private effort was made to replace any of the 30 Anglo-vernacular schools which Government closed for want of appreciation. Indigenous schools for elementary instruction have sometimes been opened in places where there were Government schools, but nowhere have they been found to satisfy the local wants, and whenever a desire was expressed to withdraw the Government school, to give greater scope to the private school, the people gave up their connection with the latter through fear of losing the former. The people pay educational cess, and say they have a right to ask for a Government school. Sometimes they have gone so far as to say that they would object to pay the cess if they did not get the promised return for it.

SECTION M.—GENERAL RELATION OF DEPARTMENTAL OFFICERS TO PRIVATE SCHOOLS, &C.

92. There are no Government or private colleges in Berar, and the relations of the educational officers to private schools in competition with Government schools are restricted to inspection under the terms of the grant-in-aid rules. The officers try all in their power to improve the state of the private schools by giving the teachers advice and encouragement, and showing them how to increase the efficiency of their teaching powers and to earn larger grants. Hence all private schools in the province seek Government inspection and aid.

IV.—General Summary and Recommendations.

93. The foregoing memo. will show that education has considerably advanced in this province since the organisation of the Education Department; but there is yet much more to be done. There are in the province 34 towns, each containing more than 5,000 people; 1,443 villages, with population varying from 500 to 5,000 people; 1,883 villages, with population varying from 200 to 500 people; and 2,225 villages, each having less than 200 people. There are 477 Government schools for boys and girls in 415 towns and villages, and 419 private schools in 303 towns and villages in which there are no Government schools. The number of towns and villages in which a Government or a private school exists is therefore 718, and supposing they all belong to the class with more than 500 people, there remain 725 such places without schools. There may be many villages with less than 500 people which would support schools or branch schools. According to the census returns there are 321,432 male children of school-going age (between the ages of 5 and 15), while the number returned as under instruction

is 35,891. Supposing that this number includes very few boys above the age of 14, or below the age of 5, it will be seen that about 89 per cent. of boys of school-going age are not under instruction. So that, taken either with reference to villages or number of boys, the existing provision for education admits of very considerable extension.

94. It may appear desirable to consider the question of extension not by itself, but with reference to a system of national education as affecting the interests and progress of the whole country. The population of each village, town, and city has just been ascertained, and thereby its educational requirements also. From statistics at hand a correct estimate can be easily formed of the extent of education of elementary or secondary class required at any particular place, and the cost of giving it efficiently can be easily ascertained after taking into consideration the localities of the places. After this is done, measures should be adopted to provide for that education.

95. The wants of the province may be thus estimated. It has already been stated that there are 725 villages, each having more than 500 people without schools. There are schools or branch schools at present fairly maintained in such villages, and therefore all of them should have them. If any of the smaller villages or group of villages should apply for a school, promising to keep an attendance of not less than 20 boys permanently, it should be given to it. There will be many small villages able to maintain an attendance of about 20 boys for a few years, or for some seasons, and they should have teachers for those years or seasons. For this purpose about 100 more schools will be required than the number mentioned above. The instruction in the smaller schools will, of course, be most elementary, embracing a course of three or even two years. In larger villages having more than 2,000 people the schools will finish the whole of vernacular primary course.

96. A middle-class school teaching three standards in English in addition to primary course is likely to succeed at places containing about 8,000 people and at smaller zilla and tahsili towns. Probably all such will be municipal towns which will apply for and contribute to maintain middle schools. At present there are 22 Anglo-vernacular schools in the province, besides the two sections of the high schools; but with three exceptions they teach only two standards, and most of them are not as yet capable of maintaining a good class under the 3rd standard. According to the proposal above made there will be about 15 middle-class schools, and they will be enough for the province.

97. There are only two towns in Berar each having a population of more than 20,000 souls; but the larger of them, Ellichpur, situated at the foot of the Satpura, and having but a very small number of educated people, is not a fit locality for a high school. The second town is Amraoti, which, on account of its official importance and commercial activity, appears to be the only place capable of supplementing the provincial portion of the high-school attendance, and the school now in it should be well supported. Akola is losing its official importance, and in a few months more it will be nothing better than an ordinary zilla station, without a sufficient mixture of official element in its poor population for the maintenance of good high-school classes. Its high-school, therefore, if kept up, should be on a smaller scale than the one at Amraoti.

98. The second question for consideration is how to provide funds for the estimated requirements. It is only the extension of primary education, so much wanted, that requires additional funds. The amount of funds will depend upon the system employed for effecting the extension. Can it be done under the cheapest system, *viz.*, of holding out hopes of result-grants to indigenous and private teachers? Experience shows that the scheme will not produce the desired effect. Even under a liberal scale the result-grants to such schools will be very small, and the people cannot afford to pay fees for the maintenance of a tolerably well qualified teacher. Can schools be established in villages under a lump-grant system, Government promising to contribute half the charges? Such schools have failed in Berar, and in other provinces also, and they were never found to give satisfactory results. It was owing to this state of things that induced Government to lay down that

primary education should be provided for, and managed by, its own agency. In paragraphs 48 to 53 of his Despatch No. XXI of 7th April 1859, the Secretary of State for India has observed that "Her Majesty's Government can entertain little doubt that the grant-in-aid system is unsuited to the supply of vernacular education to the masses of the population; that it appears to them, as far as they have been able to form an opinion, that the means of elementary education should be provided by the direct instrumentality of the officers of Government." The levy of an education cess on the land revenue was authorised for this purpose, and has been collected in Berar since 1868. The present income from it is about Rs. 1,00,000 per annum. Out of this sum Rs. 53,000, with a Government grant of Rs. 77,000, are allotted to the establishment of the Government vernacular schools, and the remaining portion of the cess-money is spent on school buildings, furniture, and repairs. It will thus be seen that while 5,585 towns and villages contribute to the education cess, only 415 of them, the largest, derive direct advantage from it. Under a general tax, it may not be possible to ensure equality of benefits derivable from it; but in this instance the tax benefits the upper few at the expense of the lower many. It is desirable to give as much advantage of it to the latter as it is possible to do. There are Government schools at 415 towns and villages, and if the recommendation of having them at all the places having about 500 people be approved of, at least 1,000 more cess schools will be required, and if about 100 itinerant teachers be appointed for the smaller villages, provision for 1,100 teachers will have to be made. A salary of Rs. 8 per mensem, the same that is at present paid to the teachers of branch schools, will be enough for teachers of schools of the smallest class; and taking it for granted that all the new schools required will be of this class, a sum of about Rs. 1,06,000 per annum will be required for them. To make up this sum the balance, Rs. 47,000, of the cess-money now devoted to buildings, &c., should be given, and the Government contribution to vernacular education raised to Rs. 1,00,000, under the terms of the Government of India's Resolution No. 60, dated 11th February 1871. Taking the average of the fee collections of each of the 1,100 new schools to be Re. 1-8-0 per mensem, the annual income will be about Rs. 19,800. Under this proposal a sum of about Rs. 89,800 will be available for the schools, and the balance of Rs. 17,000 can be provided for by utilising the fees (about Rs. 25,000) of the present vernacular schools for paying a portion of their establishments. This proposal leaves no margin for the extraordinary charges of the schools, and it may appear desirable to increase the rate of education cess to 2 per cent., as it obtains in the adjoining provinces of Bombay and Nagpur. The increase will add about Rs. 30,000 to the popular fund, and will be more than sufficient to meet all the ordinary and extraordinary charges contemplated in the scheme.

99. To carry out the scheme successfully, and to encourage the people to bear cheerfully the present, or to impose on themselves additional taxation, it is necessary that they should be allowed to take share in the management of the schools. Each village should have its local committee, and it should have at its disposal the educational cess of the village, the fees, and the Government contribution. There is very little doubt that they will commence to take greater interest in the schools than they do now, and manage the funds entrusted to them, and if properly advised and encouraged, they will augment them or even endow the schools. The cess of the smaller villages which will not support schools permanently should be entrusted to a taluka committee for maintenance of seasonal schools, and for distribution to such of the other village schools as may be in need of help. This committee should also be confided with the work of re-distributing the establishments of the present Government vernacular schools in a fair way, and to place them on a basis adapted to the funds available for their taluka in accordance with a provincial system of primary education. The committee should prepare the budget for the taluka in consultation with the Deputy Inspector. It will be seen that the proposal for extension of primary education is based, as far as funds and management are concerned, on a system of grants-in-aid, Government contributing a fixed sum, and the people making up the rest of the necessary expenditure from the education cess, from fees, contributions, from town funds, proceeds of local taxation, and subscriptions. Government should fix the limit of the salary of the master of the

smallest school to be not less than Rs. 8, and authorise or rather desire the local and taluka committees to raise it, and to provide the necessary staff of assistants according to the number of pupils to be educated and the kind of instruction to be imparted. Government must undertake the duty of paying the salaries of the teachers through its treasuries; for, unless this is done, there will be no confidence in the working of the system, and the educational service will be the least coveted. The educational cess is collected and kept by Government; the fees may be ordered to be paid into the treasury every month, and the other items which will have to make the total of the cost may be ordered to be paid into the treasury in advance for three or six months.

100. It is proposed to establish 1,100 new vernacular schools, and the proposal involves the substitution of Government schools in place of 303 private schools situated in places where there are no Government schools. The object of this is to equalise the advantages of the payment of education cess by the people. The object of the cess was not only to provide means for extension of elementary instruction, but to relieve the people of any additional heavy burden of direct payment in the shape of subscriptions or fees. In other provinces the cess-payers are either exempted from payment of fees, or are required to pay nominal fees. In Berar every pupil without exception pays fee, and it is not quite nominal. But the people of villages which have no Government schools pay cess along with others, and have to pay to the indigenous master twice or four times as much fee as their fortunate neighbours have to pay in Government schools. This is sheer injustice to them, and is caused by Government having for some reason or other found themselves unable to extend to them the education which they desired, and for which they already pay. The case of private schools in places where there are Government schools is a different one. They are generally situated in larger villages and towns in which one Government school will not supply the demand, unless Government undertook, as it should do, to meet it by having the necessary supply of branch schools, and equalising the people's share of expenditure on education of the same kind. There would, of course, be no objection to call upon the well-to-do non-agriculturists to pay something more in the shape of fees either by Government, or by municipal or town committees, undertaking to provide means for their towns.

101. By the substitution of schools managed by committees appointed or approved by Government, and assisted in certain matters, it is not proposed to do away at once with the indigenous or private teachers having schools. They will, no doubt, be very glad to avail themselves of the system of fixed salaries, which Government will be prepared to give under the proposal, and as long as they do the work which people require, and which Government is anxious to have performed intelligently, they should not be disturbed.

102. It is essentially necessary that the instruction to be given to the masses should be quite intelligible to the people, practically useful, popular, and complete in itself. The primary instruction will, of course, be connected with secondary instruction; but the two courses should not be part and parcel of one imperceptibly mingled. The first has a prior and independent function to perform, and should not be allowed to be absorbed into the second, as some of those, whose ambition it is to go up to the top of the ladder, would wish to have. If the course of primary instruction be shaped so as to give effect to their wishes, there will be great risk of its becoming ineffective and unpopular with the masses. Instruction imparted in indigenous schools is generally taken to be the standard of what the people want, and to a great extent this is correct. The subjects of it are almost the same throughout the whole of the country, but the methods of teaching them may be found to be different in different parts. The endeavours which have been made to improve the methods in Berar have met with the approval of the people, and they are willing to accept whatever more can be usefully added to the instruction of indigenous schools. The present third standard, minus the little grammar that is taught, plus simple questions in simple proportion, without fractions, will be all that the masses will care for, and should form the lower primary course. Two more yearly courses should constitute the upper primary course. Students willing to learn English should be allowed to do so after passing in the fourth standard,

in which they will learn elementary grammar of their own language, and will thus be able to proceed with English systematically and with greater ease. The fifth standard without English should be the final standard of the upper primary course. A village of an ordinary size will, of course, require the first three standards; but there will be many small and out-of-the-way villages which will be contented with the second standard, and this, with arithmetic up to division and more practical use of the tables, will be something not quite worthless.

103. The inspection of the schools should be entirely entrusted to Government Inspectors, and the number of schools in the charge of each should not be more than 150. His inspection should be thorough and tending to promote the usefulness of the instruction imparted in all the schools, and the result of the inspection, with a consideration of the circumstances producing it, should always affect the position of the master. What Government should care for is, not instruction of any sort, whether it costs anything or not, but such instruction as will really benefit the people. In the memo. of statistics it has been stated that most of the indigenous schools are of very uncertain tenure, and with many of them the people have put up simply because Government have been unable to comply with their wishes. There would be no objection to authorise the school committees to appoint their own masters; but proved inefficiency should not be tolerated by Government, even if it be supported by the people on account of township, relation, caste, &c.

104. It will not be possible or even necessary to train teachers for the numerous small schools. For them the masters of larger schools may be allowed to train their grown-up pupils in the fifth and sixth standards without English, and in some knowledge of school-keeping and practical teaching, and they should be allowed Rs. 25 for passing each student. The students passed should be granted certificates by the Inspectors, and the school committees will then be at liberty to employ them on salaries to which they may have become entitled. For places of Rs. 12 and more, men should be trained, as at present, in the training college.

105. The selection of the members of the school committees should, if possible, be made by the people themselves triennially. In towns the committees appointed under the authority of the Commissioner's Book Circular No. XIV of 1881 by Government will also be the school committees. Each of the taluka committees should be composed of six members; three of them may be members of school committees in the taluka, and three appointed by Government. At the triennial elections, the old members may be eligible for re-appointment. The president of a school committee should be entitled to a chair in the presence of Government officers.

106. Proper inspection is the soul of efficient working of schools, and the present staff of zilla Inspectors will not be sufficient for the increased number of schools. Assistant Inspectors will be required, and they should be men of education and position, and not mere schoolmasters, who will be little less than a burden upon the teachers themselves. The salary of each Assistant should not be less than Rs. 50, with a travelling allowance of one rupee per diem. This increase will no doubt increase the expenditure on inspection, but not the percentage of it to the total expenditure. The desirability of combining the offices of the Director of Public Instruction and the Educational Inspector may be considered, as the necessity of having two higher officers for the province may appear to be doubtful. If the number of middle-class schools be reduced, one officer will be quite enough to look after them and the high schools.

107. The 15 middle-class schools recommended for the province should be independent institutions or sections, teaching three Anglo-vernacular standards after the fourth vernacular. At Amraoti and Akola they may be middle sections of the high schools, and placed under the immediate superintendence of the head masters; and at other places the vernacular schools may be the primary sections of the middle schools, and placed under the immediate superintendence of their head masters. The lowest salary of the head master of a middle-class school having 50 pupils and more should not be

less than Rs. 75, and it may not rise above Rs. 100. The two assistants in such schools should get Rs. 40 and 30. In schools having a smaller number the head master should have Rs. 50, and the two assistants Rs. 30 and 25. There should be no middle-class school for less than 30 English-learning pupils. These schools will be all situated where there are municipal or town committees, which should be required to look after their management and to contribute at least one-fourth of the cost of their maintenance. The other expenditure should be borne by Government, as the schools will not be merely local, but for one or two talukas. About half the portion of the local committee's share will be made up from fees, if recovered, at the rate of eight annas per pupil. The cost of the Government portion of the establishment of the present Anglo-vernacular schools teaching the vernacular classes should be added to the Government grant to primary education of the province. The towns having middle-class schools will, of course, come in for a fair share of this grant for vernacular education in them in addition to their cess. The Government portion of the cost of the middle-class schools, as proposed, will be more than made up by redistribution of the present establishment of Anglo-vernacular classes in the Anglo-vernacular schools, and Government may grant the surplus to pay personal allowance to those teachers who now draw more than at the proposed rates. The lowest salary proposed for an assistant in a middle-class school is Rs. 25 per mensem, and matriculated men of Berar and the Bombay Presidency can be easily obtained for it.

108. The high-school course will consist of four standards, terminating with the matriculation standard. It will be possible to reduce the number to three, as the history of the matriculation standard has been reduced; but the Bombay University is exacting, and unless the Bombay authorities see fit to modify the Anglo-vernacular course of that presidency, it will not be judicious to make any alterations in it in Berar. Under the proposed classification each of the high schools will require four teachers, including the head master and excluding the drawing master. The salary of the head master at Amraoti should not be less than Rs. 250, and the three assistants may be on Rs. 125, 100, and 75, and the drawing master on Rs. 50, making the total establishment to be of Rs. 600 per mensem. The salary of the head master at Akola may be Rs. 200 and the other establishment the same. As in the case of middle-class schools, the municipalities should be required to contribute one-fourth the cost of these schools; about half of their share they will be able to make up from fees, if they charge them at the rate of one rupee per pupil. The management of the schools, and the expenditure of the funds of the high and middle schools, may be made over to the municipalities and town committees, and a hope expressed that endeavours will be made to endow the institutions.

109. If the proposal for distributing the Anglo-vernacular standards between the high and middle schools be adopted, it will be necessary to re-distribute the number of scholarships tenable in those schools. It may appear desirable to have on an average three scholarships for each of the classes in the middle schools and five for each of the classes in the high schools.

110. The present standards of studies require revision, and the consideration of the subject has been postponed on the understanding that the Education Commission would lay down some broad lines of demarcation between the primary, middle, and higher courses for the whole of the country. A course of ten years for the whole of school education would appear to be sufficient. Primary education may have five years; three for the lower and two for the upper primary: The lower primary course should be adapted to suit the wants of the masses, and should embrace fluent reading in the Deva Nāgari and Modi characters, writing middle-hand in the same, arithmetic including easy sums in proportion, and mental arithmetic for bazaar use, and geography of the province. The upper primary course should include advanced reading, in prose and poetry, with thorough understanding of the subjects, a fair knowledge of the grammar of the pupil's vernacular, a knowledge of the history of the province, if of any importance, and of India, and of the system of government, geography of India and general geography of the four quarters, writing in small hand, arithmetic including compound interest, and a sanitary primer.

111. For pupils wishing to go up to the middle and higher courses, it will not be necessary to finish the whole of the primary course before beginning English; for they will not be able to finish both the courses in five years, nor can they begin it after completing the lower primary course, as their ignorance of the grammar of their vernacular would be a great impediment to their progress. English should, therefore, be commenced after the 4th vernacular standard, and the middle course commencing with it should extend over three years, and should embrace as much knowledge of English as would enable the pupil to understand easy books and write to dictation in a small hand; the whole of arithmetic; advanced knowledge of vernacular prose, poetry, and grammar; advanced knowledge of the history of India and of geography of the world; and introduction to the study of a classical language for those who would wish to enter upon the upper course.

112. The upper or high school course will prepare pupils for the matriculation examination, and embrace the necessary amount of English prose, poetry, grammar and idiom, history of England, with revision of the history of India, algebra, Euclid, geography with map-drawing and use of the globes, principles of natural science, and fair knowledge of a classical language.

113. In connection with the standards it may be mentioned that suitable books are yet required for some of them. For the lower primary classes the readers prepared by the Educational Department, the books on multiplication tables and geography of the province, would appear to be suitable. The three higher vernacular Readers of the Bombay Presidency used in Berar, containing translations of articles or treatises on literary and scientific subjects, are not only too big to be taught within the periods for which they are intended, but too high for the powers of boys and even of masters to comprehend, and hence cannot be taught in schools with profit. It would be desirable to abridge and simplify the matter. Each Reader should be for one year, and, as far as possible, each lesson for one day. A good class-book on the history of India in Marathi, and one on the geography of the world, appear to be wanting. Urdu Readers for advanced classes containing pieces on various subjects do not appear to have been printed anywhere.

114. Female education has not taken root in Berar, and it is difficult to suggest means for encouraging and spreading it. The school registers show that the upper and official classes do not perceptibly take advantage of the schools, and with the lower classes the attendance is a matter of convenience and pressure of the collecting woman. The progress made, therefore, is scarcely perceptible. The official element is mostly foreign, forming family connections with the people of their own country, and hence the young girls after marriage do not reside long in the province, and are seldom found in schools. The natives of the province cannot have much sympathy with the movement until the rising generation has received higher education, imbibed liberal sentiments, and shown bias for educated companions so as to induce the parents of future brides to give them some education. It is doubtful whether any other agency than that of schools will better tend to promote female education for some time to come, and the policy, lately sanctioned by the Resident, of giving schools when applied for, even for small attendance, without requiring the people to contribute half the cost, would appear to be the best under the circumstances. It is probable that if schools or branch schools for 10 or 15 girls be allowed with small establishments, their number will increase, and the increased number will bring female education more before the people and do more for spreading it.

115. The agency of village, town, and municipal committees has been recommended for the management of primary and secondary schools; and if that be employed, there will be very little room for private agency. Of course, smaller sections of the community, such as Eurasians, Parsis, may have separate schools for their children and receive grants-in-aid, but there will be no necessity of starting up private and indigenous schools for general education, except in large towns, the committees in which will not be able to afford funds to satisfy all the educational wants of the people. In such places only Government may have to give grants to private schools. These should be according to results and not fixed, as the teachers being irresponsible persons, and not liable to be dealt with according to their work, it will be an unpleasant duty to lessen afterwards

for ill-success the amount of grant originally fixed. It seems, however, desirable that the standards for aided schools should be the same as those for cess schools, and the rates of grants considerably increased, so as to give to the teacher half the amount of the cost of a school managed by recognised agencies, attended by about an equal number of pupils, and producing passable results. This will give great encouragement to private teachers, who can work efficiently. If the expediency of aiding none but certificated teachers be decided upon, there will be less chance of pupils of private schools making slow and unequal progress. The people cannot as yet properly distinguish between efficiency and inefficiency, and the certificate will be some guide to them to avail of the services of the possessor.

116. The chief points to be considered in placing the educational system of the province on a sound and permanent basis would appear to be: (1) compulsory attendance at school of children of certain age; (2) provision of funds for the necessary number of schools; and (3) recognised agencies for management of schools. It does not appear to be necessary or desirable to use compulsion on the subject of education. The people generally are very willing to take advantage of it when placed within their reach and means, and the number of applications for schools and the dissatisfaction caused by refusing them clearly point that what Government has to do is to satisfy the existing want, and thereby increase the desire for education in the smaller villages, instead of laying down that every child should be educated. Compulsion creates opposition, and, if used, would suppress that free will the growth of which is marked and should be fostered. On this point, therefore, legislative measures appear to be uncalled for.

117. As regards funds, what is wanted for the present is an equitable distribution as suggested above, instead of an immediate increase. Government should increase the allotment for primary education out of the total grant for education instead of cutting down the latter, and laying down that the former is extraordinary, and that its gradual reduction and abolition are contemplated. It is necessary to increase the rate of educational cess to 2 per cent. as obtaining in the adjoining provinces, and if any legislative measure is necessary to do this, it may be taken.

118. The local agency proposed for each town and village for the management and immediate supervision over the schools would appear to be the best. The experience of the working of the present school committees points out that the increased powers which it is proposed to give to the local agencies in the management of education funds will enlist greater sympathy, increase the amount of local contributions, and in many instances elicit a desire for self-taxation, and to give scope to it. It may appear necessary to pass an Act empowering the local agencies to suggest with the consent of the people *measures of a certain description* to increase the funds necessary for the educational wants of their towns or villages. The provisions of the Act applicable to the case will have to be introduced with the sanction of the Resident.

V.—*Tabular Statement.*

119. The five tabular statements required are annexed. They call for no explanation or remarks.

NARAYAN B. DANDEKAR,

*Director of Public Instruction,
Hyderabad Assigned Districts.*

AKOLA,

19th August 1882.

Education.—General Table I.

Return of Arts Colleges, Schools, and Scholars in the Hyderabad Assigned Districts for the official year 1881-82.

Hyderabad

No. of Revenue Districts.	Total area of Province.	No. of towns and villages.	Total population.	Institutions.	UNIVERSITY EDUCATION.	SCHOOL EDUCATION, GENERAL.			TRAINING SCHOOLS, OR SPECIAL SCHOOLS ATTACHED AS DEPARTMENTS TO GENERAL SCHOOLS.						GRAND TOTAL.	PERCENTAGE OF		REMARKS.
					Arts Colleges.	High Schools.	Middle Schools.	Primary Schools.	Schools of Art.	Medical Schools.	Engineering Schools.	Training Schools.	Industrial Schools.	Other Schools.		Colleges and schools to number of towns and villages.	Male scholars to male population and female scholars to female population.	
1	2	3	4	5	6	7	8	9	10-a.	10-b.	10-c.	10-d.	10-e.	10-f.	11	12	13	14
6	17,711	5,585	2,672,673	Institutions { For Males . . . For Females . . . TOTAL . . .	...	2	5	876	...	...	...	1	...	...	884	15.8	...	
				Scholars { Males . . . Females . . . TOTAL . . .	...	61	242	35,040 ^(a)	...	...	...	79	...	...	35,422	...	2.5	(a) Includes 1 male scholar attending a female school.
					469 ^(b)	46903	(b) Includes 102 female scholars attending schools for males.
				TOTAL	...	61	242	35,509	79	35,891	...	1.3	

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Education.—General Form II.

Return of Schools and Scholars in the Hyderabad Assigned Districts for the official year 1881-82.

CLASS OF INSTITUTIONS.	GOVERNMENT INSTITUTIONS.								AIDED INSTITUTIONS.						UNAIDED INSTITUTIONS UNDER REGULAR INSPECTION.						Grand total of institutions.	Grand total of scholars on 31st March.	GRAND TOTAL OF SCHOLARS ON 31ST MARCH LEARNING						REMARKS.						
	No. of institutions.	No. of scholars on the rolls on 31st March.	Average No. on the rolls monthly during the year.	Average daily attendance.	No. of scholars on 31st March learning			No. of institutions.	No. of scholars on the rolls on 31st March.	Average No. on the rolls monthly during the year.	Average daily attendance.	No. of scholars on 31st March learning			No. of institutions.	No. of scholars on the rolls on 31st March.	Average No. on the rolls monthly during the year.	Average daily attendance.	No. of scholars on 31st March learning				English.	A classical language.	A vernacular language.	European and Eurasians.	Native Christians.	Hindus.		Muhammadans.	Others.				
					English.	A classical language.	A vernacular language.					English.	A classical language.	A vernacular language.					English.	A classical language.												A vernacular language.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28-a	28-b	28-c	28-d	28-e	29			
<i>Arts Colleges.</i>																																			
University education																																			
<i>Schools for General Education.</i>																																			
School education.	Boys.	High schools	61	50.3	41.5	61	59	60																											
		Middle schools	242	268	172.9	342	217	242																											
		Primary schools	29,305	27,013	19,750	780	30	28,305		(a) 51	50	42	46	5																					
		High schools	461	29,305	27,013	19,750	780	30	28,305		(a) 51	50	42	46	5																				
School education.	Girls.	High schools																																	
		Middle schools																																	
		Primary schools																																	
		High schools	8	269	264	180			269		(e) 99	102	68			99																			
<i>Schools for special or technical training attached as Departments to General Schools, viz. —</i>																																			
Schools of art																																			
Medical schools																																			
Engineering schools																																			
Training schools for masters	1	79	72	63		13	79																												
Training schools for mistresses																																			
Industrial schools																																			
Other schools																																			
TOTAL	477	28,958	27,607.3	20,207.4	1,033	319	28,953	212	4,263	4,210	3,636	46	27	4,190	207	2,672	2,544	2,117	36	2,637	898	35,891	1,079	381	35,782	51	87	31,168	4,604	21					

(a) Includes 32 girls.
 (b) " " 53 "
 (c) " " 6 "
 (d) " " 11 "
 (e) " " 1 boy.

I.—The term classical language in columns 7, 14, 21, and 28 includes European and Oriental classical languages.
 II.—Where boys and girls attend the same school, the column of remarks should show the number of girls in boys' schools, and the number of boys in girls' schools.
 III.—By aided schools are meant schools not managed by Government officers, but receiving aid from Provincial Revenues or from local rates or cesses, or, in the Madras Presidency, from Municipal Funds.
 IV.—Unaided schools are those schools not managed by Government officers, and not receiving aid from Provincial Revenues or local rates or cesses, or, in the Madras Presidency, from Municipal Funds.
 V.—The sub-divisions of column 28 regarding races or creeds will vary according to circumstances.

Return of Expenditure on Educational Establishments in the Hyderabad Assigned Districts for the official year 1881-82.

Class of Institutions.	GOVERNMENT INSTITUTIONS.														AIDED INSTITUTIONS.								UNAIDED INSTITUTIONS UNDER REGULAR INSPECTION.					TOTAL EXPENDITURE.					AVERAGE ANNUAL COST OF EDUCATING EACH PUPIL IN										
	GOVERNMENT INSTITUTIONS.														AIDED INSTITUTIONS.								UNAIDED INSTITUTIONS UNDER REGULAR INSPECTION.					TOTAL EXPENDITURE.					Government Institutions.				Aided Institutions.				Unaided Institutions.		REMARKS.
	GOVERNMENT INSTITUTIONS.														AIDED INSTITUTIONS.								UNAIDED INSTITUTIONS UNDER REGULAR INSPECTION.					TOTAL EXPENDITURE.					Government Institutions.				Aided Institutions.				Unaided Institutions.		
	GOVERNMENT INSTITUTIONS.														AIDED INSTITUTIONS.								UNAIDED INSTITUTIONS UNDER REGULAR INSPECTION.					TOTAL EXPENDITURE.					Government Institutions.				Aided Institutions.				Unaided Institutions.		
1	2-a	2-b	2-c	2-d	2-e	2-f	2-g	2	3-a	3-b	3-c	3-d	3-e	3-f	3-g	3	4-a	4-b	4-c	4-d	4-e	4	5-a	5-b	5-c	5	6	7-a	7-b	7-c	7-d	8-a	8-b	8-c	8-d	9-a	9-b	10					
	Rs.	Rs.	Rs.	Rs.				Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.						
<i>Arts Colleges.</i>																																											
University Education.																																											
<i>Schools for General Education.</i>																																											
School Education.																																											
Boys.																																											
Girls.																																											
<i>Schools for special or technical training attached as Departments to General Schools, viz.—</i>																																											
Schools of art																																											
Medical schools																																											
Engineering schools																																											
Training schools for masters	8,671							8,671																																			
Training schools for mistresses																																											
Industrial schools																																											
Other schools																																											
University																																											
Direction	18,421							18,421																																			
Inspection	28,402	440						29,251																																			
Scholarships	1,480							1,480																																			
Buildings	6,380							6,380																																			
Miscellaneous	6,940	22,215						29,155																																			
	12,162	10,618	19					22,788																																			
TOTAL	2,31,189	87,862	1,107	14,366				3,34,016	4,940	120	270	12,734	150		1,264	18,878							2,36,622	1,02,668	14,716	3,52,894																	

* This column includes expenditure from fees also.
 † Rs. 430 on account of colleges of science are not included in this item under the authority of foot-note 1.

- I.—The value of scholarships attached to colleges other than arts colleges will not be considered and the stipends attached to training schools will be regarded as a part of the expenditure on training schools, and will not be included in the separate head "Scholarships."
- II.—Fractions of a rupee are to be disregarded except in the calculations of the average annual cost of educating each pupil.
- III.—Column 6 will show the proportion which the expenditure on each class of institutions, &c., bears to the total expenditure of the year.
- IV.—In calculating the expenditure from Provincial Revenues or any other fund, all payments or contributions from fees or other sources credited to that fund should be deducted. Such payments should be shown as expenditure under the sub-head to which they belong.
- V.—The average annual cost of educating each pupil is to be calculated on the average monthly number of the students enrolled.

Education.—General Form IV.

Return showing the Results of Prescribed Examinations in the Hyderabad Assigned Districts during the official year 1881-82.

Nature of Examination.	NUMBER OF INSTITUTIONS SENDING EXAMINEES.				NUMBER OF EXAMINEES.					NUMBER PASSED.					CREED OF PASSED SCHOLARS.			PERCENTAGE* OF PASSED SCHOLARS TO TOTAL NUMBER AT THE BEGIN- NING OF THE YEAR ON THE ROLLS OF THE CLASS EXAMINED.		
	Government institutions.	Aided institutions.	Other institutions.	Total.	Government institutions.	Aided institutions.	Other institutions.	Private students.	Total.	Government- institutions.	Aided institutions.	Other institutions.	Private students.	Total.	Hindus.	Muham- madans.	Others.	Government institutions.	Aided insti- tutions.	Other institutions.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16			17	18	19
<i>Arts Colleges.</i>																				
Master of Arts . . . . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bachelor of Arts . . . . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
First Arts or Previous Examination . . . . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Schools Matriculation { Boys	2	...	...	2	8	...	...	...	8	4	...	...	...	4	4	...	...	19	...	...
{ Girls . . . . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Standard equivalent to { Boys . . . . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Matriculation. { Girls . . . . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Middle School Examina- { Boys	2	...	...	2	36	...	...	...	36	23	...	...	...	23	22	1	...	59	...	...
tion. { Girls . . . . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Upper Primary School { Boys	24	...	...	24	164	...	...	...	164	109	...	...	...	109	109	...	...	48.2	...	...
Examination. { Girls . . . . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lower Primary School { Boys	394	66	...	460	2,921	248	...	...	3,169	1,404	83	...	...	1,487	1,356	122	9	35.4	...	...
Examination. { Girls	4	1	...	5	15	6	...	...	21	11	4	...	...	15	13	2	...	57.9	Not obtainable.	...

Note.—The Provincial Committees may in this table enter the results of any departmental examinations to which they attach importance.

* Where obtainable.

Education—General Form 5.

Return showing the number of Aided Schools on the 31st March 1871, 1876, and 1882, and of the grants awarded during the years 1870-71, 1875-76, and 1881-82.

Class of Institutions.	No. of Schools.			Amount of Grant.			REMARKS.		
	1871.	1876.	1882.	1871.	1876.	1882.			
				Rs.	Rs.	Rs.			
UNDER NATIVE MANAGERS.	Arts Colleges	{ English	...	...	...	...	...
		{ Oriental	...	...	...	...	...
	<i>General Education.</i>								
	Schools	{ English	{ For boys	...	...	...	...	...
			{ For girls	...	...	...	...	...
		{ Vernacular .	{ For boys	...	66	205	...	2,646	3,328
			{ For girls	...	1	3	...	300	612
	<i>Special Schools attached as Departments to General Schools.</i>								
	Schools of art . . . . .			...	...	...	...	...
	Medical schools . . . . .			...	...	...	...	...
	Engineering schools . . . . .			...	...	...	...	...
	Training schools for masters . . . . .			...	...	...	...	...
	Do. for mistresses . . . . .			...	...	...	...	...
	Industrial schools . . . . .			...	...	...	...	...
	Other schools . . . . .			...	...	...	...	...
Building grants . . . . .			...	...	...	...	...
TOTAL									
	...	67	208	...	2,946	3,940			
UNDER OTHER MANAGERS.	Arts Colleges	{ English	...	...	...	...	...
		{ Oriental	...	...	...	...	...
	<i>General Education.</i>								
	Schools	{ English	{ For boys	...	...	...	...	...
			{ For girls	...	1	3	900	180	940
		{ Vernacular .	{ For boys
			{ For girls
	<i>Special Schools attached as Departments to General Schools.</i>								
	Schools of art . . . . .			...	...	...	...	...
	Medical schools . . . . .			...	...	...	...	...
	Engineering schools . . . . .			...	...	...	...	...
	Training schools for masters . . . . .			...	...	...	...	...
	Do. for mistresses . . . . .			...	...	...	...	...
	Industrial schools . . . . .			...	...	...	...	...
	Other schools . . . . .			...	...	...	...	...
Building grants . . . . .			...	...	...	...	...
TOTAL									
	1	1	3	900	180	940			
GRAND TOTAL									
	1	68	211	900	3,126	4,880			

NOTE.

The statistics for the year 1881-82 as given in the text and tables of the Provincial Report of the Haidarabad Assigned Districts do not in every case agree with those quoted in the Report of the Commission. The cause of the difference is that the returns in the former report include the statistics for three European and Eurasian schools, while the tables in the latter exclude them. With a view to bringing the Provincial returns into accord with those adopted by the Commission, the following five tables are appended as a supplement to this Report. They exactly agree with those prepared for the Commission's Report; but while they omit the figures for the three schools above mentioned, they are drawn up in a form that admits of their being readily compared with the tables incorporated in the Provincial Report.

Education.—General Table 1a,
as revised by the Commission.

Abstract Return of Institutions and Scholars in the Hyderabad Assigned Districts for the official year 1881-82.

Number of Revenue Districts.	Total area of Province.	Number of towns and villages.	Total population.	Institutions and scholars.	UNIVERSITY EDUCATION.			SCHOOL EDUCATION, GENERAL.			TRAINING SCHOOLS OR SPECIAL SCHOOLS ATTACHED AS DEPARTMENTS TO GENERAL SCHOOLS.					Grand Total.	PERCENTAGE OF		REMARKS.
					Arts Colleges.	High Schools.	Middle Schools.	Primary Schools.	Schools of Art.	Medical Schools.	Engineering Schools.	Training Schools.	Industrial Schools.	Other Schools.	Colleges and Schools to number of towns and villages.		Male scholars to male population and female scholars to female population.		
1	2	3	4	5	6	7	8	9	10a	10b	10c	10d	10e	10f	11	12	13	14	
6	17,711a	5,585a	Males . 1,380,053 Females . 1,291,864 Total . * 2,671,917a	Institutions { For Males . For Females . TOTAL . Scholars { Males . Females . TOTAL .	...	2	29	871	...	...	...	1	...	...	903	16.17	...	
					...	...	...	12	...	...	...	...	...	...	12	21	...	
					...	2	29	883	...	...	...	1	...	...	†915	16.38	...	
					...	61	972	34,291	...	...	...	79	...	...	35,403	...	2.56	
					...	...	...	437	...	...	...	...	...	...	437	...	.03	
					...	61	972	34,728	...	...	...	79	...	...	†35,840	...	1.33	

* Excluding the European and Eurasian population (756).
† Excluding 3 schools for Europeans and Eurasians with 61 pupils.
a. Figures according to the Imperial Census of 1881.

Detailed Return of Colleges, Schools, and Scholars in the Hyderabad Assigned Districts for the official year 1881-82.

Class of Institutions.	DEPARTMENTAL INSTITUTIONS.								AIDED INSTITUTIONS.						UNAIDED INSTITUTIONS UNDER REGULAR INSPECTION.						Grand Total of Institutions.	Grand Total of scholars on 31st March.	GRAND TOTAL OF SCHOLARS ON 31ST MARCH LEARNING			CLASSIFICATION OF SCHOLARS ON 31ST MARCH ACCORDING TO RACE OR CREED.											
	Number of Institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March learning			Number of Institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	Number of scholars on 31st March learning			Number of Institutions.	Number of scholars on the rolls on 31st March.	Average number on the rolls monthly during the year.	Average daily attendance.	English.	A classical language.			A vernacular language.	Grand Total of Institutions.	Grand Total of scholars on 31st March.	English.	A classical language.	A vernacular language.	Hindus.	Muhammadians.	Sikhs.	Parsees.	Native Christians.	Europeans and Eurasians.	Others.		
					English.	A classical language.	A vernacular language.					English.	A classical language.	A vernacular language.																						English.	A classical language.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28a	28b	28c	28d	28e	28f	28g	28h			
ARTS COLLEGES.																																					
University Education.	English			
	Oriental		
	Total			
SCHOOLS FOR GENERAL EDUCATION.																																					
<i>High Schools.</i>																																					
Secondary Education.	For Boys, English		2	61	50	41	61	59	60	2	61	61	59	60	59	1		
	<i>Middle Schools.</i>																																				
	For Boys, English		29	972	838	*172	972	247	972	29	972	972	247	972	1231	7	
Total		31	1,033	888	*213	1,033	306	1,032	31	1,033	1,033	306	1,032	1290	8		
<i>Primary Schools.</i>																																					
Primary Education.	For Boys { English	
	For Boys { Vernacular		459	27,575	26,383	19,750	27,575	205	4,113	4,059	3,425	...	22	4,091	207	2,672	2,544	2,117	...	35	2,637	871	34,303	...	57	34,303	130,530	4,501	...	19	89	...	1		
	For Girls { English
	For Girls { Vernacular		8	269	264	180	269	4	99	102	68	99	12	3369	369	272	82	14		
Total		467	27,844	26,647	19,930	27,844	209	4,212	4,160	3,493	...	22	4,190	207	2,672	2,544	2,117	...	35	2,637	883	34,728	...	57	34,671	130,802	4,583	...	19	89	...	1			
PROFESSIONAL AND TECHNICAL SCHOOLS ATTACHED AS DEPARTMENTS TO GENERAL SCHOOLS.																																					
Special Education.	Training Schools for Masters		1	79	72	63	...	13	79	1	79	...	13	79	66	13			
	Training Schools for Mistresses	
	Engineering Schools	
	Industrial Schools	
	Other Schools	
Total		1	79	72	63	...	13	79	1	79	...	13	79	66	13			
TOTAL OF PUBLIC SCHOOLS																																					
		498	28,956	27,607	20,206	1,033	319	28,955	209	4,212	4,160	3,493	...	22	4,190	207	2,672	2,544	2,117	...	35	2,637	915	35,840	1,033	376	35,782	31,159	4,804	...	19	89	...	1			
PRIVATE UNINSPECTED SCHOOLS																																					
																							
																						GRAND TOTAL FOR HAIDARABAD ASSIGNED DISTRICTS										...	...		

I.—The term classical languages in columns 7, 14, 21, and 28 includes European and Oriental classical languages.
 II.—By aided schools are meant schools not managed by Government Officers, but receiving aid from Provincial Revenues or Local Rates or Cesses.
 III.—Unaided schools are those schools not managed by Government Officers and not receiving aid from Provincial Revenues or Local Rates or Cesses.
 a.—70 girls. b.—1 boy.
 * The average daily attendances of 24 middle schools is shown under primary schools.
 † 730 pupils attending middle departments of primary schools are unavoidably omitted from columns 28a to 28g and shown under primary schools.

Detailed Return of Expenditure on Education in the Hyderabad Assigned Districts for the official year 1881-82.

Hyderabad.

OBJECT OF EXPENDITURE.	DEPARTMENTAL INSTITUTIONS.								AIDED INSTITUTIONS.								UNAIDED INSTITUTIONS UNDER REGULATED INSPECTION.						TOTAL EXPENDITURE FROM						Percentage on total expenditure.	AVERAGE ANNUAL COST OF EDUCATING EACH PUPIL IN																					
	Provincial Revenues.	Local Rates or Cesses.	Municipal Funds.	Fees.	Subscriptions.	Endowments.	Other Sources.	Total.	Provincial Revenues.	Local Rates or Cesses.	Municipal Funds.	Fees.	Subscriptions.	Endowments.	Other Sources.	Total.	Municipal Funds.	Fees.	Subscriptions.	Endowments.	Other Sources.	Total.	Provincial Revenues.	Local Rates or Cesses.	Municipal Funds.	Fees.	All other Sources.	Grand Total.*		Departmental Institutions.				Aided Institutions.				Inspected Institutions.													
	2-a	2-b	2-c	2-d	2-e	2-f	2-g	2	3-a	3-b	3-c	3-d	3-e	3-f	3-g	3	4-a	4-b	4-c	4-d	4-e	4	5-a	5-b	5-c	5-d	5-e	5		6	7-a	7-b	7-c	7-d	8-a	8-b	8-c	8-d	9-a	9-b											
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.												
ARTS COLLEGES.																																																			
English														
Oriental														
TOTAL														
SCHOOLS FOR GENERAL EDUCATION.																																																			
SECONDARY EDUCATION.																																																			
<i>High Schools.</i>																																																			
For Boys English	11,817	144	11,961	8'39	289	3	6	236	5	5												
<i>Middle Schools.</i>																																																			
For Boys English	41,336	13	81	810	42,190	11'95	50	56	49	5	8	0	0	3	0	0	7							
TOTAL	53,153	13	81	954	54,151	15'34	60	15	8	69	13	8	0	0	3	0	6							
<i>Primary Schools.</i>																																																			
For Boys English	93,840	53,209	667	13,411	1,61,027	8,098	120	270	12,516	704	16,548	50'32	6	17	3	8	11	2	0	3	0	0	4	4	1	3	0	13	2	0	0	6	0	5
For Boys Vernacular														
For Girls English	1,438	863	468	2,792	812	...	150	150	...	120	792	1'00	10	9	2	5	6	10	3	4	3	1	14	1	7	2	10	3	0	11				
For Girls Vernacular														
TOTAL	95,273	54,072	1,083	13,411	1,63,819	8,400	120	270	12,516	150	...	824	17,280	51'92	6	24	3	9	2	2	0	6	0	0	6	4	2	5	0	13	1	0	0	6	0	10	
PROFESSIONAL AND TECHNICAL SCHOOLS ATTACHED AS DEPARTMENTS TO PRIMARY OR SECONDARY SCHOOLS.																																																			
SPECIAL EDUCATION.																																																			
Training School for Masters	8,571	8,571	2'43	119	0	8	119	0	8												
for Mistresses	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Engineering Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Industrial Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Other Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL	8,571	8,571	2'43	119	0	8	119	0	8												
University	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Direction	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Inspection	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Scholarships	1,480	...	...	...	...	...	1,480	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Buildings	6,380	...	...	...	...	...	6,380	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Miscellaneous	6,940	22,215	...	...	...	...	29,155	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL	12,162	10,613	13	...	...	...	22,788	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
GRAND TOTAL	28,962	32,928	13	...	...	...	59,898	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
GRAND TOTAL	1,83,959	86,013	1,107	14,365	2,66,344	8,400	120	270	12,516	150	...	824	17,280	2,34,582	87,462	1,377	26,981	974	3,51,288	99'55													

I.—The average annual cost of educating each pupil is calculated on the average monthly number of the students enrolled.
 II.—In calculating the expenditure from Provincial Revenues or any other fund, all payments or contributions from fees or other sources credited to that fund have been deducted, and such payments have been shown as expenditure under the sub-heads to which they belong.
 III.—The expenditure on schools for Europeans and Eurasians (Rs. 1,598) is excluded. The total expenditure on education in the Province was Rs. 5,52,994. The percentages in column 6 are calculated on the total expenditure.
 IV.—The expenditure on unaided schools has not been returned. * The expenditure on Direction and Inspection, being for the common benefit of all classes of institutions, is shown in columns 5a to 5 only.

Education.—General Table 2a,
as revised by the Commission

Education.—General Table 4a,
as revised by the Commission.

Return showing the Results of Prescribed Examinations in the Hyderabad Assigned Districts during the official year 1881-82.

NATURE OF EXAMINATION.	NO. OF INSTITUTIONS SENDING EXAMINEES.				NUMBER OF EXAMINEES.					NUMBER PASSED.					CREED OF PASSED SCHOLARS.			PERCENTAGE OF PASSED SCHOLARS TO TOTAL NUMBER AT THE BEGINNING OF THE YEAR ON THE ROLLS OF THE CLASS EXAMINED.		
	Government Institutions.	Aided Institutions.	Other Institutions.	TOTAL.	Government Institutions.	Aided Institutions.	Other Institutions.	Private Students.	TOTAL.	Government Institutions.	Aided Institutions.	Other Institutions.	Private Students.	TOTAL.	Hindus.	Muhamadans.	Others.	Government Institutions.	Aided Institutions.	Other Institutions.
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16			17	18	19
<i>Arts Colleges.</i>																				
Master of Arts	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bachelor of Arts	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
First Arts or Previous Examination	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>Schools.</i>																				
Matriculation	2	...	...	2	8	...	...	...	8	4	...	...	...	4	4	...	...	19	...	...
Standard equivalent to Matriculation	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Middle School Examination	2	...	...	2	36	...	...	...	36	23	...	...	...	23	22	1	...	59	...	...
Middle Section of Primary School Examination	24	...	...	24	164	...	...	...	164	109	...	...	...	109	109	...	...	48.2	...	...
Upper Primary School Examination	226	15	...	241	1,445	55	...	...	1,500	622	12	...	...	634	} cannot be ascertained.		...	30	} not obtainable.	
	2	1	...	3	9	3	...	...	12	7	1	...	...	8			...	80		
Lower Primary School Examination	566	...	...	566	4,747	...	...	...	4,747	2,754	...	...	...	2,754	...	...	...	...	...	...
	10	...	...	10	55	...	...	...	55	35	...	...	...	35	...	...	...	...	...	...
TOTAL	832	16	...	848	6,464	58	...	...	6,522	3,554	13	...	...	3,567	135	1	...	...	...	...

Education.—General Table 5a,
as revised by the Commission.

Return showing the number of Aided Schools in the Hyderabad Assigned Districts attended by Natives of India on the 31st March 1871, 1876, and 1882, and of the amounts of the grants earned by those Schools during the official years 1870-71, 1875-76, and 1881-82.

Objects of Expenditure.	NO. OF SCHOOLS.			GRANTS EARNED.			
	1870-71.	1875-76.	1881-82.	1870-71.	1875-76.	1881-82.	
				Rs.	Rs.	Rs.	
<i>University Education.</i>							
Arts Colleges	{	English . . . . .	...	...	...	...
		Oriental . . . . .	...	...	...	...
<i>Schools for General Education.</i>							
Secondary and Primary Schools.	{	English	For boys . . . . .	...	...	...
			For girls . . . . .	...	...	...
		Vernacular	For boys	66	205	2,616
			For girls	1	4	300
<i>Professional and Technical Schools attached as Departments to Secondary or Primary Schools.</i>							
Training Schools for Masters	
Do. for Mistresses	
Industrial Schools	
Other Special Schools	
Building Grants	
TOTAL	67	209	2,946 3,790	
<i>University Education.</i>							
Arts Colleges	{	English . . . . .	...	...	...	...
		Oriental . . . . .	...	...	...	...
<i>Schools for General Education.</i>							
Secondary and Primary Schools.	{	English	For boys . . . . .	...	...	...
			For girls . . . . .	...	...	...
		Vernacular	For boys
			For girls
<i>Professional and Technical Schools attached as Departments to Secondary or Primary Schools.</i>							
Training Schools for Masters	
Do. for Mistresses	
Industrial Schools	
Other Special Schools	
Building Grants	
TOTAL	
GRAND TOTAL	67	209	2,946 3,790	

NOTE.—European and Eurasian schools are excluded from this table.

APPENDIX A.

Standards of Studies in Government Boys' Schools in Berar.

MARATHI SCHOOLS.

LOWER PRIMARY COURSE.

*Standard I.*Max. of
marks.

50	<i>1st head.</i> —Numbers (ank) up to 100; Multiplication tables (ujalni up to 30 × 10, and pouki, nimki, pounki, savaki, didki, and adichki)	*15
25	<i>2nd head.</i> — <i>Reading</i> letters of the Balbodh and Modi alphabet and Barakhadies, and words as in Berar First Book	10
25	<i>3rd head.</i> — <i>Writing</i> on the black-board or slate letters of the Balbodh and Modi alphabet and Barakhadies, and words of two letters	5

Standard II.

100	<i>1st head.</i> —The remainder of ujalni, comprising outki, akarki, ekotri, ane, tank, sher, mana and payali; numeration and notation up to 10,000; addition of three lines, each not to exceed five figures; subtraction of sums, each not exceeding five figures	15
50	<i>2nd head.</i> — <i>Reading</i> Berar Second Book with meaning of words and understanding of the part read	5
50	<i>3rd head.</i> —(a).— <i>Writing</i> in Modi and Balbodh characters a sentence of not more than three words	2½
	(b).—Modi copies in large hand	7½

Standard III.

100	<i>1st head.</i> — <i>Simple Multiplication and Division</i> and the first four compound rules and native measures of length and superficies	7
	<i>Easy Mental Arithmetic</i> involving the use of multiplication tables and measures of weight and capacity	2
100	<i>2nd head.</i> — <i>Reading</i> Berar Third Book with understanding of the part read	4
	<i>Reading</i> clearly written Modi papers	3
	<i>Parts of speech</i> to be defined and distinguished	2
50	<i>3rd head.</i> — <i>Writing</i> to dictation in Modi and Balbodh easy sentences from the book read	2
	<i>Writing</i> Modi and Balbodh copies in middle-hand. Copy-books to be shown	8
50	<i>4th head.</i> — <i>Definitions of Geography</i> to be understood and illustrated on a map of India and Geography of Berar	2

UPPER PRIMARY COURSE.

Standard IV.

(To be passed before commencing the study of English.)

100	<i>1st head.</i> — <i>Knowledge of English</i> tables, the first four rules of native fractions and of vulgar fractions, simple rule of three, and simple interest	5
	<i>Mental arithmetic</i>	2
100	<i>2nd head.</i> —(a).— <i>Reading</i> the Fourth Balbodh Book (pages 1 to 214), with understanding of the part read	5
35	(b).—One hundred lines of poetry to be repeated by heart	1
35	(c).— <i>Reading</i> with fluency Modi papers clearly written	2
20	(d).— <i>Laghu vyakarna</i> up to, and including, verbs, simple parsing	2
50	<i>3rd head.</i> —(a).— <i>Writing</i> to dictation five lines from the book read	2
20		

* Figures to the right indicate the number of hours in a week allotted to each head.

<i>Max. of marks.</i>			
	30	(b).—Modi and Balbodh writing small-hand. Copy-books to be shown	5
100	<i>4th head.—</i>		
	50	(a).— <i>History of Berar and Maharashtra</i>	3
	50	(b).— <i>Geography of India</i>	3

Standard V.

100	<i>1st head.—Vulgar and decimal fractions, compound proportion, and compound interest</i>		5
		Mental arithmetic complete	2
100	<i>2nd head.—(a).—Reading the remainder of the Fourth Balbodh Book and the 269 pages of the Fifth Balbodh Book (omitting lessons under political economy) and science, with understanding of the part read</i>		6
	10	(b).—150 lines of poetry to be repeated by heart	1
	20	(c).—The whole of laghu vyakarna and parsing	2
	30	(d).—Reading of ordinary Modi papers with fluency	2
100	<i>3rd head.—</i>		
	35	(a).— <i>Writing to dictation 5 lines from the books read</i>	2
	30	(b).— <i>Writing a letter on an ordinary subject given by the examiner</i>	1
	35	(c).— <i>Writing Modi small-hand. Copy-book to be shown</i>	3
100	<i>4th head.—</i>		
	50	(a).— <i>History of India as given in Vinayek Kondeo Okes' book</i>	3
	50	(b).— <i>General description of the earth, its shape, land and water, continents, islands, peninsulas, capes, isthmuses, principal mountains, rivers, oceans, principal seas, gulfs, straits, countries, and capitals</i>	3

In Anglo-Marathi schools add:—

100	<i>5th head.—(a).—Reading Howard's Primer, with meaning of words and sentences</i>		5
	50	(b).— <i>Writing easy words on slate</i>	2
	25	(c).— <i>Spelling words of the First Book</i>	

Standard VI.

(Qualifies for 2nd class certificate for entrance to lower grades of public service, omitting the English part.)

100	<i>1st head.—Arithmetic—Complete as in Keropat's translation of Colenso. In Anglo-Vernacular schools either Colenso or Barnard Smith may be used</i>		5
100	<i>2nd head.—(a).—Reading—Lessons on political economy and science from the Balbodh 5th book, and lessons 1—11 and 90—97, and all the poetical pieces from the Balbodh Fifth Book, with understanding of the part read</i>		5
	15	(b).—200 lines of poetry to be repeated by heart	1
	30	(c).—Advanced parsing with knowledge of syntax	1
	15	(d).—Knowledge of ordinary metres occurring in poetry in the Marathi reading books	1
50	<i>3rd head.—Writing a report on a given subject or an account of an incident or description of a thing in Modi small-hand</i>		1
100	<i>4th head.—(a).—Advanced knowledge of the History of India, Governments of India and England, and general information about the forms of Government</i>		2
	50	(b).—General Geography of the four quarters, with some information about the people of the different countries, their religion, governments, manufactures, and commerce. Map of India to be drawn	2

In Anglo-Marathi schools add:—

100	<i>5th head.—Reading—The whole of Howard's Second Book and 30 lessons from Third Book, Part I, with explanation in vernacular and simple parsing</i>		6
	20	Writing to dictation five lines from the books read; writing copy, large-hand	3
	30	Translation into English of five easy sentences	3

MIDDLE SCHOOL COURSE (TAUGHT IN HIGH SCHOOLS).

<i>Max. of marks.</i>	<i>Standard VII.</i>	
100	<i>1st head.—Arithmetic.</i>	Revision of whole, with explanation of principles . . . 3
100	<i>2nd head.—Reading</i>	the whole of the 6th Book with explanation 5
	50	
	20	The whole of poetry to be understood ; 200 lines to be repeated . . . 2
	30	Dadoba's larger grammar and parsing 2
100	<i>3rd head.—Outlines of English History,</i>	with special reference to the History
	50	of India 3
	50	A thorough knowledge of the maps, elements of physical geogra- phy, and use of the terrestrial globe 3
100	<i>4th head.—English Third Book, Parts I and II,</i>	with explanation and pars-
	40	ing 6
	20	Writing to dictation 5 lines from the books read, writing small- hand 3
	40	Translation into English of five short sentences 3
<i>Standard VIII.</i>		
100	<i>1st head.—Mathematics—</i>	
	70	(a).—Arithmetic, whole.
	30	(b).—Euclid, Book I, 26 propositions.
200	<i>2nd head.—Vernacular and classical languages—</i>	
	50	(a).— <i>Vernacular.</i> —200 pages from a standard vernacular prose author, and 250 lines of poetry of Waman or Moropunt, or similar poet (not learned previously), with special regard to Marathi grammar, and idiom (comparison with Sanskrit and English grammar and idiom); 100 lines of the poetry by heart; rules of Sandhi; declensions and conjugations as in a larger grammar.
	50	(b).—Written translation into Marathi (Balbodh) of about five lines in any school reading-book used in previous standards, at the option of the examiner, spelling and writing to be con- sidered; or composing a letter in Modi.
CLASSICS.		
<i>I.—Sanskrit.</i>		
60	(a).— <i>Vivā voce</i> translation into vernacular of the Sanskrit exercises of the first book of Sanskrit, and written translation into Sanskrit of the English exercises of the same book.	
40	(b).—Those portions of any Sanskrit grammar which correspond with the first book of Sanskrit; or	
<i>II.—Latin.</i>		
60	(a).— <i>Vivā voce</i> translation of exercises equal in difficulty and amount to the first 30 in Henry's First Latin Book (English into Latin and Latin into English).	
40	(b).—The regular declensions and conjugations to be said by heart.	
100	<i>3rd head.—History and Geography—</i>	
	50	(a).—Outline history of England, with maps.
	50	(b).—Add to geography of previous standards particular geography of Great Britain, and geography illustrating the history, an outline map of Great Britain, or map drawing of India (marking latitude and longitude) to be done before the ex- aminer.
100	<i>4th head.—English—</i>	
	40	(a).—Reading from easy English Classics 100 pages of prose and 500 lines of poetry, with explanation of part read in vernacular; paraphrase and parsing in English, and easy etymology; poetry, 100 lines by heart.
	20	(b).—Writing five lines to dictation from the book read; full copy- book, fair small-hand, to be shown.
	40	(c).—Written translation into English of five lines from third book of vernacular series; spelling to be taken into account.

Max. of marks.

Standard IX.

(Qualifies for First Class Certificate for entrance to lower grades of the public service)

- 100 *1st head.—Mathematics—*
 40 (a).—Arithmetic, whole.
 30 (b).—Euclid, Book I.
 30 (c).—Algebra, four Rules, integral.
- 200 *2nd head.—Vernacular and Classical Languages—*
 50 (a).—*Vernacular*—A standard vernacular prose author not previously read (about 300 pages) and 300 lines from Kekawali, or similar work, with special regard to a scholarly knowledge of Marathi grammar and idiom (comparison with Sanskrit and English grammar and idiom); Syntax as in a larger grammar; half the poetry by heart.
 50 (b).—Written translation—Ten lines from the book read into vernacular; composing a report on a given subject (Modi); writing to be considered.

CLASSICS.

I.—Sanskrit.

- 60 (a).—*Vivā voce* translation in English of the Sanskrit exercises in Lessons I, XII, XIV, XVI, and XXII, Part I, and XXIV of the 2nd book of Sanskrit, and written translation into Sanskrit of the English exercises in the same lessons.
 40 (b).—Those portions of any Sanskrit grammar which correspond with the same lessons, and written translation into Sanskrit of any six easy sentences; or

II.—Latin.

- 70 (a).—*Vivā voce* translation of Henry's First Latin Book or a similar book; easy prose passage, as in the delectus, to be selected by the master.
 Parsing of simple sentences.
 30 (b).—Accidence, complete.
- 100 *3rd head.—(a).—History and Geography—*History of Greece or universal history,* and general review of history under previous standards.
 50 (b).—Geography to illustrate the history; use of the globes, outline map of any country of Europe or Asia; map drawing of India with latitude and longitude.

- 100 *4th head.—English—*
 40 (a).—Reading English classics—150 pages of prose and 600 lines of poetry, 200 by heart, with explanation and parsing; easy questions in analysis of sentences, as in Morell, Part I, and etymology.
 30 (b).—Written translation of a passage from a newspaper; specimen of writing, as in fair note-books, to be shown.
 30 (c).—Writing an English letter, private or official, or making an abstract in English of an easy story clearly read or told.

HIGH SCHOOL COURSE.

Standard X.

- 110 *1st head.—Mathematics—*
 40 (a).—Arithmetic—whole, including mensuration.
 40 (b).—Euclid—Books I and II, with simple deductions.
 30 (c).—Algebra—Fractions, greatest common measure, least common multiple, simple equations, and square root.
- 200 *2nd head.—Vernacular and Classical Languages—*
 50 (a).—*Vernacular*.—Revision of previous reading and Dnyaneshwari Adhyaya XII and XIII, as in Nawanita, with special regard

* As histories of Greece and Rome and general history are not now required for the Matriolation Examination of the Bombay University, histories of India and England are continued under Standards IX and X.

Max. of
marks.

to a scholarly knowledge of Marathi grammar and idiom (comparison with Sanskrit and English Grammar and idiom), Prosody and Etymology.

- 50 (b).—Translation into Balbodh of ten lines of the English poetry read; spelling and writing to be considered.

CLASSICS.

I.—Sanskrit.

- 60 (a).—*Vivā voce* translation into English of the Third Book of Sanskrit and written translation into Sanskrit of the English in Lesson XIII of the Second Book of Sanskrit, and of exercises 82—120 of Monier Williams' Manual.
- 40 (b).—Thorough knowledge of Dr. Kielhorn's Sanskrit Grammar up to Section 322, and written translation into Sanskrit of six lines of easy English prose; or

II.—Latin.

- 60 (a).—*Vivā voce* translation of Cornelius Nepos (30 pages), with grammar and parsing.
- 40 (b).—Written translation of six easy lines of narrative chosen by the Inspector.
- 100 3rd head.—*History and Geography*—
- 50 (a).—History of Rome.
- 50 (b).—Geography as in Standard IX, with Geography of Rome added.
- 100 4th head.—*English*—
- 40 (a).—Reading English classics, 200 pages of prose, 750 lines of poetry (different authors from those under Standard IX), 200 lines by heart; questions in grammar, analysis, and etymology.
- 30 (b).—Written translation into English of five lines of Marathi prose or poetry; specimens of writing, as in fair note books, to be shown.
- 30 (c).—A short theme on a simple subject.

Standard XI.

Matriculation.

URDU SCHOOLS.

LOWER PRIMARY COURSE.

Standard I.

- 100 50 1st head.—*Arithmetic*—Multiplication tables 10 times 10, numeration and notation as far as 100.
- 25 2nd head.—*Reading*—Mufid-ul-Mubtadi, and First Book in Hindustani (Berar).
- 25 3rd head.—*Writing*—Syllables and short words.

Standard II.

- 150 50 1st head.—*Arithmetic*—Numeration and notation, addition and subtraction.
- 50 2nd head.—*Reading*—Talim-ul-Mubtadi, with understanding of the part read.
- 50 3rd head.—*Writing*—to dictation of easy words from Talim-ul-Mubtadi. Copy-books to be shown.

Standard III.

- 200 50 1st head.—*Arithmetic*—Up to long division with easy mental arithmetic.
- 50 2nd head.—*Reading*—Bagh-o-Bahar up to the end of the 2nd Dervish's Adventures.
- Grammar—Parts of speech.
- 50 3rd head.—*Writing*—to dictation from the reading-book.
- 50 4th head.—Outlines of the Geography of Berar; general definitions of geography to be learned.

Max. of
marks.

UPPER PRIMARY COURSE.

Standard IV.

- 100 1st head.—*Arithmetic*—Reduction and the first four compound rules, with exercises, from Mobadi-ul-Hissab, Part I.
- 300 100 2nd head.—*Reading*—Bagh-o-Bahar, with explanation.
25 Grammar—Kawaid-i-Urdu, Parts I and II.
25 Persian—Farsi Amooz, Part I.
- 50 3rd head.—*Writing*—to dictation.
- 50 4th head.—*Definitions of Geography*—with examples from any part of the world; the geography of Berar and India.
25
25 Wakiat-i-Hind—Mahomedan period up to the establishment of the Mogul Empire (1526 A.D.)

Standard V.

- 550 100 1st head.—*Arithmetic*—up to Double Rule of Three and Vulgar Fractions, with exercises from Mobadi-ul-Hissab, Part II.
- 200 2nd head.—*Reading*—
- 100 Urdu ... { (30) Prose—Jouhare Akle (first half).
(30) Poetry—Majmoo ae Sokhan, Part I.
(40) Grammar—Kawaid-i-Urdu, Parts I, II, and III.
- 100 Persian ... { (50) Prose and Poetry—Intikhab Nasro Nuzm (first half);
(50) Grammar—Kawaid-i-Hosaini.
- 50 3rd head.—*Writing*—to dictation from any class-book.
- 100 4th head.—
50 *Wakiat-i-Hind*—The Mogul period (A.D. 1526–1757).
50 *Geography*—India and outlines of Asia.

In Anglo-Urdu Schools add—*

- 100 5th head.—*English*—
50 Reading First Book, with meaning of words.
25 Writing easy words in large-hand.
25 Spelling words of the First Book.

Standard VI.

- 500 100 1st head.—*Arithmetic*—up to Decimal Fractions with exercises from Mobadi-ul-Hissab, Part II.
- 200 2nd head.—*Reading*—
- 100 Urdu ... { (30) Prose—Jouhare Akle.
(30) Poetry—Majmoo ae Sokhan, Part II (first half).
(40) Grammar—Kawaid-i-Urdu, Parts I, II, III, and IV.
- 100 Persian ... { (60) Prose and Poetry—Intikhab Nasro Nuzm, No. II.
(40) Grammar—Kawaid-i-Farsi.
- 100 3rd head.—
50 *Wakiat-i-Hind*.
50 *Geography*—Asia and Europe, with thorough knowledge of the maps; outline map of India to be drawn.

In Anglo-Urdu Schools add :—

- 100 4th head.—*English*—
50 Reading Second Book and Third Book, Part 1, 12 lessons (omitting poetical pieces), with explanation; distinguishing parts of speech.
25 Dictation from Book II, half text-hand.
25 Oral translation into English of a few sentences from Mofid-ul-Muhtadi.

MIDDLE SCHOOL COURSE.

Standard VII.

- 100 1st head.—*Arithmetic*—as in Standard VI and square and cubic measures, with exercises from Mobadi-ul-Hissab, Parts II and III.

* Classes under Standards V and VI are at present attached to the two high schools, and are taught by the Urdu teacher in those schools.

Max. of
marks.

200	<i>2nd head.—Reading—</i>	
75	Urdu	{ (25) Prose—Aina-i-Israr (first half). (25) Poetry—Mujmoo-ae-Sokan, Part II. (25) Grammar—Kawaid-i-Mubtadi.
500	75	Persian { (25) Prose—Nigardanish (first three chapters). (25) Poetry—Karima. (25) Grammar—Zawabit Farsi.
	25	Written translation into Urdu of five lines from Second English Book.
	25	Letter-writing in Urdu.
100	<i>3rd head.—</i>	
	50	<i>History</i> of India (as read in larger histories).
	50*	<i>Geography</i> —Europe, Asia, and Africa.
100	<i>4th head.—English—</i> Book III, Part I, the whole, and Part II (omitting poetical pieces.)	
	40	
	20	<i>Dictation</i> —From Book III, Part I.
	20	<i>Howard's Junior Grammar</i> .
	20	<i>Written translation</i> into English of a few sentences from Mofid-us Sibyan (first 20 pages).

Standard VIII.

100	<i>1st head.—(a).—Arithmetic—the whole.</i>	
		<i>(b).—Euclid—</i> Book I, 26 propositions.
200	<i>2nd head.—(a).—Reading—</i>	
75	Urdu	{ (25) Prose—Aina-i-Israr. (25) Poetry—Devan Galib (first half). (25) Grammar—as in Standard VII.
500	75	Persian { (25) Prose—Gulistan (first three chapters). (25) Poetry—Bostan (first chapter). (25) Grammar—Chahar Gulzar (omitting prosody).
	50	<i>(b) Written translation</i> into Urdu of a few lines from any English book used in the previous standards.
100	<i>3rd head.—History and Geography—</i>	
	50	Outlines—History of England, with maps.
	50	And drawing a map of England.
100	<i>4th head.—English—</i>	
	40	Reading from any English classics—100 pages of prose and 500 lines of poetry, with explanation in the vernacular of the part read; paraphrase and parsing in English and easy etymology; poetry 100 lines by heart.
	20	<i>Writing</i> to dictation a few lines from the book read.
	40	<i>Written translation</i> from Mofid-us Sibyan.

Standard IX.

500	100	<i>1st head.—Mathematics—</i>	
		40	<i>(a).—Arithmetic—</i> whole.
		30	<i>(b).—Euclid—</i> Book I.
		30	<i>(c).—Algebra—</i> four Rules integral.
200	<i>2nd head.—Reading—</i>		
	100	Urdu	{ (30) Prose—Old Hindi (first half). (30) Poetry—Devan Galib. (40) Special regard should be given to grammar and idiom.
	100	Persian	{ (30) Prose—Gulistan (Chapters IV and VI). (30) Poetry—Bostan (Chapters IV and VII). (40) Grammar—Chahars Gulzar.
100	<i>3rd head.—History and Geography—</i>		
	50	History of Greece*—Review of history under previous standards.	
	50	Geography to illustrate the history; use of the globe; elements of physical geography; map-drawing of India, with latitude and longitude.	

* See note under Standard IX for Anglo-Marathi schools.

Max. of
marks.

- 100 4th head.—English—
- 40 (a).—Reading, English classics; 150 pages of prose and 600 lines of poetry, 200 by heart, with explanation and parsing; easy questions in analysis of sentences, as in Morell, Part I, and Etymology.
- 30 (b).—Written translation of a passage from a newspaper; specimen of writing, as in fair note books, to be shown.
- 30 (c).—Writing an English letter, private or official, or making an abstract in English of an easy story, clearly read or told.

HIGH SCHOOL COURSE.

Standard X.

- 100 1st head.—Mathematics—
- 40 (a).—Arithmetic—whole, including mensuration.
- 40 (b).—Euclid—Books I and II, with simple deductions.
- 30 (c).—Algebra—Fractions, Greatest Common Measure, Least Common Multiple, Simple Equations, and Square Root.
- 200 2nd head.—
- 100 { 50 Revision of previous reading and Qusaid zauk, with special regard to a scholarly knowledge of the Urdu grammar and idiom (comparison with English and Persian grammar and idiom).
- 50 Prosody and Etymology, Dr. Forbes' Urdu grammar.
- 100 { 50 (a).—Persian *vidā voce* translation into English of Nigardanish and written translation into Persian from Hatim Tai (first two adventures).
- 50 (b).—Thorough knowledge of Resalah-i-Abdul Wasia, and Dr. Forbes' Persian grammar. Written translation into Persian of a few lines of easy English prose.
- 100 3rd head.—History and Geography.
- 50 (a).—History of Rome.
- 50 (b).—Geography as in standard IX with Geography of Rome added.
- 100 4th head.—English—
- 40 (a).—Reading English classics, 200 pages of prose, 750 lines of poetry (different authors from those under standard IX), 200 lines by heart; questions in grammar, analysis, and etymology.
- 30 (b).—Written translation into English of a few lines of Urdu prose or poetry; specimens of writing, as in fair note books, to be shown.
- 30 (c).—A short theme on a simple subject.

Standard XI.

Matriculation.

SUGGESTIONS AND REMARKS ON THE WORKING OF THE STANDARDS.

It has been the aim of the department to make school instruction as thorough, intelligent, and useful to the pupils as it can be, and therefore the standards are not allowed to be hurried over, and no pupil is advanced to the higher unless he has passed a fair examination in the subjects of the lower standard. The following extracts from instructions on the subject of teaching will show how the standards are worked out:—

“Each standard is intended for one year, and should be finished within that time; otherwise the master will have to explain the reason of failure. In small Marathi and Hindustani schools, where there is only one teacher, the first three standards should be taught. In schools where there are two teachers, the 4th; where there are three teachers, the 5th; and where there are four teachers, the 6th standard may be taught, if it be possible to do so. But it must be borne in mind that no standard should be commenced unless there be five boys to form a class for its study. As teachers require much time to teach the higher standards, they will spend it more advantageously in teaching the lower classes, instead of two or three boys at the top of the school.

“English should be taught in such middle class schools as are permitted to do so. Here also the restriction as to the number of boys in a class is applicable. Masters authorised to teach the 7th standard will receive separate instructions.

“Of 33 working hours in the week, three are assigned to revision and examination, and the rest are apportioned among the different subjects, and are shown in parenthesis opposite to each. The teachers should prepare time-tables accordingly. They will per-

ceive that, while teaching the first three standards, more attention is to be paid to Modi writing and reading books and manuscripts and to arithmetic, as far as it is necessary for ordinary bazar transactions. The people of villages do not require better education, and their children do not remain longer in schools to acquire it; they should get what they want in three or four years; that is, by the time they attain the age of 10 or 11 years. Those who wish for more may attend the school, and those who do not may attend to their business.

"Teachers should not ask their pupils merely to commit lessons to memory. Definitions should be fully explained to the boys, even if they be committed to memory. The pupils should be able to answer a question in the multiplication tables, which they learn by heart. Similarly, they should be able to explain in their own languages rules of grammar and arithmetic which they may have been taught. In Berar it appears to be the prevailing practice to ask children to commit lessons to memory. When any example in arithmetic is given in the language of the book it is worked out, but if put in the ordinary language the boys fail to do it. When any question in geography or history is put in the words of the text-book it is answered, but if put in the ordinary language it is not.

"It is unnecessary to say that this kind of teaching is not useful in practice. It will be much better if the teachers endeavour to improve the thinking power of the boys instead of loading their memory."

"*Standard I.*—Ujalni (multiplication tables), reading and writing should be taught daily. When a boy has finished a lesson on the tables he should be questioned on any of the figures. For instance, if he has learnt the first 10 figures, he should be able to distinguish 8, 4, 6, written on board and should be able to write them himself; and this should be the case in all the lessons. Balbodha letters should be taught first and then Modi, and in teaching these and Barakhadies the instructions given above should be followed.

"*Standard II.*—The tables of annas, tak, &c., should be so carefully taught as not to necessitate their teaching again. The table of gunjas also should be taught. Modi and Balbodha reading should be taught simultaneously, and, to facilitate this, Balbodha has been introduced in the second and third books as it has been in the first.

"*Standard III.*—At this stage particular attention should be paid to Modi reading and writing and to mental arithmetic. Geography should not be allowed to be repeated by heart. At first the cardinal points should be well explained, and then starting from the school town and the taluka the geography of the whole province should be taught. Information about noticeable things at the different places should be communicated, in order that the learners may have a liking for the subject. In grammar mere definitions will not do; the boys should be able to distinguish the different parts of speech in a sentence. Hence grammar should not be taught from a book.

"*Standard IV.*—A boy should be able to read the Balbodha fourth book from the amount of reading he has had in the preceding standards. In interest only such sums should be taught as can be worked out by simple rule of three. Teaching of fractional arithmetic should not be commenced until a boy has thoroughly mastered the rule of three. While teaching geography of India the boys should, at first, be made acquainted with the natural divisions of the country and then with the political ones." The following remarks were recorded in a visitors' book and communicated to the inspecting officers:—

"The teachers should commence the arithmetic of ujalni from the first standard, and in the second and third standards the boys should be taught, not only sums of ujalni, integral and fractional, but also of proportion workable by ujalni. The pupils will be able to tell the price of 36 mangoes at the rate of 9 for 5 pice, or how many should be taken for 15 pice at the rate of 7 for 3 pice. In teaching mental arithmetic of fractional ujalni the teachers should not use fractions in their questions, or require answers containing fractions. They should not require the boys to tell the number of mangoes to be got for 6 pice at the rate of $1\frac{1}{4}$ for a pice; we cannot get $1\frac{1}{4}$ or $7\frac{1}{2}$ of a mango in the bazar. It will be better to give the rate in whole numbers, such as 5 for 4 pice, 3 for 2 pice, 3 for 4 pice, 7 for 2 pice. Here the boys will be practised to perform a double process and have much better mental training. I was not satisfied with the explanation of the 4th standard class. In teaching the lesson on Kalidass, the boys should be informed who he was, where and when he lived, what poems of his are well known, what intelligence he displayed in each of the anecdotes related of him, &c., &c. Mere questioning upon words is not what a teacher is required to do. The lesson must be well studied by him beforehand. In teaching history and geography together I have often found the boys left in the dark or misled by the masters. They should remember that history of Maharashtra is taught in the Berar schools, as Berar forms a part of Maharashtra. But in few or no schools have I seen boys including Berar when pointing out Maharashtra. For Sivaji's capital they have pointed out Rayagad in the Central Provinces; for Hubli they have pointed out the river Hoogli."

Hyderabad

17

STANDARDS OF STUDIES FOR GOVERNMENT MARATHI GIRLS' SCHOOLS.

Standard I.

<i>Marks.</i>	
50	Numeration up to 100.
50	Reading Balbodh letters and Barakhadies.
50	Writing the same on slate or black-board.

Standard II.

50	Numeration up to 1,000 ; multiplication up to 10 times 10.
50	Reading Balbodh First Book.
50	Writing to dictation easy words in Balbodh First Book.

Standard III.

50	Numeration up to 10,000 ; multiplication up to 20 times 10 ; addition and subtraction of sums of not more than three figures.
50	Reading the Balbodh Second Book, with understanding of part read.
50	Writing to dictation easy sentences from the book read.
25	Recitation of poetical pieces in the Balbodh First Book.

Standard IV.

50	Multiplication up to 30 times 10 ; addition and subtraction, multiplication and division of three figures by a sum not exceeding 30.
50	Reading the Balbodh Third Book, first half, with understanding of part read.
50	Writing to dictation from the book read.
25	Recitation of poetical pieces in Balbodh Second Book.

Optional.

50	Reading Modi First Book.
50	Writing the Modi character.
50	Definitions of geography illustrated by the map of the world.

Standard V.

50	Multiplication and division, easy mental arithmetic ; tables of money, weights, and measures.
50	Reading the Balbodh Third-Book, with understanding of part read.
50	Writing to dictation from book read.
25	Recitation of poetical pieces from Balbodh Third Book.
25	Grammar—parts of speech to be known.

Optional.

50	Reading Modi Second Book.
50	Writing to dictation in Modi from book read.
50	General knowledge of the map of India.

Standard VI.

50	Practice, mental arithmetic.
50	Reading selections from the Fourth Balbodh Book.
50	Writing to dictation from portion of the book read.
25	Recitation of poetical pieces in the Fourth Book.
25	Laghu Vyakerna.

Optional.

50	Reading Modi Third Book ; Modi dictation ; copies to be shown.
50	Knowledge of the maps of Berar and India.

NOTE.—In all female schools, sewing should begin to be taught as soon as possible. Before a pupil can be considered to have passed a standard, it is necessary that she should obtain the requisite number of marks in all subjects not optional except recitation ; and the requisite number of marks in the total of all the subjects not optional. The proportion of marks to be obtained is the same as is required by the Marathi revised standards. Before passing from all or some of the optional subjects in any standard to the optional subjects of the standard above, the pupil should be required to obtain the requisite number of marks in those subjects.

Schedule of Standards of Examination for Indigenous Schools in the Hyderabad Assigned Districts.

Standards.	HEADS.							
	1st—Arithmetic.	Rate of payment.	2nd—Reading.	Rate of payment.	3rd—Writing.	Rate of payment.	4th—General knowledge.	Rate of payment.
		Rs. A.		Rs. A.		Rs. A.		Rs. A.
I.	Naming at sight and writing on the black-board or slate figures up to 100 and answering in the multiplication tables up to 30×10	0 6	Reading letters of the Modi and Balbodh alphabets and words of two syllables	0 5	Writing on the black-board or slate letters of the Modi and Balbodh alphabets and words of two syllables	0 5		
II.	All the native multiplication tables and addition and subtraction of figures up to 100.	0 12	Reading with understanding a paragraph in Modi from an elementary book, such as the Berar 2nd Book	0 10	Writing in Modi a sentence from the reading book slowly dictated	0 10		
III.	The four simple and compound rules either according to the native or English method	1 0	A paragraph in Modi and Balbodh from an advanced reading book, such as the Berar Third Book, and legibly written Modi papers	1 0	Writing to dictation a sentence of three lines from the reading book slowly dictated	1 0		
IV.	Simple proportion, including simple interest.	1 0	A paragraph from a senior book such as the Marathi Fourth Book, or from a newspaper and written papers in Modi	1 0	Writing in Modi a letter in small hand of the length of ten lines on a foolscap, size paper	1 0	Geographical knowledge of the province of Berar	1 0

Standards of Examination for Indigenous Hindustani Schools in the Hyderabad Assigned Districts applying for grants-in-aid.

Standards.	HEADS.							
	1st—Arithmetic.	Rate of payment.	2nd—Reading.	Rate of payment.	3rd—Writing.	Rate of payment.	4th—General knowledge.	Rate of payment.
		Rs. A.		Rs. A.		Rs. A.		Rs. A.
I.	Naming at sight and writing on the black-board or slate figures up to 100 and answering in the multiplication tables up to 20×10	0 6	Reading letters of the alphabet and words of two syllables	0 5	Writing on the black-board or slate letters of the alphabet and words of two syllables	0 5		
II.	Multiplication tables up to 30×10; fractional tables of $\frac{1}{2}$, $\frac{1}{3}$, $\frac{2}{3}$, and addition of figures up to 100	0 12	Reading with understanding a paragraph from an elementary book, such as <i>Mufidul Muftadi</i>	0 10	Writing a sentence from the reading book slowly dictated.	0 10		
III.	Fractional tables of $1\frac{1}{2}$, $1\frac{2}{3}$, $2\frac{1}{3}$, and square table and the four simple rules	1 0	Reading with understanding a paragraph from such a book as the <i>Talimul Muftadi</i>	1 0	Writing to dictation a sentence of three lines from the reading book slowly dictated	1 0		
IV.	The four compound rules	1 0	Reading a paragraph from an advanced book, such as <i>Akhlaki Hindi</i> first half and written papers	1 0	Writing a letter in current hand of the length of ten lines on foolscap size paper.	1 0	Geographical knowledge of the province of Berar	1 0

To pass in a head, a pupil must obtain one-third of its total marks, which may be taken to be 60.

APPENDIX B.

List of Text-Books used in the several classes of schools in Berar.

PRIMARY COURSE.

The text-books used in the primary schools are the three Marathi reading books prepared by the Educational Department of Berar, and printed partly in the Deonagri and partly in the Modi characters. They are properly graded as to matter and difficulty of lessons on various subjects, provincial and general, and suited for instruction to the lower classes. A small book on multiplication tables, and one on geography of Berar also prepared by the department. The Marathi books used on arithmetic, reading, grammar, history, and geography, are taken from the Bombay Educational Department.

For Urdu schools the department has prepared a Hindustani primer and a book on the geography of Berar. All the other books are procured from the North-Western Provinces, except translation of Lethbridge's History of India, which is procured from the Punjab. No attempt has been made to produce a well graded series of Urdu reading books. Five years ago a series was commenced in the Punjab, but it is not known what progress has been made.

MIDDLE COURSE.

Arithmetic	Colenso.
Algebra	Do.
Euclid	Potts.
Vernacular—	
Prose Marathi	{ Bombay 6th Book and Hindustan Kathras; Anek Vidya Multatva Sangraha, and Gadya Ratnamala.
	Urdu { Ainai-Israr. Ood Hindi.
Poetry Marathi	{ Bombay 6th Book, and Navaneet.
	Urdu { Majmoo-ae-Sokhan. Dewan Galib.
Grammar Marathi	{ Dadoba Pandurang's and Godole's Grammars.
	Urdu—Kawaidi-Mubtadi.
Classical :—	
	Sanskrit—Bhandarkar's First and Second Books.
	Persian—Prose { Nigardanish. Gulistan.
	Poetry { Karima. Bostan.
	Grammar { Zawabit Farsi. Chahar Gulzar.
History	Oke's History of India (Marathi); Lethbridge's Smaller History of India; Smith's Smaller History of England; Royal Brief History of England.
Geography	Mackay's Outlines.
English (for reading)—	Sequel to Royal Reader No. 3; Royal Reader No. 4; Lethbridge's Easy Selections; Lamb's Tales; Pope's Iliad; Lady of the Lake; (for translation into English) Bhashantar Pathmala; and Marathi 3rd and 4th Books.
Grammar—	Howard's Rudimentary Grammar; Adam's Grammar; Morell's Analysis of Sentences and Best's Etymology.

The Vernacular, Anglo-vernacular, and classical books mentioned in the above list are well suited and the English are well known.

HIGH SCHOOL COURSE.

Arithmetic...	...	...	...	Colenso and Barnard Smith.
Euclid ...	...	...	...	Potts.
Algebra ...	...	...	...	Colenso.
Vernacular...	...	...	Marathi.	{ Poetry—Navaneet. Grammar—Dadoba's and Krishna Shastri Godbole's.
			Urdu.	{ Qasaid Zauk. Dr. Forbes' Urdu Grammar.
Classical ...	...	...	Sanskrit.	{ Reading—Sanskrit 3rd book of . Bombay; Panchtantra; Gadya Padyawali, Shakuntala. Grammar—Dr. Keilhorn's Apte's Guide to Sanskrit Composition, and Monier Williams' Manual of Exercises.
			Persian.	{ Nigardanish; Hatim Tai; Resa- lah-i-Abdul Wasia, and Dr. Forbes' Persian Grammar.
History ...	...	...	...	Smith's England; History of England; Royal Reader Series, and Lethbridge's Larger His- tory of India.
Geography...	...	...	...	Mackey and Cornwell and Bland- ford's Physical Geography.
Science ...	...	...	...	Natural Science by T. Cooke. Chemistry by S. Cooke.
English (for reading)—Companion Reader and Hints on the Study of English by Webb and Rowe; Macaulay's Essays; Royal Readers Nos. 5 and 6; Pieces from Cowper and other authors.				
For translation into English—Balmitra; Esapniti; Bombay Marathi 4th Book, and Hindusthan Katharas.				
Grammar—Adams', Morell's Analysis, and Best's Etymology.				

APPENDIX C.

Training College Code.

"The Training College at Akola is maintained with the object of providing the Government schools of Berar with qualified masters and assistant masters.

"2. The college shall consist of two branches: a Marathi branch and a Hindustani branch.

"3. There shall be 60 stipends attached to the Marathi side: 25 of Rs. 7, and 35 of Rs. 6 per mensem.

"There shall be 15 stipends attached to the Hindustani side: six of Rs. 7 and 9 of Rs. 6 per mensem.

"4. The training shall consist of two courses, each of one year's duration, and shall be denominated the preliminary course and the final course. The subjects of study are laid down in the Training College Standards annexed to this Code.

"The 7 Rs. stipends shall be awarded to those who study the final course, and the 6 Rs. stipends to those who study the preliminary course.

"5. Every year in the month of November an entrance examination shall be held simultaneously at Akola, Basim, Buldana, Amraoti, Ellichpur, and Yeotmal. The examination of Marathi candidates shall be held in the 5th of the revised standards for vernacular and Anglo-vernacular schools, published at page 29 of the Berar Marathi School Paper for July 1876. The Hindustani candidates shall be examined in the present 4th Hindustani standard. Questions shall be prepared in the Director's Office and sent under sealed covers to the committees appointed to examine the candidates at the six stations.

"Candidates for the entrance examination must be *bona-fide* Natives of Berar, or must have resided in Berar for three consecutive years before the date of the examination. They must be above 17, and below 24 years of age, and free from all bodily infirmities and defects.

"The committees shall open the sealed covers at the time of the examinations, set the questions, collect the papers, and send them at once to the Director of Public Instruction. They shall conduct the *viva voce* examination, and send a list of marks to the Director of Public Instruction, with any remarks which they may have to submit.

"After the papers shall have been examined, and the result drawn, the Director shall intimate to the committee the names of the successful candidates, who should then be asked to join the college at once.

"6. Every stipendiary student must pass an agreement on joining the college in form attached.

"7. In the month of April there shall be terminal examinations of the first and second year's students, conducted by the masters of the college. Students failing at this examination will be liable to lose their stipends.

"8. In the month of October or November, both the classes shall be examined by a committee appointed for the purpose, presided over by the Director of Public Instruction. The subjects of examination shall be the same as those laid down in the courses of instruction prescribed for the two classes.

"To pass, a student must obtain one-third of the marks under each head and one-fourth under each sub-head.

"Passed students of the second year's classes will receive certificates entitling them to hold appointments of teachers in the department. They will be divided into two classes. In the first class will be included those who shall have obtained 60 per cent. and more of marks on the whole. The second class will comprise students whose marks will range between 33 and 60 per cent. Students of the first class will be entitled to appointments the emoluments of which amount to Rs. 15 per month, and those of the second class to places of Rs. 10 to 12 per mensem.

"Unpassed students of this class will not be granted certificates, but such of them as may have obtained a tolerably good number of marks may be appointed assistant teachers on salaries not exceeding Rs. 10 per mensem.

"Passed students of the first year's class will also be divided into two classes. Those who shall have obtained 40 per cent. and more of marks will be placed in the first class; they will be granted stipends of Rs. 7 per mensem, and allowed to learn the subjects of the final course. Students of the second class will be appointed teachers on salaries not exceeding Rs. 10 per mensem, but they will not be granted any certificates. Unpassed students of the first year will be liable to dismissal, or may be appointed pupil-teachers if found qualified.

" 9. Any stipendiary student who leaves the college without permission or is dismissed will be debarred from Government service in any department throughout Berar. Casual leave, not exceeding five days at a time, may be given to any student by the Principal of the college on sufficient reason being shown. Such leave, however, shall not exceed 15 days during the year. Leave of any other description shall be granted by the Director of Public Instruction only on the recommendation of the Principal.

" If any student absent himself without leave or without showing sufficient reason for his absence, he shall forfeit his stipend for such time as he may remain absent, and if he thus continue absent for two months, he shall be considered to have left the college without permission and be dismissed.

" 10. It shall be allowable to admit five free students on each side to the Training College, provided they pass the entrance examination. It shall also be in the power of the Director of Public Instruction to admit to the college and to confer a vacant stipend on any untrained lower class schoolmaster or indigenious schoolmaster whom the Deputy Educational Inspector and the Deputy Commissioner may specially recommend as calculated to derive benefit from the college course."

Form of Agreement to be entered into on admission to Normal School.

AGREEMENT between _____ on the one part, and the Director of Public Instruction, Hyderabad Assigned Districts, on the other part.

I _____, in consideration of a scholarship awarded me under the rules in force, do hereby agree to remain in the Normal school so long as I may be permitted to remain by the Director of Public Instruction, Hyderabad Assigned Districts, or until I shall pass the required certificate examination, and then to serve in the Educational Department as a master for so long a period as I may have remained in the Normal school; and I _____, Director of Public Instruction, Hyderabad Assigned Districts, do hereby agree on behalf of Government to pay monthly to the said _____ such sums of money as shall be due to him on account of his scholarship or salary as master, provided that nothing in the agreement shall bar my right to withhold any portion of the scholarship or salary of the said _____ during any one or more months, or to dismiss him from the Normal school or from the employ of the Educational Department, should I consider such a step necessary.

Dated

Witness.

Student.

1
2

Director of Public Instruction,

STANDARDS FOR THE AKOLA TRAINING COLLEGE, MARATHI SIDE.

FIRST YEAR'S OR PRELIMINARY COURSE.

Max. of marks.

100	<i>1st head—Vulgar and decimal fractions, compound proportion, and compound interest, mental arithmetic, complete.</i>
100	<i>2nd head—</i>
40	(a).— <i>Revision of Modi Book III and of Balbodh Books IV and V, with understanding.</i>
10	(b).— <i>250 lines of poetry from the Fourth and Fifth Balbodh Books to be repeated by heart.</i>
20	(c).— <i>The whole of Laghu Vyakarna and parsing.</i>
30	(d).— <i>Reading of ordinary Modi papers with fluency.</i>
100	<i>3rd head—</i>
35	(a).— <i>Writing to dictation 5 lines from the Balbodh Fifth Book.</i>
30	(b).— <i>Writing a letter on an ordinary subject given by the examiner.</i>
35	(c).— <i>Writing Modi small-hand. Copy to be shown.</i>
100	<i>4th head—</i>
50	(a).— <i>History of India as given in Vinayak Kondea Okes' or similar book.</i>
50	(b).— <i>General description of the earth; its shape, land and water, continents, islands, peninsulas, capes, isthmuses, principal mountains, rivers, oceans, principal seas, gulfs, straits, countries, and capitals.</i>

Max. of marks.

- 100 5th head—
 50 (a).—*School System*—Forms, returns, &c., in use in the Department.
 50 (b).—Method, principles of art of teaching.

SECOND YEAR'S OR FINAL COURSE.

- 100 1st head—*Arithmetic* complete with book-keeping.
 100 2nd head—
 40 (a).—Book VI, with understanding of the part read.
 15 (b).—200 lines of poetry to be repeated by heart.
 30 (c).—Advanced parsing with knowledge of syntax.
 15 (d).—Knowledge of ordinary metres as occurring in poetry in the Marathi reading books.
 50 3rd head—*Writing* a report on a given subject, or an account of an incident or description of a thing in Modi small-hand.
 100 4th head—
 50 (a).—*Advanced knowledge* of the History of India, and of Governments of India and England, and general information about the forms of Government.
 50 (b).—*General Geography* of the four quarters, with some information about the people of the different countries, their religion, governments, manufactures, and commerce; elements of physical geography; map of India to be drawn.
 150 5th head—
 50 (a).—*School System*—forms and returns.
 50 (b).—Method—art of teaching; written examination.
 50 (c).—Oral examination, including teaching a class before the examiners.

HINDUSTANI SIDE.

STANDARD FOR FIRST YEAR'S OR PRELIMINARY COURSE.

- 100 1st head.—Vulgar and decimal fractions, compound proportion and compound interest, and mental arithmetic.
 150 2nd head—
 35 (a).—*Vernacular*—Bagh-o-Bahar and Majun-a-Sakhun, Parts I and II, with revision of subjects of the previous standards. 250 lines from the 2nd part to be repeated by heart.
 15 (b).—*Grammar*—Kawaid-i-Urdu, Part III, and parsing. Reading of ordinary written papers with fluency.
 25 (c).—*Persian*—Int-i-khab-i-Nusr-o-Nuzam, Part II.
 30 (d).—*Grammar*—Amadan Nama.
 20
 100 3rd head—
 35 (a).—*Writing* to dictation eight lines from Bagh-o-Bahar.
 30 (b).—*Writing* a letter on an ordinary subject given by the examiner.
 35 (c).—*Penmanship*.
 100 4th head—
 50 (a).—*History* of India to the end of the Mahomedan period as given in the Wakait-i-Hind.
 50 (b).—*Geography*—as in Marathi.
 100 5th head—
 50 (a).—*School System*—Forms, returns, &c., in use in the department.
 50 (b).—Method—principles of art of teaching.

<i>Max. of marks.</i>	SECOND YEAR'S COURSE.
100	<i>1st head.—Arithmetic</i> , complete, with book-keeping.
150	<i>2nd head.—</i>
35	(a).— <i>Vernacular</i> —Bustan-i-Hikmat (1st half) and Dewan-i-Zauk.
15	250 lines from Dewan-i-Zauk to be repeated by heart.
15	(b).— <i>Grammar</i> —Kawaid-i-Urdu, Part IV, with advanced knowledge of parsing and syntax.
15	Knowledge of ordinary metres as occurring in Urdu poetry.
30	(c).— <i>Persian</i> —Akhlak-i-Mahsini.
20	(d).— <i>Grammar</i> —Ushraf-ul-kawanin.
50	<i>3rd head.—Writing</i> a report or an essay on a given subject.
100	<i>4th head.—</i>
50	(a).— <i>History of India</i> —including British rule as given in the Wakiat-i-Hind as in Marathi, and general knowledge of the form of Government both in England and India.
50	(b).—General knowledge of the four quarters, with some information about the people of different countries, their religion, government, manufactures and commerce; elements of physical geography; map of India to be drawn.
150	<i>5th head.—</i>
50	(a).— <i>School System</i> —Forms and returns.
50	(b).—Art of teaching, written examination.
50	(c).—Oral examination, including teaching a class before the examiner.

Besides the above subjects drawing is taught to the students of the college.

APPENDIX D.

Grants-in-aid Rules.

(A).—*For private schools for general education.*

I. The Resident at his discretion, and upon such conditions as may seem fit in each case (reference being had to the requirements of each district as compared with others, and to the funds at the disposal of Government), will grant aid in money, books, or otherwise to any school in which a good secular education is given through the medium either of English or the vernacular tongue, to males or females, or both, and which is under adequate local management.

II. In respect of any such schools for which application for aid is made, full information must be supplied on the following points:—

Firstly.—The pecuniary resources, permanent and temporary, on which the school will depend for support.

Secondly.—The proposed average annual expenditure on the school.

Thirdly.—The estimated average number of pupils that will receive instruction, the ages of the pupils, and the average duration of their attendance at the school.

Fourthly.—The persons responsible for the management and permanence of the school, and the time for which they will continue to be responsible.

Fifthly.—The nature and the extent of the course of instruction that will be imparted. The standards and the books to be used in each.

Sixthly.—The number, qualifications, names, and salaries of masters and mistresses, and subjects taught or to be taught by each.

Seventhly.—The nature and amount of aid sought, and the purpose to which it is to be applied.

III. Any school to which aid may be given shall be at all times open to inspection and examination, together with all its accounts and list of establishment and scholars' by any officer appointed by the local administration for the purpose. Such inspection and examination shall have reference to secular instruction only.

IV. The Government will not in any manner interfere with the actual management of a school thus aided; but will seek, upon the frequent reports of its Inspectors, to judge from results whether a good secular education is practically imparted or not, and it will

withdraw its aid wholly or partially from any school which may be for any considerable period unfavourably reported upon in this respect.

V. In giving grants-in-aid the Government will observe the following general principles:—Grants-in-aid will be given to those schools only (with the exception of female schools) at which some fee, however small, is required from the scholars; and wherever it is possible to do so, they will be appropriated to specific objects, according to the peculiar wants of each school and district.

VI. No grant will in any case exceed in amount the sum expended from private sources on secular instruction. Government will always endeavour so to give its aid; that the effect shall not be the substitution of public for private expenditure, but the increase and improvement of education.

VII. It is to be distinctly understood that grants-in-aid will be awarded only on the principle of perfect religious neutrality, and that no preference will be given to any school on the ground that any particular religious doctrines are taught, or are not taught therein.

VIII. When the inhabitants of any town desire to establish a department in connection with any zillah or town school for instruction in any science or language not included in the *curriculum* of study, and subscribe a certain sufficient sum for the establishment of such a department, then a grant not exceeding the sum expended from the above-mentioned source may be bestowed.

IX. Government will also give, on the following conditions, grants-in-aid for the erection of suitable school-houses when they may be required:—

- (1) The Director of Public Instruction must declare that there is a necessity for a school building in the locality proposed.
- (2) The site, plan, and estimate of the building must be approved of by the Director of Public Instruction.
- (3) The amount contributed by the Government shall not exceed, nor in some cases equal, the amount contributed from private sources.
- (4) In the event of any building towards the erection, purchase, enlargement or repair of which a grant may have been made by Government being subsequently diverted to any other than educational purposes, the Government shall have the option of purchasing the building at a valuation, to be determined by arbitrators, credit being given for the amount of the grant which may have been made by the Government.

(B.)—*For indigenous schools.*

I. Indigenous schools will, on the application of masters, be registered for grants-in-aid by the Director of Public Instruction on the following conditions:—

Firstly.—That the necessity for an indigenous school in the locality is apparent.

Secondly.—That the school has existed for at least six months before the date of application.

Thirdly.—That it shows an average attendance of at least 12 boys.

Fourthly.—That the master agrees to keep registers of admittance and attendance in accordance to Forms A and B annexed.

II. When a school is once registered, it will be examined by the officers of the Educational Department every year, as far as possible in the same month, and the amount of grant will be determined by the result of such examination.

III. The annexed schedule shows the standards of examination and the rates payable for a boy passing in each standard and head (*vide* Appendix A, page 11).

IV. To gain a proficiency grant a boy must pass in at least two heads of the standard in which he is examined.

V. No payment will be made for a boy who has not attended the school for a period of six months prior to the examination; nor for passing a second time in the same standard, or heads of the standards, in the same or other school.

VI. A capitation grant of eight annas per annum will be paid on the following conditions, on the average attendance of scholars during the preceding year, or, in the case

of a new school, during the preceding six months, provided however that nothing will be allowed for boys less than five or above eighteen years of age :—

- (1).—That the registers are properly kept, and the average attendance has been correctly calculated.
- (2).—That there is an additional teacher for every 25 boys above 50. In the absence of such teachers the grant will be paid for 50 boys only.
- (3).—That the proficiency grant equals at least one-third of the total grant.

VII. In the case of girls' schools, the payments mentioned in Rules III to VI will be doubled.

VIII. Grants will also be made for school buildings, furniture and maps, provided a moiety of the cost is contributed from private sources, and on condition that the buildings, &c., will be made over to Government, when the object for which the grant was made ceases to exist.

IX. On the application of a well-managed indigenous school Government may, if it should think desirable to do so, give aid to it under the Rules (A) applicable to schools for general education.

X. In indigenous schools in which Balbodh is not taught, reading and writing in Modi only is to be accepted.

*A.—Register of admission of Pupils into the Indigenous Schools at
Zillah.*

Taluka,

No.	DATE OF ADMISSION.			Name of Pupil.	Age.	Caste.	If previously educated, where and up to what standard of Government or indigenous schools.	DATE OF LEAVING.			Standard passed in before leaving.	No. of re-admissions.	Remarks.
	Date.	Month.	Year.					Date.	Month.	Year.			

*B.—Register of Daily Attendance of the Indigenous School at
Zillah*

Taluka,

for the Month of

Register No.	No. in school.	Name.	FEE.		Days of Attendance																															No. of days the pupil was present out of () on which the school was open.	Remarks.						
			Rate.	Date of payment.	|																																						

APPENDIX E.

Instructions issued to Deputy Educational Inspectors regarding their tours and Inspection Work.

" 2. You will observe that for the convenience of schools and of Deputy Educational Inspectors the period of travelling and inspection has been limited to seven instead of eleven months ; but during these seven months I expect constant and systematic moving and better inspection.

" The first and thorough inspection of schools will commence in the month of August, in which the Deputy Inspector will examine all the schools at his sadar station and such of the neighbouring ones as he can conveniently go to, not, however, with the intention of returning the same day. In the beginning of September he should set out on his tour, proceeding in a direction which may appear to be suited for moving just at the close of the rainy season and not return until he has finished half the number of Government, aided, and private schools in his district. If he returns to the sadar station after this amount of work, he is not to stay there for more than four or five days, unless specially required to do so for some particular business.

" The next trip will be in the opposite direction, and in that he will finish the first examination of all his schools.

" 3. Two or three of the Deputy Inspectors in the province may require about four months to get over this work ; others may not require half the time ; but I hope all of them will spend the first four months usefully for the improvement of their schools. The village schoolmasters are generally ill-trained, and the people ignorant and careless, and therefore the Deputy Inspectors have much to do. Dr. Sinclair has laid down at page 3 of the *Berar Educational Record* for February 1870 the points which the Deputy Educational Inspectors are to attend to while inspecting schools. I however found cases in which some of them had been disregarded ; and therefore the masters themselves had become lax. I beg to append a memo. showing in greater detail what they ought to do while inspecting a school or stationed at the village.

" 4 After the first examination of his schools is over, the Deputy Inspector may return to the sadar station if he wishes for a week or so before commencing his second movements, which should be in the order of the first ones. At the second inspection the Deputy need not examine the whole school as before, but see the progress of each class in one or two subjects in which he may have found it deficient at the previous examination, and not the result in the inspection report, which should, however, contain full information as to how far the master had attended to the instructions or suggestions which might have been given to him to remove any defects observed at the first examination, and how far the arrangements which the Deputy Inspector himself might have adopted for securing larger, regular, and punctual attendance, engaging the sympathies of the people, interesting the school committees in their work, ensuring timely payment of fees, purchase of books, &c., were successful. He should not merely point out what is defective or wanting for the well-being and improvement of the school, but take immediate steps to remove the defect or the want and report his proceedings. That which it is not in his power to effect should be referred for the orders of his superiors.

" 5. The Deputy Educational Inspector is not to go to his sadar station for the preparation of the monthly abstracts and returns except when he happens to be near it, and when it would be more convenient for him to go and come back in a day or two than to call up his establishment and records.

" 6. He will not get travelling allowance for the days he may spend at the sadar station."

At the time of the inspection of a school, the Deputy Inspector is required to see that the premises are kept clean and the school-house is in good repair, to note down the repairs and alterations to be made at the annual repairs ; if the building be not suitable, to take steps to procure a better one or to induce the people to contribute for the construction of a new one. To see that the furniture is taken care of and properly used, that all the prescribed registers are kept and properly filled in, that suitable time-tables are prepared and followed, that the classes are well formed and regularly attended to, that the teachers understand the standards and attend to the instructions for teaching them, that the boys have their class books, and that their progress is according to their standing in the schools, that the masters possess the requisite qualifications and teaching powers, the fees have been collected in time and the receipts marked as directed, the contingent allowance is properly spent and an account of it kept, the school committee takes interest in the school and does its work without undue interference in the management of it, the committee and the masters have exerted to secure an attendance

in proportion to the population of the place, and that the people and the masters have no cause to complain of each other. The result of his examination is to be entered in a statement in the following form and sent to the Deputy Commissioner for transmission to the Director of Public Instruction with his remarks. He is also to record it in the visitors' book for the information of the masters. The inspecting officers are required to distribute prizes at the time of the examination:—

No. OF FIRST INSPECTION RETURN FOR 188 -8 .
 Report on the School at Taluk, District.—Inspected by the Deputy Educational Inspector, on the of 188 .

Date of foundation of School.	Date of last annual examination by the Deputy Inspector.	No. OF BOYS ON THE REGISTER.		No. of boys present.	Average attendance during preceding six months.	Standard under which examined.	No. examined under each standard.	NUMBER PASSED.						Remarks on the result of the examination and studies of each class.
		At the last annual examination.	At this examination.					1st head.	2nd head.	3rd head.	4th head.	5th head.	In all heads.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
						I.								
						II.								
						III.								
						IV.								
						V.								
						VI.								
						VII.								

General Report on the School.

Premises and buildings.		Remarks by the Deputy Commissioner.
Furniture and maps.		
School registers, records and library books.		
Organization and discipline.		
Pupils, their cleanliness, manners, regularity of attendance, &c.		
Remarks on teaching staff (giving names of teachers, designation, and pay).		
School Committees, the interest taken, and the assistance rendered by it.		
The capability of the place to keep a larger attendance at the school, and the means of securing it.		
Recommendation by the inspecting officer.		

Despatched to the Director of Public Instruction, through the Deputy Commissioner, on the of 188 .

Deputy Educational Inspector,
 District.
 20

Hyderabad

No. OF 2ND INSPECTION RETURN OF 188 -8 .

Report on the 2nd Inspection of the
District,School at Taluka,
by the Deputy Inspector on 18 .

Date of last annual examination.	No. of BOYS ON THE REGISTER.		No. of boys present.	Average attendance during the preceding three months.	No. of classes.	General state of the classes.
	At the annual examination.	At this examination.				

Remarks on the progress of the School and the work of the Teachers since the last annual examination.

Forwarded through the Deputy Commissioner on

18 .

Deputy Educational Inspector,

District.

Remarks of the Deputy Commissioner, if any.

The information for schools examined for grants-in-aid according to the results system is to be submitted in the subjoined form :—

INDIGENOUS SCHOOL.

No. OF INSPECTION REPORT.

Report on the
by the Deputy Educational Inspector

Indigenous School at

Taluka,
District, on

District.—Inspected

When established.	School building.	Name, antecedents, and qualifications of the master.	Whether trustworthy registers have been kept or not.	No. of boys on the register. Average attendance during the last 12 months.	Rates of fees charged.	No. of pupils examined under each standard.	Standard in which examined.	NUMBER PASSED.						AMOUNT OF GRANT THE MASTER IS ENTITLED TO		Other grant recommended.	Remarks showing the general state of the school, as compared with that of the preceding examination; its wants and suggestions for its improvement.	
								1st head-arith- metic.	2nd head-read- ing.	3rd head-writ- ing.	4th head-gene- ral knowledge.	In all heads.	For proficiency.	For capita- tion.				

Submitted through the Deputy Commissioner on

OFFICE OF DEPUTY EDUCATIONAL
INSPECTOR,

District.

18 .

Deputy Educational Inspector,

District.

APPOINTMENTS OF SCHOOL COMMITTEES AND THE RULES FOR THEIR GUIDANCE.

Rules for the Guidance of Committees.

The committee should visit the school at least once in every month, and, if possible, oftener.

Individual members are invited to visit it as their time may permit.

When the committee assemble they may usefully look to the following points:—

- (a) Whether the school-house or furniture, &c., require any repair or alteration.
- (b) Whether the children come to school clean and neat.
- (c) Whether all are supplied with school text-books.
- (d) Whether school fees have been paid.
- (e) Whether the children in the lowest classes receive all the attention they require.
- (f) Any breaches of discipline brought to their notice by the master and any complaints by the children. The committee should always try to arrange any disputes between masters and parents.
- (g) Lastly, they should note the parents whose children attend irregularly, and admonish them. They should also do all they can to induce parents who have not yet done so to send their boys to school.

The committee should record what they see and do in a book kept for the purpose, and should always endeavour to *remedy* what they see wrong. When the committee make proposals requiring expenditure, the master should send a copy of their remarks to the Deputy Educational Inspector, who should take the necessary action upon them.

Committees should be encouraged to regard the school as the special institution of the village and their special care, and should feel assured that efforts which they may make to advance its interests will not remain unnoticed by Government.

Appointments of Members of School Committees.

The following instructions regarding the nomination of members for appointments to school committees, the notification of their appointments in the *School Paper*, and the bestowal of encomiums on their work by the Deputy Commissioners, were issued by the Resident in October 1880:—

“As recommended by the Commissioner and the Director of Public Instruction, the nomination of members for appointment to school committees will, in future, rest with Deputy Commissioners, and the publication of the names of members in *Residency Orders* will be dispensed with.

“The formation and composition of school committees will in future be notified in the *School Paper* under the signature of Deputy Commissioners.

“Deputy Commissioners may supply a stimulus to the exertions of members serving on school committees by occasionally bestowing, through the medium of the same paper, such encomiums on their work as they may have earned, noticing also, when necessity arises for it, the removal or supersession of members who may have been withdrawn from the Committee in the interests of the school.”

years according to the aspirations of the candidates. They should teach the elements of the higher branches of mathematics, principles of mechanics, geology, chemistry, botany, astronomy, political economy, and agriculture; history of England, advanced grammar and composition, vernacular literature, elements of Sanskrit to Hindus, and of Persian to Muhammadans and Pársis, and the art of teaching. This may be considered as the highest course of vernacular education intended for those who cannot afford to join English schools, but who wish to receive high education in vernacular, as also for those who wish to enter the educational line of public service as masters of vernacular schools. Both these objects will be gained if the present training colleges be converted into vernacular colleges. Those poor young men who bind themselves over to serve as school-masters should be allowed stipends as at present, while those who want to study in the college merely for the sake of knowledge may be allowed to do so by free admissions after successfully passing the highest standard of the superior schools. By this arrangement the present want of trained masters will not only be largely supplied, but it will give the society useful and educated members. It will also improve the tone of vernacular education and literature. This arrangement is likely to involve a little additional expenditure in employing a few more masters in the colleges which can partly be met by withholding a few scholarships and partly by a fresh grant from the funds which support the institutions.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary education is sought for by almost all classes of people in my province (Káthiáwár), but more especially by Bráhmíns, Vániás, trading classes (Hindus and Musalmáns). But many children belonging to the inferior castes do not attend the schools, as the poverty of their parents does not permit of the children being spared from the labours of their callings; added to which is the want of the parent's appreciation of the value of education. The Dheds, Chámárs, and Bhangis (the lowest classes of the community) do not take an interest in the education of their children, not only for the reasons just mentioned, but through innate apathy and by the force of ancient customs. So far as I know, these classes have not asked for admission into schools in Káthiáwár. But they may be considered as virtually excluded, even if they seek for entrance, as the other classes of people cannot associate with them on religious grounds. The attitude of the influential classes towards the extension of elementary knowledge is favourable. They take a lively interest in assisting the efforts made for extending education, and the liberality of the Chiefs of Káthiáwár in this noble cause is well known.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools gene-

rally selected, and what are their qualifications? Have any arrangements been made for training, with a view to providing masters in such schools? Under to an circumstances do you consider that indigenous schools can be turned to good account as a system of national education, and what is the best method to adopt for this purpose? Are you ready masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—In this province, containing a population of 2,348,325 souls in about 4,200 towns and villages, there are about 106 indigenous schools in about 67 localities. As every town and village does not possess a school of this description, it is now hardly considered as a relic of an ancient village system. Those schools only are permanent which exist in cities or towns, whilst others in some villages are kept open for a few months of the year when the demands for labour are fewer and less urgent. The instruction imparted in such schools is not uniform. But the complete course, if it can be so called, comprises the following subjects:—

- 16 anks or multiplication-tables;
- The alphabet and the formation of syllables;
- Names of persons and a short simple-letter-writing;
- A few rules of mental arithmetic.

These subjects, few and simple as they are, are not studied in all schools, nor with the same uniform results. In some the anks only are taught. Such being the case, the education, which barely deserves the name, received by the boy, is of very little use to him in after-life. In many cases, no sooner does the boy leave the school, than he is liable to forget what little he has acquired. These institutions seem to have been called into existence by the demands of the trading and official classes of the people in Káthiáwár. Before the establishment of Government schools, it seems that a knowledge of letter-writing, book-keeping, &c., so very useful in after-life, was simply acquired by the boys either at their homes or at the shops of traders and bankers. In several large towns the old indigenous schools have given way, and are giving way, to the present better conducted institutions. But in villages where schools were formerly held for a few months of the year, and where now Government institutions have been opened, the contrast between the two is so marked that no opening is left for the indigenous school-master. The desire for a higher class of vernacular education has of late sprung up in every town and village community, so that they may be enabled to keep pace with the progress of the times. The friendly counsels of the British Government have had the effect of stimulating the introduction of a better class of men in the services of the various Chiefs of Káthiáwár; this, as well as the extension of commerce and free intercourse with the different parts of India, have created a demand for higher culture which cannot be imparted by the old order of school-masters.

There is nothing like regularity or discipline in the indigenous schools. The arbitrary will of the master is generally the law there. Instead of leading on the boys and reforming them by gentle and persuasive means, frequently very harsh punishments are awarded on the most trivial grounds.

re, no regular periodical fixed rates of the master usually charges for each boy as

one or four annas for every rank. One rupee for the alphabet, "pads" (for syllables), names of persons, and simple writing.

(a) A handful of corn daily.

(d) About 2 or 3 annas in the year for holidays, one pice being for each holiday.

(e) In some cases on the marriage of the boy fee is also charged.

(f) Admission-fee, amounting to from 4 annas to a rupee, is given in some cases.

(g) A boy, on his finishing the course of indigenous instruction, pays on the whole or on an average Rs 5 to Rs 7 to the master.

The above are the rates paid to hereditary masters holding permanent schools. But masters keeping temporary indigenous schools, who are as a rule strangers, charge "siddha," or rations, sufficient for the maintenance of one person, worth about 2 annas for one day, to every boy by turn, in addition to the above rates.

These masters belong generally to the Bráhmín caste. The office of school-master is held by some in large towns hereditarily, while in villages the schools are established for a few months by migratory persons. Except in the case of hereditary schools, those persons who cannot find any employment resort to indigenous schools for a livelihood. Their qualifications, it may be safely said, are extremely poor. Generally speaking, an indigenous school is the last resource of those who are incompetent for other vocations. Some of them are so illiterate that they cannot correctly write their own names, and their knowledge of arithmetic is confined only to the multiplication-tables.

No arrangements have been made for training or providing masters in such schools. Looking to the utter incompetency of most of the indigenous school-masters of the old type, such schools can hardly be expected to be turned to good account as part of a system of national education. But a few persons who have received some education in Government schools might be induced to open such schools and accept grant-in-aid, and thus the beginning of an indigenous education on an improved system can be made which may in time be developed to the great advantage of the people.

They would not accept State aid, but would prefer an independent life to subjecting themselves to proper but unpalatable criticisms from Educational officers regarding the discipline, the keeping of regular records, and observing certain other conditions imposed by the grant-in-aid rules. In Káthiáwár the grant-in-aid system has not been taken advantage of by any of the indigenous schools, though in 1878-79 the masters of indigenous schools in Bhávnagar were offered by me, at the instance of the State authorities, the benefits of this system if they could but teach the first two standards of the vernacular course. But they flatly declined the offer so liberally made on behalf of the State.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Except perhaps in rare cases in large cities, such as Bombay, Poona, &c., no home educa-

tion is attempted in the mofussil, and certainly not, to the best of my knowledge, in Káthiáwár.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—There are no private agencies for promoting primary education. The different States provide very liberally for education according to the wants of the ryots. And even in the khalsa zillas the cess-payers can hardly be expected to give more than what they have been contributing of late in the shape of the local cess, the income derived from which mainly supports the elementary education in those districts.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—There are four district or Pránt committees, each consisting of the representatives of the States in the Pránt, presided over by the Assistant Political Agent in charge of it. There is also a central committee over whom the Political Agent presides for the general education of the province of Káthiáwár. The Educational officers make suggestions and proposals as to the details of the charges to be defrayed during the year, and the committees approve, reject, or modify them. The committees have nothing further to do with the internal management of schools or the administration of funds sanctioned by them. The constitution of these committees is, I suppose, similar to that of the district and zilla committees in the khalsa zillas under the British Government; and is, I believe, quite fitted for a Political province like Káthiáwár. These committees should be, as they are now, guided by the Educational officers in the administration of the funds, as they have no personal knowledge of the different institutions placed under their management.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—There are no Municipal committees in Káthiáwár.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures other than increase of pay for improving their position?

Ans. 9.—I have no suggestions to make on the system in force for providing teachers in primary schools. In order to get properly qualified schoolmasters we have training colleges, where they are not only taught subjects they are expected to teach thoroughly, but also the art of teaching. Their present social status corresponds to that of village authorities, such as patels and talatis. If they are wise, well-behaved, and seeking the welfare of the people amongst whom their lot is cast, they command respect and make themselves

and their schools popular. As to improving their position, I beg to suggest that on the occasions of visits to the villages by superior Political or State officers, or Revenue officers in the zillas, they should receive specially kind treatment and invitations to be present at any meetings, or sabbás, which may be held for any public purpose. In the case of superior schools in large towns having Municipal institutions, the school-masters should be appointed Municipal Commissioners.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular (Gujaráthi) recognised and taught in the schools in my province is the dialect of the people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results in addition to the fixed pay of the master is suitable, in my humble opinion, for the promotion of education amongst a poor and ignorant people. This system is calculated to highly stimulate the masters, especially in villages, to increased exertions, to bring about the best results possible in order to be entitled to the full possible allowance admissible under the rules. This system is more suitable to village schools than to town schools, as in the former sons of villagers can with difficulty be induced to attend, while in the latter high-caste people appreciate the value of education and send their sons without being urged by the masters.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—I have no suggestions to make regarding the taking of fees in primary schools.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I have already offered my views, in my answer No. 2 above, as to how the number of primary schools can be increased. The schools can gradually be rendered more efficient by constant emulation amongst the masters, and by making the people appreciate the value of knowledge in securing the high estimation in which the educated are held by the princes, the officers, and others. This will again in its turn serve as a stimulus to the masters to exert themselves to rise to the requirements of the community.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I am not aware of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies as contemplated in paragraph 62 of the Despatch of 1854.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not know of any cases in which

Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively, heretofore, in the establishment of schools or colleges upon the grant-in-aid system?

Ans. 17.—In Káthiáwár there are no gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measure would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The time has not yet arrived, nor is it likely to arrive for long years to come, when the Government or any local authority having control of public money can safely announce its determination to withdraw from the maintenance of any higher educational institution which it has taken so long and spent so much money to foster and rear. Any such withdrawal would defeat the very beneficent policy which the Government has inaugurated and cherished with so many happy results.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Bráhmíns, Vániás, trading classes including Bohrás, Memans, and Khojás, principally avail themselves of Government schools for the education of their children. All these, taken together, form about two-thirds of the total number of children in the schools in Káthiáwár at the end of March last. The complaint that the wealthy classes do not pay enough for such education is not well founded, inasmuch as these classes form but a very small portion of the whole population. The following is the scale of fees levied in the Káthiáwár High School, and I consider it adequate to the instruction imparted; and even the fees press very hard upon the parents of a very great majority of the pupils:—

	R	u.	p.	
Fourth standard	1	0	0	per mensem.
Fifth "	1	4	0	"
Sixth "	1	8	0	"
Seventh "	1	8	0	"

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—Káthiáwár has no college except the Rájkmár College, which is a special institution for the education of young princes, maintained exclusively at their expense.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution?

on? If so, under what conditions do you consider it might become so?

Ans. 23.—I do not think it possible for a non-Government institution of the higher order to become influential and stable even without such competition.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—There being no private institutions of higher order in my province (Káthiáwár), the cause of higher education has no fear of being injured by any unhealthy competition.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—There are some educated Natives in Káthiáwár. Those who have received college education have obtained employment under Native States, and a few under British Government.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further, with useful and practical information?

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 26 & 27.—The instruction imparted in secondary schools is calculated to prepare those who want to appear at the Entrance Examination of the Bombay University or to qualify themselves as clerks in Government offices. If it is intended to store their minds with practical information to prove useful to them in after-life, technical schools or separate classes in high schools should be established where useful instruction should be given.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—As far as Káthiáwár is concerned, the number of pupils in secondary schools who present themselves for the University Entrance Examination is not unduly large when compared with the requirements of the country.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—There seems to be no doubt that the University curriculum affords a kind of training for teachers in secondary schools, to which should be added their own experience acquired whilst receiving tuition in such schools. At the same time it would be better were intending teachers practically instructed in the art of teaching in a class to be founded in the college under a special professor.

Ques. 34.—How far do you consider the text books in use in all schools suitable?

Ans. 34.—Many of the school-books in Gujaráth were compiled under the able supervision of the Honourable Mr. Hope some 24 years ago. After

the lapse of such a long time it is advisable to revise them in respect both of matter and diction.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In a complete scheme of education for India the inspection and direction, as well as the maintenance and management of higher education must be most effectively taken by the State, and the maintenance of primary education can be entrusted to other agencies, such as local boards and municipal committees; but the inspection and direction of these also should be kept in the hands of the State.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combinations for local purposes?

Ans. 37.—Looking to the present state of things I am humbly of opinion that the withdrawal of Government even in a small degree from the direct management of schools or colleges would have a very baneful effect both upon the spread of education and the growth of the spirit of reliance upon local exertions, which is the offspring of knowledge. The time has not arrived, and the educated and wealthy portion is not so large as to undertake the direct management of these institutions independently of Government.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—In the event of Government withdrawing to any extent from the direct management of schools and colleges, I fear that the standard of instruction in all classes of institutions would no doubt deteriorate. In order to prevent this result, it is necessary that Government should not relinquish the management which they have so long beneficially conducted.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—In the whole series of class-books there are numerous lessons interspersed inculcating the duty of man and the principles of moral conduct. These can be supplemented with advantage by special books on morality.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—The high schools and the training colleges have each a separate gymnasium attached to it with a sufficient number of articles of gymnastic apparatus. In like manner gymnasia have of late been established in Káthiáwár in connection with many large or taluka vernacular schools with the necessary apparatus. In villages where it is not possible to open such institutions, native games are practised by boys, which have, it seems, done some good in improving their physique.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There seems to be no indigenous instruction for girls among the Hindu community in the province of Káthiáwár. But a very few Muhammadan girls learn simply the reading of some portions of the Koran in a few places under old Kájís in Masjids.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—There are 52 girls' schools, with about 2,100 pupils in Káthiáwár. Much of the instruction imparted in these schools is the same as that given in boys' schools, except that the course of the former is comparatively limited, and that sewing and needle-work is introduced into these schools with singing suited to native ladies. It may be suggested by way of improvement that special books treating of the mode of life, management and economy of household affairs, cookery, nursing of children, common diseases, principles of sanitation, keeping of household accounts, morality, and conduct to be observed towards parents, husband, children, &c., and other matters, should be prepared and introduced into the curriculum of girls' schools.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools containing both boys and girls are not advisable.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Intending female teachers should be trained at female training schools or colleges, such as the Ahmedabad Female Training College, under the management of a Lady Superintendent with the necessary staff of female assistants. The wives of schoolmasters should be induced to be trained at the Female College, and employed as female teachers in the localities where their husbands are engaged as teachers.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—In the promotion of female education I am glad to state that Mrs. Maclelland, wife of the State Engineer at Navánagar, takes much interest without any remuneration in teaching, sewing, and needle-work to the pupils in the two girls' schools located there. She has been willingly devoting much attention to these two schools at Navánagar for the last four years. Other European ladies—wives of the Political Officers in this province—sometimes visit these girls' schools in company with their husbands, and examine the pupils and encourage them by distributing prizes and kind words.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—No Government institutions have been set up in localities where places of instruction already existed.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education?

Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—There is no foundation for the statement that officers of the Educational Department take too exclusive an interest in high education. There is no doubt that beneficial results would be obtained by introducing into the Department more men of practical training in the art of teaching and school management.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—There are very few boys belonging to rich families attending schools and colleges, and to introduce higher fees for these few would be productive of an unpleasant feeling, whilst the gain would comparatively be but very small; and the task of ascertaining the means of a boy's parents would be both difficult and invidious.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The demand for high education in my province has not reached such a stage as to make the profession of teaching a profitable one. No schools have been opened by men of good position as a means of maintaining themselves.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In my humble opinion the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of schools may be put down at 30.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—A strict interpretation of the principle of religious neutrality does not require the withdrawal of the Government from the direct management of colleges and schools in which entirely secular instruction is imparted. In fact natives of all classes and persuasions prize the Government schools and colleges highly for the principle of religious neutrality which governs them.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—It is not desirable that promotions from class to class should at the lower stages of school education depend on the results of public examinations extending over the province; for the vernacular schools in the Northern Division the masters are authorised under the orders of the educational authorities to make double promotions until pupils reach the 4th standard class.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There is a circular issued to the mas-

ters in the Northern Division that they should not receive boys belonging to other schools unless they produce leaving certificates from their masters containing the particulars of the progress, age, the reason of leaving the school, &c. These arrangements are, I believe, salutary.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desir-

able that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—There are only three Arts colleges, one medical and one engineering college in the Bombay Presidency; and hence it would seem unadvisable for Government to withdraw from the direct management of higher institutions generally.

Cross-examination of RAO BAHADUR GOPALJI SUBBHAI DESAI.

By MR. LEE-WARNER.

Q. 1.—In the Native States with which you have been connected for 23 years, are the vernacular standards of instruction in any respect more practical or different from the standards in force in our own district?

A. 1.—They are the same standards as we teach in our schools. I have never heard any complaint expressed that these standards are unpractical or practically useless.

Q. 2.—Have you heard the complaint in this province that it is more difficult to obtain a supply of managers, accountants, and business men than formerly?

A. 2.—I have not stayed much in Gujaráth or Ahmedabad, but chiefly in the Political states of Káthiáwár. A large commercial business is done at Bhávnagar, Dhoráji, Virával, Joria, and other places smaller in comparison. The places I have mentioned carry on trade in cotton, wool, oil, ghee, &c., with Bombay, Karáchi, and the Persian Gulf and Eastern Coast of Africa. I am acquainted with a few of the merchants in these places, and have visited them. I have not heard the complaint suggested by the question in any of the places mentioned by me.

By MR. JACOB.

Q. 1.—You have stated in your 4th answer that before the establishment of Government schools boys learnt letter-writing and book-keeping at their homes or at the shops of traders and bankers. Are such subjects now taught in the Government schools of Káthiáwár?

A. 1.—They are,

Q. 2.—Do the indigenous schools of your province teach native book-keeping?

A. 2.—No.

Q. 3.—Do you consider that the studies pursued in the indigenous schools are in any respect more useful to boys in after-life than those taught in the Government schools?

A. 3.—No.

Q. 4.—Do you know of any subject taught in the indigenous schools which is not taught in the Government schools?

A. 4.—I do not. All the subjects taught in indigenous schools are taught in the Government schools, as well as other subjects.

Q. 5.—Do you think that it is better for boys to learn book-keeping in a shop or bank or at school?

A. 5.—They should begin at school and then obtain more practice at the counter.

Q. 6.—Would you introduce the study of book-

keeping in all vernacular schools, or only in special commercial schools?

A. 6.—In all vernacular schools.

By MR. TELANG.

Q. 1.—With reference to your answer 2, would it not be better that the subjects in the high school curriculum and others should be taught through the medium of the vernaculars to all students than that a vernacular college should be instituted to give a separate vernacular education to a few students?

A. 1.—Many of the subjects taught in the high schools might be better taught through the medium of the vernacular. The plan suggested in the question would be better.

By THE PRESIDENT.

Q. 1.—Will you mention what towns you have resided in, not being merely on a visit, in Káthiáwár?

A. 1.—Chiefly in Rájkot.

Q. 2.—Is Rájkot a commercial or a manufacturing town?

A. 2.—It is not a commercial town, nor a manufacturing one.

Q. 3.—Have you resided for any considerable time in any of the large mercantile towns mentioned by Mr. Lee-Warner in Káthiáwár?

A. 3.—I lived at Dhoraji for 2½ years as a vernacular schoolmaster from 1854-56. Since then I have not lived in a commercial town.

Q. 4.—Have you ever discussed the question of mercantile education with any leading merchant?

A. 4.—Occasionally.

Q. 5.—Can you tell me what subjects you touched upon and what were the opinions given to you?

A. 5.—We talked about educational topics generally, and about native accounts in particular. They said that boys were better taught in the Government schools than in indigenous schools.

Q. 6.—Which Government schools were alluded to?

A. 6.—Schools in the states and in the zillas.

Q. 7.—Can you tell me the names of any merchants who told you that accounts were better taught in Government schools than in indigenous schools?

A. 7.—Ghelabhai Kanji, merchant of Dhoraji, now dead, told me this.

Q. 8.—Can you tell me the names of any living merchants who told you this?

A. 8.—Not any particular gentleman, but those with whom I came in contact.

Evidence of E. M. H. FULTON, Esq., Registrar, High Court (Appellate Side), Bombay.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I was Educational Inspector in Sind for four years, from 1872 to 1876, and I remained for two years longer in that province as Judge at Shikarpur.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes particularly excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—By the great mass of the people primary education was very little sought after. The Amils, a class of Hindus who chiefly occupy themselves in Government service, are no doubt very desirous of obtaining education for their sons as a means of advancement in life. They live principally in Hyderabad, but there are many in Larkhana and in the northern part of the Hyderabad Collectorate about Bhirria and Tarusha, and they are scattered about in different parts of Sind. Wherever they are found the schools are pretty well attended. I could not say that there was any other class which was particularly desirous of education. In many villages, especially in Upper Sind, the Muhammadan boys attend the vernacular schools in considerable numbers, and some of them afterwards seek for Government service. The majority, however, I think, leave school early with a view to returning to their fields. Their attitude as regards vernacular education appeared to me to be one rather of indifference than of actual hostility. I do not think there was much fanatical objection to vernacular education, and the attendance of Muhammadans at our schools seemed to depend in a great measure on the popularity or otherwise of the schoolmaster, and also in some degree on the personal influence of the Wudhero, or leading zemindar, and on the amount of interest he thought proper to take in the cause of education.

The Wantias, or the shop-keeping and trading Hindus, who reside in large numbers in Hyderabad, Shikarpur, and other towns of Sind, do not at all appreciate education in reading in the ordinary Arabic-Sindhi character. They have a character of their own which they call "Wanki Akbar," but which we usually denominate Hindu Sindhi. It is a character of Sanskrit origin, written in very black letters from left to right, something like very irregular Gujarathi. The Wantias in their account-books usually write it without any vowel marks, and the formation of the consonants is so variable that a shop-keeper in one town can seldom read what is written by one belonging to another. About 1869 or 1870 efforts were made to systematise the character, and books were lithographed in it with the ordinary Sanskrit vowel marks. Hindu-Sindhi schools were opened in all the principal towns, and, so far as I remember, they used to be very crowded in Hyderabad and Shikarpur. About 1874 Hindu-Sindhi type was cast, and since then books have been printed in this character. There was, however, when I left the Educational Department, a great paucity of Hindu-Sindhi books.

The reading-books did not go further than the fourth standard. Since 1876, however, things have no doubt greatly progressed. In the small towns and villages where it is impossible to keep up separate Hindu-Sindhi schools, a few boys are often found learning Hindu-Sindhi along with those who learn Arabic-Sindhi. The books in both characters were word for word the same, so that a master who knew both characters—and all those trained in the Normal school had to pass an examination in Hindu-Sindhi—could without any difficulty teach a few Wantias without seriously interfering with his duties as regards the Mussalmans and Amils.

Under these circumstances I cannot say that there are any classes excluded from education altogether by any unsuitability of the kind of education offered in our schools; that is to say, I do not think there is any violent prejudice against it, but there is a great deal of indifference. With the exception of the Amils, and those Wantias and Muhammadans who happen to be connected in some way with the service of Government, the rest of the community care very little for vernacular education. The shop-keeping Wantias no doubt do care for it to a certain limited extent. They wish their sons to be able to keep accounts in their own character. For this purpose they find the schools provided by Government convenient, and though I do not think any of them have as yet begun to use vowel marks in their accounts, there is sufficient resemblance between the new Government Hindu-Sindhi and their own old Hindu-Sindhi, to render serviceable, in their opinion, the teaching in our schools.

As a rule, the influential classes did not take any great personal interest in schools, but there were some exceptions to this rule. However, as a class I believe the zemindars are very anxious to stand well with the Government officials, and it depends to a considerable extent on the interest which the latter take in the schools, whether the zemindars are favourable or indifferent. For this reason I think that in Sind, without any undue pressure, a good deal can be done for education by means of official influence.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are a good many schools attached to mosques in Sind where the Koran is taught. There are also a few indigenous schools not altogether connected with mosques, but, if I recollect rightly, usually presided over by Mollas, in which a little Sindhi and Persian are taught as well as

the Korán. Three very simple standards were devised for these two classes of schools, and about twenty of them were registered for examination and received grants-in-aid according to the results of the examination. This was previous to 1876. I believe the system is still in force, but to what extent the number of these registered schools has increased I cannot say. The grants-in-aid were a good deal higher than those allowed under the ordinary grants-in-aid rules, and the money was paid out of local funds. The standards prescribed only Sindhi reading and writing, and a little arithmetic and Persian. Geography was, I think, not introduced into them, because the Mollas, or some of them, seemed disinclined to teach it, and I was anxious not to prescribe anything that could offend their susceptibilities. It appeared to me that if they could once become thoroughly accustomed to teaching Sindhi reading and writing and to Government examinations, they would ere long be willing to adopt a more extensive system of instruction if accompanied by proportionately higher grants. Persian was introduced into their standards also with a view to conciliating them, rather than on account of any advantage to be derived from the small smattering which was taught. Efforts were made to discover these mosque schools wherever they existed, and the masters of the Government schools were encouraged to try to get them registered. However, when I left the Department the system was quite in its infancy. It seemed to me that some good might result from it, but how far the experiment has succeeded I cannot say. Except in one instance where the Moola of a mosque school distinctly intimated to me his unwillingness to have anything to do with Sindhi education, I did not find any unfriendliness exhibited towards the proposal. But at the same time I recollect that, though nearly all of the Mollas who were spoken to either by myself or the Deputy Inspectors were willing to register their schools, several failed to bring up any boys for examination. On the other hand, there were some indigenous schools which appeared to me likely to do very good work, notably one at the very north of the Hyderabad Collectorate, where I remember at the first examination 30 or 40 boys were presented and the master was greatly pleased with the result.

Besides this class of private schools there were others in Hyderabad kept by Amils in imitation of our Government schools. They were kept by men who had been educated under our system and were intended to be a source of profit to the masters. The best of them was kept by one Mr. Tehilram. In his school there were over 100 boys who were taught Sindhi in all standards, and there was also an Anglo-vernacular branch which taught up to the third standard. There were several other schools of this class kept up entirely by fees, and the Government grant-in-aid awarded after the annual examination. It appeared to me that they deserved every encouragement as affording education at much less expense to the public revenues than could be provided in our own schools. They were also useful as competing with our Government schools and keeping our masters up to the mark.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district com-

mittees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I do not think any local board could satisfactorily administer funds assigned in Sind for primary education in rural districts, unless the officials had preponderating influence in them. The people of Sind are, I think, not sufficiently advanced to be able to administer such funds properly in rural districts. The schools are scattered about at great distances apart. The people do not take any great interest in them, and it does not appear that such interest would be stimulated by giving to a committee the power to control the expenditure. The greater number of the members of the committee, in most instances, never would have seen the greater number of schools which they were expected to control, and never could see them on account of the distances they lie apart. Under these circumstances I do not think any real interest could be excited in the minds of the non-official members, and either the Educational Inspector would exercise sole control, or if he did not, there would be great waste of money. My reason for saying this is, not that I have any objection in principle to management by local committees, but that in Sind it appeared to me that the people were not yet sufficiently advanced to exercise any real control with any good results.

If any district educational committee were constituted, it must necessarily, if it were to be at all representative, consist chiefly of zemindars who are notoriously not men of business and would look upon attendance simply as a bore. The real control would remain entirely in the hands of the Educational Inspector or of the Collector. That the control should be in their hands would, I believe, be admitted to be best by every Sindhi who thought at all on the subject.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—What I have said in answer to question 7 does not apply to the large towns. In these, I think the vernacular schools might very properly be managed by committees. It would, however, be necessary, for the present at any rate, that the Educational authorities should retain some controlling influence, and probably the Inspector and Deputy Inspector should be members *ex-officio*. Such a committee was constituted in Sukkur in 1875, the Municipality having undertaken the whole cost of the vernacular schools and having got them registered for grants-in-aid as private schools. I proposed a similar committee for Karáchi, but my proposal was rejected, as the Municipality was unwilling to bear the cost of the vernacular schools. I should like to see the cost of vernacular education in the towns of Karáchi, Hyderabad, Shikarpur, Sukkur, Larkhana, and perhaps Rohri, thrown entirely on the Municipalities with such aid as their schools could obtain from Government under the grant-in-aid rules; and the management might then be handed over to committees appointed by the Municipality with one or two *ex-officio* Educational members. Such committees would, I believe, be useful. The area with which they would have to

deal being small, the members could personally visit the schools, and I believe that, if carefully handled, they might do a great deal of good work.

As regards the possibility of Municipalities failing to make provision for the schools, I think the contingency would hardly arise in Sind if the Collectors and official members were favourable to the scheme, as in Sukkur (where Mr. Giles, the Deputy Collector, entered most warmly into the project which, if I recollect rightly, he in the first instance suggested, and in which Dr. Leahy, the Civil Surgeon, also took great interest). If, however, the Municipalities could not be got to undertake the charge, I think Government might fairly say what proportion of the Municipal income it considered assignable to education, and recourse might be had, if necessary, to legislation, as in the case of local funds, where the income reserved for education is in the larger part of the Presidency prescribed by law. What the exact proportion should be it would no doubt be difficult to determine, but in case the Municipalities should hesitate to undertake the cost of primary education, I think there would be every reason why they should be compelled to do so. So far as I can see, there is no reason why the maintenance of schools of which the town-people enjoy the benefits should not be as justly a charge on Municipal revenues as the lighting of the streets; and if the benefits of education are not sufficiently realised to induce the people of their own accord to devote a sufficient portion of their revenue to it, Government might very well interfere. If it were settled that each Municipality were liable to be compelled to devote a certain proportion of its income to primary education, it might be left to Government to determine from time to time how much money (not exceeding the fixed limit) was required for the school expenses of the year. In the first place, the Municipality might be called on to provide sufficient funds to maintain the existing schools at the time of the transfer. Subsequently the school committee might be authorised to make further claims on the Municipal committee (within the fixed limit) to meet school extensions, and these claims the Municipality might be permitted to resist if it considered the money was being wasted. In case of such a dispute arising, the matter might be referred to the final decision of Government.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? If not, are the schools on that account less useful and popular?

Ans. 11.—The Sindhi taught in schools is the dialect commonly spoken throughout the province. It was not uncommon, when I was in Sind, to hear lamentations, especially on the part of the older and more cultivated Muhammadans, regarding the decline of Persian study. To satisfy this feeling as far as possible, Persian was taught in most of the larger vernacular schools, but the boys doubtless never became very proficient in it, and their acquaintance with the language was much smaller than that possessed by their seniors, who had been brought up when it was the official language of the province.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—In Sind, I think it is impossible in many places to take any fees at all in vernacular

schools. Some fees, however, are levied in the larger towns, but even there they must be taken with considerable caution. The levy of fees in vernacular schools cannot, I should say, be relied on as a means of materially increasing the educational revenues.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and, secondly, how they can gradually be rendered more efficient?

Ans. 14.—Want of money and the apathy of the people were two great difficulties with which the Educational Department had to contend. When I was Educational Inspector, the Department did not receive a third of the one-anna cess as it does in the rest of the Presidency. I think, however, that this has been altered since I was there, though probably by now the increased revenues have been as fully appropriated as were the smaller revenues in former years. However, if the large Municipalities could be induced to undertake the cost of their vernacular schools, the relief to educational local funds would probably be sufficient for some years.

As regards the indifference to education manifested by the people, it is more difficult to suggest a remedy. I think, however, no efforts should be spared to interest the zemindars, and they can only be effectually influenced by the Collectors and their assistants. Possibly the management of the schools should be brought more under the control of the latter, so as to identify educational progress more closely with the Revenue Department, which undoubtedly has preponderating influence in Sind. On a question of this sort, however, I hesitate to express an opinion, as it is now several years since I left the province.

As to how the schools can gradually be rendered more efficient, it is difficult to lay down any general proposition. All that can be suggested seems to be that there should be close supervision exercised over them; that they should be visited by the inspecting officers as frequently as possible; and that improved arrangements should be introduced in particular instances wherever they seemed requisite, bad systems being got rid of, as far as practicable, whenever discovered. I think the system of paying the master in vernacular schools by the result of the examination is a good one. In Sind the system was rather different from that in force in the rest of the Presidency. All masters whose salaries were not less than R10 shared in the results of the examination in fixed proportions. Only a small portion of their salaries fluctuated according to results, the portion varying from R2 to R5 per mensem. This gave the masters a decided interest in the result, but did not leave them entirely at its mercy. Capitation allowance was not allowed for fear of leading to fraud.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—Not in Sind.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given number of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort

in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The only educational institutions in Sind which can be included in this question are the three high schools, and they certainly could not be kept up unless maintained by Government. Any withdrawal of support from them would, I think, be a serious mistake, and would greatly interfere with educational progress in the province.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system or the details of its administration?

Ans. 19.—The only remark I wish to make about the grant-in-aid system is that I think the Educational Department ought, if possible, to hold regular examinations annually. Formerly I believe it used to do so, but owing to the increase in the number of aided schools and the insufficiency of the staff of Inspectors and Deputy Inspectors, it was obliged to authorise inspecting officers to hold regular examinations every second year only, and in the alternate years to award the grants on a mere inspection or short oral examination of the various classes. No doubt this change could not be avoided, as the inspecting staff was unable to find the time requisite for annual examinations of all the aided schools, but I think if an opportunity should occur it would be well if the system of regular annual examinations could be reverted to. I believe nothing stimulates work in a school so much as periodical and formal examinations, and in India, where all classes rely so much on Government, the examination by the Inspector is looked upon by the boys as far more important and serious than any that may be held by the masters of the schools. Under these circumstances, in the interests of the aided schools I think it would be well if it could be arranged to hold annual examinations as nearly as possible in the same month every year. The object of the Inspector's examination should be not only to determine the amount of money to which the school is entitled, but also to assist the masters by affording an independent test of the relative merits of the boys. From my experience in Sind it appeared to me that the annual examination held by the Inspector or the Deputy Inspectors was the chief event of the year in the estimation both of the masters and of the boys; and I should think that this feeling prevails as much in private schools as in Government institutions.

Ques. 21.—What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—In the high schools in Sind the rates of fees ranged from 8 annas a month in the lower standards to R2 a month in the higher. I believe the rates have lately been revised and the receipts from fees have increased considerably since my time. The high schools received considerable grants from the Municipalities, and in estimating the pecuniary support given to the school by the people of the town, both the Municipal grant and the fees should be taken into consideration.

Ques. 24.—Is the cause of higher education in Sind injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—There is no unhealthy competition in regard to higher education. The only competition is between the mission schools and the high schools, and that appeared to me to be very useful.

Ques. 29.—What system prevails in Sind with reference to scholarships; and have you any remarks

to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—A few scholarships were given in the upper classes in high schools of the value of R3 or 4 per mensem; but the most important were those known as the Sind scholarships. They were of the value of R20 per mensem, and were tenable for four years at any college connected with the Bombay University. They were open to all boys educated at any school in Sind, and were awarded according to the result of the Matriculation examination; the only qualification being a certificate of poverty, *i.e.*, of inability to prosecute studies in Bombay without this aid. I cannot recollect how many Sind scholarships were available, but there were, I think, about 7 or 8. The money was provided partly from the proceeds of a small endowment and partly from Municipal funds.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies?

Ans. 30.—When I was in Sind the Municipality of Karachi used to make a monthly grant to the mission school. I think the Hyderabad Municipality also did so.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The inspection of the various schools in Sind is conducted by the Educational Inspector and three Deputy Inspectors. The rule was that all Government schools were to be regularly examined every year, and that a second shorter examination or inspection was also to be held within the year. The Deputy Inspectors used to manage to visit most of the schools in their division twice during the year, and I used to visit as many as I could reach during the travelling season. Some of the schools, however, such as those in Thar and Parkar, were exceedingly remote, and could not be visited more than once in the year.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 37 & 38.—In Sind the withdrawal of Government to any great extent from the management of the high schools or any other class of schools would, in my opinion, most certainly be fatal to them. I should doubt the advisability of such a step in any part of the Presidency. I should think it would be very unpopular and injurious to the advancement of higher education.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—A small gymnasium was attached to the Hyderabad High School, at which at one time a teacher used to attend from the regiment stationed in the cantonment. At Karachi there was a cricket-club attached to the high school, which

flourished pretty well, and there were annual athletic games, which were conducted with much spirit, especially the wrestling, in which Sindhis take special interest.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 41 & 42.—There can hardly be said to be any indigenous girls' schools in Sind, though a few small girls learn the Korán in the mosques along with the little boys. When I was in Sind the Department had made some progress in instituting girls' schools, though not very much. There were such schools in all the chief towns, and the Hindu schools in Karáchi and Tatta and the Muhammadan schools at Lárkhána, Sukkur, and Rohri were fairly attended. At Lárkhána, which used to be considered the most advanced girls' school, I recollect one pupil presenting herself for examination in the 6th vernacular standard. At Tatta the girls' school was the object of the liberality of a gentleman named Shet Rutunchund, who built a very nice school-house for it.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—I can offer no suggestions in answer to this question. There used to be a female Normal school at Hyderabad instituted chiefly at the wish of Miss Mary Carpenter, who supplied some of the money required, but it was not very successful, and had to be closed.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I do not think so.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—Pupil-teachers were employed to a considerable extent in the vernacular schools to teach the lower classes. It was chiefly owing to want of money to pay a sufficient number of

masters that this system was adopted, but I think it answered fairly well. The pupil-teachers were usually very demure and sober for their age, and seemed to like the work.

Ques. 67.—Are the circumstances of any class of the population in Sind (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—The attitude of the Muhammadans towards English education is a very serious evil in a province like Sind, where they are numerically far in excess of the Hindus. The result must infallibly be the exclusion of the Muhammadans from the higher appointments under the Government. The authorities, I think, do their utmost to introduce a Muhammadan element into the administration, but the Mussalmans themselves are indifferent or hostile to English education. The vernacular schools, as I pointed out in answer to a previous question, have a considerable attendance of Muhammadan boys, but in the English schools, when I was in Sind, the Hindus were almost in exclusive possession. The few Muhammadans who passed the higher examinations could almost be counted on the fingers, and were mainly recruited out of one family. They have, I think, all obtained good appointments, and every one was most anxious to help Muhammadans into the public service if only they could be found to be in any way qualified for the duties. What is to be the remedy I cannot think, but that the evil is very serious admits of no doubt. Some departments are practically closed to Muhammadans owing to the necessity of English education as a qualification for the duties. There is not, I believe, a single subordinate Judge who is a Mussalman in a province where the Muhammadan law is largely administered, and where in the great majority of cases at least one of the litigants is a Mussalman. The Hindu subordinate judges no doubt administer Muhammadan law as ably and impartially as any Muhammadan could do, but still the fact which I state is a matter which deserves the thoughtful consideration of the National Muhammadan Association.

Cross-examination of MR. FULTON.

By MR. LEE-WARNER.

Q. 1.—Having regard to the geographical isolation of Sind, do you consider that the province requires a college of its own at present, or that it can ever claim assistance from Government for such an institution unless it is prepared to contribute an endowment fund?

A. 1.—I am afraid that the institution of a college in Sind must be looked upon as impracticable. I should not think that there was any chance of an adequate endowment fund being contributed in the province. The expense of keeping up such a college would be very heavy, and I do not think that Government could fairly be called on to undertake the charge. No doubt a good many boys would go to a college in Sind who would not come down to Bombay, but still I doubt whether there would be a very large attendance. I think that the most effectual way in which Government might at a comparatively small cost encourage higher education among the people of Sind would be by giving a grant to increase the number of Sind scholarships. It appears to me that it is far better for the young men to come

down to Bombay and study at college here, where they are sure to have the advantage of the best instruction and to have the opportunity of acquiring new ideas in their intercourse with different classes of people than to remain in Sind, where at best the college must necessarily be rather inferior. I think young men should be encouraged as much as possible to come from Sind to study at one of the colleges in Bombay or Poona, and with this object the number of Sind scholarships should be increased. It is a question, too, whether their value should not also be increased. R20 a month is what is now allowed, but I know that complaints have often been made that this is insufficient. I cannot express an opinion as to whether this is so or not, but I think it might be well to ascertain from the principals of the colleges what is their opinion on the subject—due regard being had to a fact of which Sindhis have complained to me, namely, that it costs them rather more to live than it does to Deccanis or Gujaráthis, because the Sindhis, being very few in number, are often not able to club together to pay for cooks, &c., and their messing expenses are consequently somewhat increased.

Q. 2.—It has been said that in Sind grants-in-aid to private institutions were arbitrarily and suddenly withdrawn. When you were in Sind did the Department liberally recognise private enterprise?

A. 2.—I do not know whether the grants-in-aid to private institutions have been withdrawn or not. When I was in Sind the grant-in-aid rules were, so far as I can recollect, applied to all private schools which desired to be registered. The most important private schools were the mission schools and the European schools in Karachi; but, besides these, there were the purely Native private schools to which I have already referred, and which seemed to me to be useful institutions deserving encouragement.

Ques. 3.—Speaking from your special knowledge of the Sukkur Municipality, and your general knowledge of the Municipal administration throughout the Presidency, do you consider that Municipalities entrusted with primary education should receive the Government subsidy by a grant for results, as in Sukkur, or in the form of a lump assignment? Secondly, do you think a Municipal board entrusted with the State (or public) primary schools should also take the responsibility of administering the grant-in-aid system for private primary schools in the town?

Ans. 3.—I think, on the whole, that a lump assignment should be handed over to the Municipalities in aid of primary education. No doubt a fluctuating grant for results would have the advantage of increasing in proportion to the extension of schools; but, on the other hand, there must be some limit to the possible increase. Government can, I suppose, only devote a certain fixed sum every year to primary education, and I should think it would be most convenient to assign to each district and town such portion of the total sum available as might appear just. On what principle the distribution of the funds should take place is a matter for careful consideration; but perhaps the money might be allotted either in proportion to the population or in proportion to the educational income of the town or district derived from local sources. I hope that before arrangements are finally made for the transfer to Municipalities of the control of vernacular schools, a careful enquiry may be made

as to the exact proportion of the Provincial grant to which each town is entitled. At present it seems to me that as a body the Municipalities do not contribute to education anything like their proper share of the expenses compared with the contributions from rural areas, and I hope that, now that a change is to be made, Government will insist on this state of affairs being brought to an end. It would be a pity now to sanction any scheme which would perpetuate the present unequal distribution of expenditure, and for this reason it might, I think, be well not to deal with the Municipalities singly, but to have a general enquiry for the whole Presidency in order to ascertain to what each was entitled. The distribution of the Provincial grant available for vernacular schools arrived at now might be left undisturbed for five years, when a re-adjustment of the grants might be desirable. An arrangement of this sort would, it seems to me, be more convenient, both for the Municipalities and for Government, than payment of grants by the result of the annual examination.

As regards the second part of the question, I find it rather difficult to express an opinion; but, on the whole, I think I should be inclined not to hand over to the Municipalities the administration of the system of grants-in-aid to private schools. I should be rather afraid of local jealousies interfering with the proper administration of the system, especially as the private schools would often necessarily be in competition with the Municipal schools; but I am not in a position to express any very decided opinion on the subject.

I wish to take the opportunity of recalling the expression used by me in answer to question 8 at page 73, 2nd column, line 57, namely, the words "under the grant-in-aid rules." In answer to question 37 I would also withdraw the words "or any other class of schools."

By MR. TELANG.

Q. 1.—Are you able to state the causes of the indifference or hostility of the Mussalmans of Sind to English education?

A. 1.—No, I can assign no special reason.

Evidence of MR. NOWROZJEE FURDOONJEE.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have had the opportunities of forming an opinion on the subject of education in India during my connection with the Government Educational Department up to 1845 and with the Parsi Girls' School Association and other educational institutions from 1858 to the present time. For some time I acted as a member of the Bombay Female Normal School Committee appointed by Government, and also as a member of the sub-committee appointed by the Town Council of Bombay to visit the primary schools supported and maintained partly by the Municipal Corporation and partly by Government, and Honorary Secretary to the Parsi Girls' School Association of Bombay. My experience has been gained exclusively in the Bombay Presidency.

Ques. 2.—Do you think that in your province the system of primary education has been placed

on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The scope of primary education is thus defined in the first clause of the Act passed this year by the French Legislature:—

"Primary education comprises moral and civil instruction, reading, writing, geography, particularly that of France, history, especially that of France up to the present day, some notions of law and political economy, the elements of natural, physical, and mathematical sciences, their applications to agriculture, health, industrial arts, manual labour, and uses of the tools of the principal crafts, the elements of drawing, modelling, and music, gymnastics, for boys military drill, for girls needlework."

This provision might be modified and adapted to the circumstances of India, and should, I submit, form the basis on which primary education should be conducted by the state of this country.

I think that in Bombay the system of primary education has, with notable exceptions, been placed on a sound basis, and is capable of development up

to the requirements of the community. The improvements which I venture to suggest in the system of administration and course of instruction are the following:—

(a) Readiness and rapidity of calculation, proficiency in mental arithmetic and Native method of book-keeping and accounts, subjects to which great attention had been paid in the indigenous schools, but they have been displaced by the course of instruction prescribed in Government schools and imparted from text-books which are not quite adapted to the capacity of the pupils.

(b) The introduction of a systematic course of instruction in the principles of morality and ethics. I am of opinion that this is a great desideratum which, if supplied, will be attended with beneficial results.

(c) The impartment of technical education for qualifying the people for acquiring the practice of useful trades, industrial arts, and professions. But I am sorry to learn that this important question does not come within the scope of the enquiries entrusted to the Commission.

(d) The necessity of establishing Normal schools in Bombay for qualifying and training male and female teachers in English and in the vernacular languages.

(e) The existing number of primary schools for boys and girls being utterly inadequate, it is necessary for Government to make a larger grant. According to the recent census, there are 140,250 children of school-going age (between 6 and 15 years) in the town and island of Bombay, of whom 31,417 only are under instruction and 108,833 children are not under instruction. Of the latter, 11,405 are just able to read and write, whilst 97,428 are totally illiterate.

It appears, from the following statistics given in the latest report of the Director of Public Instruction, Bombay, that the number of schools established by Government throughout the entire Presidency is inadequate to supply the educational wants of the people, and the amount contributed thereto by the State greatly falls short of the needs of the people, numbering 16,454,414 souls:—

Expenditure.

No. of Schools.	No. of Scholars.	By the State.	From Local Rate or Census.	From School Fees.	From Municipal Grants.	From Native States.	Other Sources.	Total.
		₹	₹	₹	₹	₹	₹	₹
3,959	240,069	2,49,714	5,01,503	1,18,272	35,692	1,18,673	48,664	10,72,518

The ratio of persons under instruction to the entire population is 1.54 per cent. The inadequacy of the above expenditure will appear most glaring if contrasted with the large sum, ₹2,19,98,630, granted by Parliament in April last for primary education and for the expense of the Education Department in England and Wales.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and, if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society.

Ans. 3.—Primary instruction is sought for by the people in general, except by the poorest class, who are unable to pay the fees. Hitherto Muhammadans have to a large extent stood aloof from it, chiefly because the Koran is not taught in the Government schools. I am glad to find that an organised effort has recently been made in the city of Bombay, by several intelligent and public spirited Muhammadans, to overcome the repugnance of their co-religionists, and Government, as well as the Municipal Corporation, have made large grants in aid of the schools established by the Anjuman-i-Islam. Recently there has been an increase in the number of schools and in the attendance of Muhammadan scholars. The attitude of the influential and enlightened classes of Natives towards the extension of elementary knowledge to every class of society is all that can be wished for.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—According to the last report of the Director of Public Instruction (pages 61, 62) there are 1,305 indigenous schools throughout this Presidency attended by 36,054 pupils. Of these there are 143 schools attended by 9,405 pupils in the island of Bombay. These statistics do not appear to be complete and accurate. Aid is given by the Department to a very small number of these schools. Numerous schoolmasters have declined to receive aid on account of their inability to conform to the rules of the Educational Department. These institutions are a relic of the ancient indigenous system, of which the chief peculiarity consist of teaching lessons and arithmetical tables, &c., by heart, readiness of calculation and useful mental arithmetic. Simple elementary instruction is communicated in reading, writing, and mental arithmetic, often without any organised plan. The fees levied range from two to eight annas per month, in addition to presents on birth-days, marriage, and other festive occasions and holidays. They are conducted chiefly by hereditary schoolmasters who do not generally possess the requisite qualifications. Several of these schools are pretty fairly conducted, whilst many are badly managed. In the island of Bombay many of these schools are located in exposed verandas and dark over-crowded rooms situated on the basement in different parts of the fort and native town. The discipline is seldom good. No arrangements have been made for training or providing masters for such schools. In Gujara'th the indigenous schools are, I am informed, generally of a better class, and deserve encouragement. The sister Presidency of Bengal, which, I am informed, possesses 700,000 indigenous schools, of which 600,000 are partially aided by Government, carries off the palm of

superiority in this matter. In the absence of extensive efforts by Government to make adequate provision for primary education, I think it is necessary to turn the existing indigenous schools to good account, and to use every endeavour to encourage, extend, and improve them. With this view I would suggest to the Commission to recommend the Department to modify and relax the rules for giving grants-in-aid to indigenous schools so as to remove the difficulties and place it within the means of the conductors to avail themselves of the assistance of the State.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—There is scarcely any home instruction in this Presidency, because the mothers are, for the most part, uneducated, and the male parents are too much engaged in their work and calling to spare any time or attention to the education of their children. Parents who can afford the means, in some cases employ private teachers out of school-hours to give instruction to their children at home in the morning or evening to assist the progress of the latter at school. Instances of children being educated at home are rare.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Government cannot, I think, depend on private effort, aided or unaided, for the supply of elementary instruction in rural or other districts in the mofussil, unless they rely on the schools that are established by Christian Missionaries with the avowed object of converting the Natives. These schools are attended chiefly by children of the lowest class, with whom the generality of Hindus do not hold any social intercourse, and by the children of the poorest class, who are unable to pay the higher rate of fees charged in Government schools.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—Funds assigned for primary education in the rural districts can, in my opinion, be advantageously administered by district committees or local boards, subject to such rules and limitations as it may be deemed necessary to prescribe.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—I am of opinion that primary schools should be entrusted to properly constituted school boards or Municipal committees for support and management in large towns and cities if such Committees possess surplus funds adequate for the purpose. With some exceptions their resources are so inadequate that after spending their funds on the primary and legitimate objects of

conservancy and sanitation they can spare very little money for promotion of primary education; but in any case they should not be compelled to have recourse to additional taxation, which might press heavily on the people. Primary education is a fair charge on the general revenues of the country. The Imperial Parliament has recognised the charge and has made adequate provision for primary education from the public revenues as shown in my answer to question 2.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I think it is necessary that trained teachers should be provided for primary and secondary boys' and girls' schools. There are several training schools and colleges and Normal schools in the Deccan, Dhárwár, Gujaráth and Sind, but no such institution exists in Bombay, where the large majority of masters employed in the vernacular and Anglo-vernacular schools are untrained. In the Normal schools none but scholars of the higher class, studying in secondary schools, and matriculated students, should be admitted. After being duly trained and qualified, they should be taught the art of teaching in practising schools; and when their training is finished, they should receive certificates of competency as teachers from the heads of the Normal schools. The status and emoluments of the vernacular schoolmasters should, I think, be improved so as to keep pace with improvements in their qualifications and training. The salaries of vernacular schoolmasters of the lower grade at present range from R10 to 12 (being equal to the pay of ordinary house-keepers), of the middle grade R15, and of the higher grade R20 to 25. These low salaries do not and cannot attract competent men to occupy these responsible posts. It is also necessary to improve the position of the village schoolmasters by increasing their emoluments and by other means, because they exercise a beneficial influence amongst the villagers.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—To make the primary schools popular and attractive, I would recommend that, in addition to other subjects, much attention should be paid to mental arithmetic, composition, epistolary and mercantile correspondence, moral duties, adages and maxims, Native book-keeping and accounts, and lessons on objects, also instruction in trades and industrial arts.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The vernaculars recognised and taught in the different schools in the Bombay Presidency are the dialects of the people. The instruction imparted therein is therefore useful as well as popular.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

regulation
 prior. 12.—Yes, excepting in villages and rural
 "the ricks, where it is necessary to encourage and
 tablist well-conducted indigenous schools.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The fees levied in primary schools ranging from Rs 1 to Rs 3 press heavily on the poorer classes of the people. They should be reduced, say, one-half, so as to place it within the means of the poor students to avail themselves of the advantages held out to them. In vernacular schools the fees ranging from 4 annas to 8 annas, and in some cases 1 rupee, are heavy and should be reduced. Students who cannot afford to pay the school fees should be admitted free. The present restriction of the free list, 15 per cent., should be removed, so that the doors of the Government schools should not be closed against poor candidates.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools can, I believe, be increased by Government opening new schools in suitable localities and giving grants-in-aid and scholarships, and by enlisting the sympathies and inviting the co-operation of influential and enlightened Natives.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854. The reason is obvious. Education has not yet made sufficient progress to warrant Government in closing their colleges or high schools to make way for private institutions.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, without injury to education or to interests which it is the duty of Government to protect. The time for carrying out this suggestion has not arrived.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—In the Bombay Presidency several public-spirited and liberal gentlemen have come forward and aided more extensively than before in the establishment of schools and colleges and the erection of elegant buildings for educational purposes; but I do not know if there are any that are able and willing to come forward and aid in such work at present.

Ques. 18.—If the Government or any local authority, having control of public money, were

to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If the Government or any local authority having control of public money were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, the probability is that it will be impossible to stimulate private effort to secure the maintenance of such institution on a private footing.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (a) colleges, (b) boys' schools, (c) girls' schools, (d) Normal schools?

Ans. 19.—I venture to offer the following remarks on the principle of the grant-in-aid system, the details of its administration, and the principle of religious neutrality which should be observed by Government. When the grants-in-aid system as instituted under the despatch of 1854 from the Court of Directors was introduced and carried out by the Local Government, the benefit of such aid was withheld from all schools and educational institutions, established and conducted by Christian Missionaries and other religious societies, on the ground that it would militate against the principle of religious neutrality observed by Government.

I invite the attention of the Commission to an admirable despatch addressed by the late Lord Ellenborough, then President of the Board of Control, to the Chairman and Deputy Chairman of the Court of Directors, dated 28th April 1858. In this important document His Lordship makes the following pertinent remarks against the extension of grants-in-aid to Missionary schools:—

"21. This measure, even guarded as it appears to be, by restricting the aid of Government to the secular education of the Natives in Missionary schools, seems to me to be of a very perilous character.

"22. The primary object of the Missionary is proselytism. He gives education, because by giving education he hopes to extend Christianity. He may be quite right in adopting that course; and left to himself, unaided by the Government, and evidently unconnected with it, he may obtain some, although probably no great, extent of success; but the moment he is ostensibly assisted by the Government, he not only loses a large portion of his chance of doing good in the furtherance of his primary object, but by creating the impression that education means proselytism, he materially impedes the measures of Government directed to education alone.

"23. This has been the view taken of the effect of any appearance of connexion between the Government and the Missionaries by some of the most pious as well as the most able men who have ever been employed under the Government of India, and I have, at all times, adhered to their opinion.

* * * * *

"27. I must express my doubt whether the aid by Government funds to the imparting even of purely secular education in a missionary school is consistent with the promises so often made to the people, and till now so scrupulously kept, of perfect neutrality in matters of religion.

"28. It is true that the money of the State is only granted to the Missionary on account of the secular education which alone he engages to give to the Native, unless the Native should otherwise desire; but it may often, if not always, happen, that it is only through the aid thus given professedly for secular education, that the Missionary is enabled to keep the school at all, which he only designs for other, and those proselytising purposes.

"29. We thus indirectly support where we profess to repudiate, and practically abandon the neutrality to which we have at all times pledged ourselves to adhere. Such

conduct brings into question our good faith, and may naturally give alarm to the people."¹

On the abovementioned grounds, His Lordship recommends the advisability of "withholding the aid of Government from schools with which Missionaries are connected."

The Director of Public Instruction, Bombay, in his report for the year 1857-58 (page 30) publicly expresses his "respectful concurrence in the arguments by Lord Ellenborough (in paragraphs 20-30), deprecates grants-in-aid to professedly Missionary schools as inconsistent with religious neutrality," and declares that no pecuniary grant has been made in this Presidency to any Missionary school.

Sir George Russel Clerk, the then Secretary of the India Board and late Governor of Bombay, in an able memorandum recorded by him under date 29th March 1858, makes the following important recommendation:—

"The Government of India should be directed to consider in a calm and unobtrusive spirit the best mode of rendering education really popular, to regulate it with no attempt at proselytism, open or disguised, and to rely that our greatest strength consists in regarding with feelings of charity and patience the pursuit of religious instruction by all the different persuasions according to their several creeds."

Sir John Peter Grant, late Governor of Bengal, has also recorded a minute against giving grants-in-aid to Missionary schools.

Mr. Hodgson Pratt, late Director of Public Instruction in Bengal, has borne the following important testimony:—

"The only Natives who send their children to Missionary schools are those who cannot afford to pay school fees. No man who is tolerably well off will send his child to a Missionary school, and I have scores of times been applied to (unsuccessfully) by the sons of poor men for a small allowance to save them from the hardship of attending the Missionary school, and to enable them to go to the Government institution instead."

The above remark is applicable to this Presidency also. Here Natives of the poorest classes, who cannot afford to pay the heavy fees charged in Government schools, are compelled, much against their wish, to send their children to Missionary schools, where small and almost nominal fees are levied and a large number of free students are admitted.

In 1857 the principal Native inhabitants of Bombay memorialised the Government of Bombay against the use in the Elphinstone Institution of class-books prepared expressly for the use of children professing the Christian religion and abounding in lessons containing the doctrines and principles of Christianity. In reply to their memorial, the Natives were informed that Government had directed the Director of Public Instruction to issue an order "prohibiting the teachers in Government schools from reading or teaching the lessons complained of by the petitioners."²

The class-books used in all the Missionary schools consist for the most part of lessons relating to the principles, doctrines, and tenets of the Christian religion—books which have been prepared for the purpose of carrying out the object for which Missionary societies have established schools throughout the Presidency, namely, as an instrument in aid of the cause of the subversion of the

ancient religions of India and the conversion very of the Natives to Christianity. The study of non; Bible and the course of Christian religious in- to instruction prescribed for the Missionary schools are not optional but obligatory on all Native students attending these schools. And yet, for reasons with which I am unacquainted, a departure from the policy of religious neutrality was sanctioned by the Government of Bombay for the first time in the year 1863, and educational institutions supported by different Missionary societies have been allowed grants-in-aid since the year 1865-66.³ This proceeding has produced wide-spread dissatisfaction amongst the natives of this Presidency.

On these grounds I venture to recommend that Government should be asked to revert to the original policy of withholding grants-in-aid from all schools conducted with the object of propagating Christianity or any other religion.

The following statistics contained in the last report of the Director of Public Instruction, Bombay, show that the distribution of grants-in-aid amongst the educational institutions established for different classes of the people in this Presidency can scarcely be deemed to be fair.

In the year 1880-81 the undermentioned sums were awarded for grants-in-aid by results, aggregating R80,698:—

	R	a.	p.
To two colleges, viz., the St. Xavier's College and Free General Assembly's Institution	3,600	0	0
To 28 permanent schools for Europeans and Eurasians	34,890	0	0
To 91 permanent schools for Natives conducted chiefly by Missionaries	37,739	0	0
To 19 private schools for Natives	4,469	0	0
Total	80,698	0	0

The bulk of this amount was awarded to colleges and schools established by Christian religious and Missionary societies, leaving a small sum, less than R10,000, awarded to private schools established by Natives. These figures show the advisability of making a better and more equitable distribution of the grants-in-aid, so that the Natives might get a fair share.

I regret to learn that the grants-in-aid allowed to several large and well-conducted educational institutions—namely, the Fort High School, the Chandunvadi High School of Bombay, and Baba Gokley's School at Poona—have all been totally withheld since the year 1877-78, on grounds which, from the correspondence that has taken place, appear to be scarcely justifiable. The reason assigned by the Director of Public Instruction is that "the receipts of the institutions in question, independent of Government aid, are sufficient to maintain them in an efficient state, and also to yield an income to the proprietors." On referring to paragraph 53 of the Government Despatch of 1854, the Commission will find that no such instruction is laid down for awarding grants-in-aid. The only conditions prescribed are that they should be "under adequate local management, that is to say, one or more private patrons, voluntary subscribers or the trustees of endowments, who will undertake the general superintendence of the school and be answerable for its permanence for some given time," and "provided also that their managers consent that the schools shall be subject to Government inspection and agree to any conditions which may be laid down for the

¹ Vide Report of the Director of Public Instruction, Bombay, for 1857-58, pp. 11, 12.

² Vide Report of the Director of Public Instruction, Bombay, for the year 1857-58 pp. 24, 25, 32 to 36.

³ Vide Report of the Director of Public Instruction, Bombay, for the year 1865-66, p. 25.

regulation of such grants." In vain the proprietor of the Fort High School pointed out that "the withdrawal of all Government aid must inevitably reduce the school from its present flourishing state to one of comparative inefficiency," and prevent improvements being made in the seminary. The proprietors of another school, namely, the Chandunvadi High School No. 2, from which the grant was discontinued, represented that it would be impossible for them to maintain a well-trained teaching staff and other appliances and keep up the efficiency of the institution without a grant-in-aid from Government. Grants are still given to similar schools in Madras. The consequence of discontinuing the Government grant from Baba Gokhley's School at Poona was, I hear, fatal to its existence. This seminary had, I am informed, competed successfully with the Government High School for several years. Grant-in-aid has been withheld for several years from the Poona Native Institution—a seminary ably conducted by Mr. Vaman Prabhakar Bhawe, which had educated and passed several youths in the Matriculation and Public Service examinations every year. Although three successive Educational Inspectors, who examined the school, reported favourably regarding the efficiency and successful management of the institution, yet aid was refused on the ground that there were "no funds for any private high school in Poona."¹

It appears from the report of the Director of Public Instruction for the year 1876-77 (p. 24) that, in consequence of the number of aided schools having in six years risen from 85 to 255, Government ordered a revision of the grant-in-aid rules and the framing of new rules, withdrawing grants for passing Matriculation and grants for salaries, and reducing by one-half the grants for passing the F.A. and B.A. examinations. The large reduction in grants which took place in 1876-77 is attributable to the strict enforcement of the revised rules. I regret to learn that a further reduction has been made this year to a considerable amount in the award of grants-in-aid, and the English school at Breach Candy Road has been struck off the register. I would submit to the Commission the desirability of restoring the grants that have been withheld or curtailed. Private educational institutions are obliged to incur heavy expense for employing and maintaining a qualified staff of teachers and appliances for the highest standard in preparing scholars for Matriculation. In order to contribute towards this heavy expenditure, it is necessary, in my opinion, to restore these grants and to confer them on a liberal scale.

The grants-in-aid are adequate in the case of colleges, but are totally inadequate in the case of boys' and girls' schools. The amount of grants-in-aid for the English-teaching Anglo-vernacular and vernacular schools and girls' schools should be at least doubled, and should be so regulated as to enable private Native schools to recover a moiety of the costs of their maintenance. There being no private Normal schools in this Presidency, there are no grants for them.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

¹ Vide Printed Reports of the Poona Native Institution for 1880 and 1881.

Ans. 20.—I found considerable difficulty in understanding the object and bearing of this question. On enquiry I have been given to understand that the object of the question is to ascertain whether there is any truth in the contention of a certain class of persons who allege that the tendency of the Government system of education being atheistic, Government practically violate the principle of religious neutrality, and that they should, therefore, retire from the field of high-class education. I believe there is no truth in the contention just referred to. Having myself been educated under the Government system, and having come in contact with a great many alumni of the Government colleges in the Presidency, I am in a position to deny the allegation of an atheistic and immoral tendency. I am not aware of any of the professors inculcating the doctrine of atheism in any of the colleges in this Presidency. A high moral tone pervades the text-books and permeates the course of instruction imparted in Government colleges and schools.

If it is intended to be suggested by this question that the educational institutions conducted by the Missionaries are disliked or discouraged by the Department, I must say that the result of my enquiries and information distinctly negatives such a suggestion. I am informed that in this Presidency and throughout British India the case is different. As stated in my answer to question 19, Government have given undue encouragement to Missionary schools and colleges by giving them liberal grants-in-aid, and have thereby departed from the principle of religious neutrality. These grants, although ostensibly given towards secular education, are virtually applied towards carrying out the primary object of these schools, *viz.*, the impartment of instruction in Christianity with the view of converting Native children from their respective ancestral faiths to Christianity. I cannot understand the principle on which Missionary societies accept pecuniary aids from Imperial and Provincial revenues raised from taxes contributed by the Natives for the general purposes of Government, and not for proselytism.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—All classes of the people, with the exception of Muhammadans of the non-commercial class, avail themselves of Government and aided schools and colleges for the education of their children. I do not think the complaint is well founded that the wealthy classes do not pay enough for education. The rate of fees payable for higher education has been greatly enhanced, so that it presses heavily on the middle and poorer classes of the people. It amounts to ₹10 per month. I would, therefore, recommend a reduction in the rate, so as to place higher education within the reach of classes who are desirous of availing themselves of the advantage.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I can adduce two notable instances of proprietary schools in Bombay supported entirely by fees, namely, the Fort High School and the Fort Proprietary School. But the fact should be borne

in mind that the proprietors of these seminaries give their services to them as head masters in consideration of the amount of surplus realised by them from fees after deducting all other charges and expenses connected with the maintenance of these institutions in a state of efficiency.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—In my opinion it is possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution. The conditions under which it might become so are good management and adequate resources and support.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—I am not aware of the cause of higher education in the Bombay Presidency being injured by any unhealthy competition.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Natives in this Presidency have considerable difficulty in finding remunerative employment. If a vacancy occurs in a public or private office, some fifty or a hundred applications are received from candidates seeking employment. I am of opinion that Government should utilise the large expenditure incurred in connection with high education by holding out sufficient inducements to the under-graduates and graduates of the University for admission into the public service by open competition, instead of favouritism. With this object I would recommend that two standards of qualifications should be prescribed, one for the lower grade and another for the higher grade of the public service, and periodical examinations should be held of candidates for employment in the public service, and the following amongst other appointments should be conferred on the successful candidates:—

1. Head Clerks, Shirastedárs and Názirs in the District Courts.
3. Assistants, Head Clerks, Chitnis, Dafterdárs, Accountants, Mámlatdárns, Deputy Accountants, Head Kávkúns and Shirastedárs to the Revenue Commissioners, Collectors and Magistrates, and Assistant Collectors and Magistrates.
3. Uncovenanted Assistants and Head Clerks to Secretaries to Government, Collectors of Customs and Excise, and Political Agents.
4. Deputy Collectors and Magistrates.
5. Overseers and Assistant Engineers, P. W. D.
6. Deputy Educational Inspectors, Masters of High Schools, Training Colleges, Normal Schools, and Anglo-Vernacular Schools, and other officers of the Educational Department.
7. Translators.
8. Inspectors of Registration and Stamps.
9. Telegraph Officers.
10. Forest Officers.
11. Superintendents and Inspectors of Post Offices and Postmasters.

I am of opinion that if proper standards be framed, and suitable rules be prescribed, and admission to the above-mentioned public services be thrown open to public competition by Government, the difficulty now experienced by educated youths in obtaining employment will disappear, and the character and efficiency of the public service will be considerably improved.

One step has, I am glad to say, already been taken in this direction by Sir R. Temple's Government, by instituting a competitive examination for the admission of graduates of the University¹ to a limited number of situations in the Revenue Department, but as these posts, beginning with kárkúnship on R35 per month, are not worth much, they do not hold out sufficient inducements. The principle is excellent. I therefore request the Commission to recommend that it should be carried out on the extended scale I have proposed.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I am of opinion that some change in the instruction imparted in secondary schools should be introduced with the object of storing the minds of those who do not pursue their studies further with useful and practical information. Instruction in the classical languages might be dispensed with in the case of those who do not wish to matriculate.

Ques. 27.—Do you think there is any truth in the statement that the attention of teacher and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in the secondary schools for the requirements of ordinary life?

Ans. 27.—I think there is some truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University; but this cannot be avoided, although this circumstance to some extent impairs the value of the education imparted in secondary schools for the requirements of ordinary life.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not think that the number of pupils in secondary schools who present themselves for the University Entrance Examination in this Presidency is unduly large when compared with the requirements of the country.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—The system prevailing in the Bombay Presidency with regard to Government Scholarships is different from that which, according to my information, prevails in the other Presidencies. Here all these scholarships, excepting University Scholarships, are awarded to Government schools and colleges, and none to aided schools. Scholarships endowed by private individuals are awarded

¹ Vide Report of the Director of Public Instruction for 1880-81, pp. 135—137.

either to Government or private institutions according to the conditions stipulated by the donors. The Bombay University Scholarships, Fellowships, gold medals and prizes comprise 20 Scholarships, ranging from R120 to R400 per annum, 2 Fellowships of R800 and R410 per annum, 4 gold medals and 14 prizes from R50 to R540 per annum, and are awarded by open competition to students of Government, Missionary, and private institutions with liberty to prosecute their further studies at any recognised college.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—I am not aware of Municipal support being extended in this Presidency to Missionary schools.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum hardly affords a sufficient training for teachers in secondary schools. Special Normal schools are therefore necessary for training teachers in secondary and primary schools, as shown in my answer to question 9.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The system of school inspection pursued in the Bombay Presidency is that which is prescribed by the Government Educational Department. I would suggest one improvement as being particularly necessary. Much of the time of the Inspectors and Deputy Inspectors is, according to the present system, taken up with voluminous official correspondence, of which they ought to be relieved, so as to enable them to devote more time and attention to their legitimate duties.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I cannot suggest any method of securing efficient voluntary agency in the work of inspection and examination, unless such of the professors of Government colleges, masters of Government and private schools, and the graduates of the University, can be induced to undertake the task as a labour of love.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Several of the text-books in use in all the schools are, in my opinion, not suitable to the wants and circumstances of the Natives. In the Government English schools, McCulloch's series of school-books, which were in use for a considerable time, were superseded, I believe, on account of the objection that they contained many lessons in Christian doctrines and religion. Mr. Howard's Series are now in use in Government schools, and the Royal Readers are used in most of the private schools, Native and European. Chambers' Moral Class Book and its Gujarathi translation by Messrs. Kahandas Mansaram and Nusserwanji Chandabhai have been discontinued, and no text-book on this important subject has been substituted by the Department. In Gujarathi schools Hope's excellent series have been in use for the last twenty years, as well as

the Punchopakhyan Æsop's Fables, and the Balmitra, an admirable translation of Burquins' Children's Friend. The latter three books have been discontinued. With a view to meet the requirements of the present state of progress and advancement in English and vernacular education and remedy the defects of several class-books, I would suggest to the Commission the advisability of recommending to Government or the Educational Department the appointment of a committee to examine and report on the school-books now in use, and, in cases in which any books are found to be unsuited, to propose the substitution or compilation of other text-books better adapted for the different classes of schools now existing in this Presidency.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The present arrangements of the Educational Department in regard to examinations or text-books, or in any other way, do not appear to me to be such as unnecessarily interfere with the free development of private institutions; nor do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature. I should think the tendency is quite the contrary. In fact, the Department fosters and encourages the production of a useful vernacular literature.

Ques. 36.—In a complete scheme of education for India what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In a complete scheme of education for India, in my opinion, higher and middle-class as well as primary education can be most effectually undertaken and conducted by the State, aided by private local boards and municipal agency, and public bodies and associations.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I think that the withdrawal of Government to a large extent from the direct management of schools or colleges would produce disastrous consequences and check the spread of education. I do not believe it will promote the growth of a spirit of reliance upon local exertions and combination for local purposes. On the contrary, it will, I apprehend, nullify the effects of education and retard the accomplishment of England's noble mission to qualify the Natives for self-government and deteriorate the character of the public, and thereby injuriously affect the interests of Government.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, I apprehend that the standard of instruction in institutions of that class would deteriorate. It would be therefore impolitic for Government to withdraw from the direct management of educational institutions in this country until education has taken a deep root and has made a great progress throughout British India.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—This important branch of instruction does not, I regret to say, occupy a place in the course of Government colleges and schools. Due attention should, I submit, be paid to a knowledge of the principles of moral conduct and duty—a study which is greatly needed, and which formed a part of the course taught in indigenous schools in the shape of moral maxims, precepts, and tales. I would strongly recommend the Commission to enjoin the necessity of supplying the omission and introducing a systematic course of instruction in the principles and precepts of morality and the duties of life. This measure, if properly carried out, will be attended with great advantage in improving the conduct and character of the rising generation.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Sufficient steps are not taken for promoting the physical well-being of students in the schools or colleges in this Presidency. I would strongly recommend that all the large schools and colleges be provided with the necessary means and appliances of physical education, *viz.*, gymnasia and play-grounds, and that prizes should be awarded for athletic sports and cricket matches, riding, fencing, and other exercises. In the city of Bombay, in the Fort and on the Esplanade, there are several large schools, such as the Elphinstone High School, the Anglo-Vernacular Schools, the Proprietary, the Fort High and the Chandunvadi High Schools, without any gymnasia or play-grounds. I would recommend that Government should provide two or three large gymnasia and play-grounds on the Esplanade for the large number of students, about 3,000, attending these seminaries, and should give liberal grants to all private gymnasia, play-grounds, and libraries that are not self-supporting.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Owing to the seclusion of females, there is scarcely any indigenous instruction for girls in this Presidency.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Very little progress has been made by the Department in instituting schools for girls in this Presidency compared with what has been done in the Bengal Presidency and the North-Western Provinces. In 1870-71 there were 74

schools attended by 2,816 girls,¹ maintained at a cost of R2,949 from Imperial funds and R10,328 from the educational cess. There has been a progressive increase in the number of female schools during the last decade. Last year there were 198 schools attended by 11,691 girls. These schools were maintained at a cost to the Provincial revenues of R16,967 and R50,781 defrayed from local rates or cesses, fees, endowments, Municipal grants, the revenues of Native States, and other sources.² The sum spent by Government on primary education for Native females in this Presidency amounts only to half the sum spent in awarding grants to schools for Europeans and Eurasians.³ It is utterly inadequate to the wants of the large population of this Presidency. In the city of Bombay Government had not opened a single female school up to the year 1873. In that year an enlightened Parsi gentleman, who has recently given a permanent endowment of R50,000 for providing a suitable building for the Fort school belonging to the Parsi Girls' School Association, having offered to pay half the expenses, Government were induced to open a female school in this city. In 1878 the Municipal Corporation having given an increased grant to be appropriated to female schools, four small schools have since been opened by Government. These schools are small, and, with one exception, are not situated in good houses, nor conducted by competent female teachers. It is necessary greatly to improve their status and management and the character of the instruction imparted therein. Government should, in my humble judgment, spend a much larger sum than the amount now appropriated to female schools. They should employ better-paid and competent female teachers and introduce improvements in the studies. Less time and attention should be devoted to geography, history, arithmetic, and grammar, and more to domestic economy, house management, singing, knitting, needle-work, embroidery, cookery, and other arts adapted to females. They should also establish more vernacular female schools throughout the Presidency and in this great city, and open at least two good English schools for Native girls to meet the growing wants of the metropolis in regard to primary education. At present there are 13 flourishing vernacular female schools in this city, established and conducted by public-spirited benevolent Native associations attended by upwards of 2,600 girls with liberal endowments for scholarships. They will serve as feeders of the English schools, and of vernacular schools of the higher class. Government should also establish one or more evening schools for giving education of superior character and training female teachers employed in the female schools.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I am not aware of the existence of mixed schools in this province. I do not consider it advisable to establish such schools, to which the generality of the people are sure to object.

Ques. 44.—What is the best method of providing teachers for girls?

¹ *Vide* Report of Public Instruction, Bombay, for 1870-71, p. 108.

² *Vide* Report of Public Instruction, Appendix O, pp. 54-55.

³ The greater portion of the cost of the primary male and female schools opened in this city by Government is defrayed out of the Municipal grant and school fees.

Ans. 44.—The best method of providing qualified female teachers for girls is to train them under a competent tutoress or superintendent in a female Normal school or college. In 1868 the Government of India sanctioned for five years a grant of Rs12,000 a year for the establishment of a female Normal school in the city of Bombay. Before giving sufficient time for a fair trial to this important experiment, in the success of which I took a great interest, the then Director of Public Instruction transferred the school from Bombay to Poona in 1872, so that for the last twelve years the capital of the Bombay Presidency has been deprived of the benefit of a school, which is urgently required to supply trained female teachers for 24 female schools existing in this city attended by more than 3,000 girls.

With a view to increase the efficiency of the female Normal school, I would recommend that one or more properly trained schoolmistresses or lady superintendents be got out from England and employed to supervise the Normal school, and also to visit and superintend the Government and private female schools, and to regulate the studies and maintain discipline on the best model.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants-in-aid to girls' schools are larger in amount and given on less onerous terms than those to boys' schools and rightly so. The distinction is sufficiently marked, because it is necessary to hold out sufficient encouragement to such institutions.

Ques. 46.—In the promotion of female education what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—In the promotion of female education no share that I am aware of has been taken by European ladies in Bombay. This is much to be regretted. To supply this desideratum to some extent, I have in my answer to question 44 suggested the advisability of getting out from England duly qualified trained schoolmistresses.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—In addition to the defects already pointed by me, that experience has brought to light in the educational system as it has been hitherto administered, I would refer prominently to a great defect which it is necessary to remedy, *viz.*, the neglect of education of the masses and the absence of much of an utilitarian and practical character. Commercial, moral, agricultural, and technical education is more necessary than a classical, philosophical, and mathematical education for the bulk of the people.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—The only part of the expenditure incurred by the Government on high education that is unnecessary is the high cost of direction and inspection. This expense, amounting to more than Rs2,20,000 per annum, is susceptible of retrench-

ments. It is not so high in Bengal and Madras. The Universities in these Presidencies are self-supporting, whilst our University costs the State Rs32,000 per annum. Economy might be practised with considerable advantage by reducing the salaries of several highly paid Principals and graded professors and by employing qualified Natives on reduced salaries in the colleges. Large grants which have been made by Government towards the construction of ornamental or high edifices in Bombay are unnecessary, and are, moreover, in contravention of orders issued by superior authorities.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—I am not aware of Government institutions having been set up in localities where suitable places of instruction already existed, which might by grant-in-aid or other assistance adequately supply the educational wants of the people.

Ques. 50.—Is there any foundation for the statement that officers of the Educational Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—I don't think there is any foundation for the statement that officers of the Educational Department take too exclusive an interest in higher education. Beneficial results would certainly be obtained by introducing into the department more men and females of practical training in the art of teaching and school management.

Ques. 51.—Is the system of pupil teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—The system of pupil-teachers or monitors is not in force in this Presidency. I would certainly recommend a trial of the system under favourable auspices.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—I am not aware of any tendency to raise primary into secondary schools unnecessarily or prematurely.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—The rate of fees in any class of departmental schools or colleges should not vary according to the means of the parents or guardians of the pupil, which it would often be difficult to ascertain exactly. But I would recommend that Principals and head masters of colleges and schools should be invested with discretionary authority to admit free of charge students whose circumstances are such as to prevent their parents from paying the prescribed fees.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The demand for high education in this Presidency has not reached such a stage as to make the profession of teaching generally a profitable one. In the Presidency town and in some

large cities schools have been opened by men of good position as a means of maintaining themselves. But such cases are exceptional.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—To all classes of educational institutions the system of assigning grants according to the results of periodical examinations should, I think, be applied. The chief conditions for making this system equitable and useful would be strict, impartial, and vigilant inspection.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—I think that the system of assigning grants in aid of the salaries by certificated teachers can be applied to all classes of institutions?

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount, under ordinary circumstances, in the case of colleges and schools of all grades?

Ans. 57.—The grants-in-aid should, I think, amount under ordinary circumstances, in the case of colleges to one-third, and schools of all grades to one-half of the gross expense.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I consider that the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges should be forty and in schools twenty-five to thirty.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—In my opinion fees in colleges should be paid by the term, and not by the month?

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—A strict interpretation of the principle of religious neutrality does not require the withdrawal of the Government from the direct management of colleges and schools, but it requires the withdrawal of grants from Missionary schools in which religious education for converting the students to Christianity forms the chief object.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—I do think that the institution of University professorships has an important effect in improving the quality of high education.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—It is generally not desirable that promotions from class to class should depend at any stage of school education on the results of public examinations extending over the entire province. In the generality of cases it is advisable that such promotions should be left to the school authorities.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There are no arrangements that I am aware of between the colleges and schools of the Presidency to prevent boys who have been expelled from one institution, or who leave it improperly, from being received into another. It is difficult to suggest practical measures in this matter.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—As I do not contemplate the contingency, suggested in this question, of the Government withdrawing from the direct management of higher institutions generally, I need not consider the alternative proposal.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—I do not think it is necessary that all the professors to be employed in colleges educating up to the B.A. standard should be Europeans. I would recommend a mixture of European and native professors. The Principal and professors of English Literature, Logic, and Moral Philosophy, might for the present be Europeans. But considerations of justice and economy obviously require that competent Natives should be appointed Professors of Mathematic, Chemistry, Biology, History, and Political Economy, Sanskrit, and other oriental languages and other departments of knowledge. Some years ago Mr. Dadabhai Naorojee, and latterly Mr. Kero Lakshman Chhatre filled the mathematical chair in the Elphinstore College and Deccan College with ability and credit, and Mr. Mahadev Govind Ranade was acting Professor of History and Moral Philosophy in the former college.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—There have been instances of European professors having been employed in a large educational establishment under Native management in Bombay.

Ques. 67.—Are the circumstances of any class of the population in your province (*i.e.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—The circumstances of a particular class of the population in this Presidency (*e.g.*, the Muhammadans) are such as to require exceptional treatment in the matter of education. These circumstances are due to apathy and religious prejudices. In Bombay the Anjuman-i-Islam, which has been recently established, has adopted measures to provide for the education of Muhammadans.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government would not be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its primary object being religious instruction or proselytism.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—Schools and colleges under Native management, if properly conducted, can compete successfully with corresponding institutions under European management.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—I have shown in my answer to question 19 that the conditions on which grants-in-aid are given in this Presidency as revised in 1876-77 are more onerous than necessary, and that they should be recast on a liberal scale.

Supplementary Question.

Ques. 71.—As you contend that the amount now spent by the State is inadequate to the educational requirements of the people, and as you advocate a large increase of expenditure on education, from what source do you propose that Government should provide the necessary funds? Do you propose any retrenchments or the levy of a larger cess than the existing tax for education?

Ans. 71.—I do not propose that the funds required for education in the Presidency should be provided by increase of taxation. The head of the Government publicly declared a few years ago that the load of taxation presses on the poorer classes of the people with "crushing severity." The recent reduction of the salt tax does not affect the inhabitants of this Presidency. The removal of import duties has not given any appreciable relief to the needy classes. By making judicious retrenchments in the present heavy expenditure of several public departments, Government will be

able to save large sums which might be appropriated, not only to the extension of education, but also to the relief of taxation. Public expenditure, which has of late been largely increased from time to time, admits of considerable retrenchment in the different departments.

1. The Ecclesiastical Establishment is kept up by the State on too large a scale not only for the spiritual wants of the British Army, but also of the well-to-do Christian civil population. In this Presidency Government not only maintains a Bishop on R25,600 per annum and more than two dozen Chaplains on salaries ranging from R6,000 to R9,600 each, but gives allowances to Missionaries, Clergymen, and Priests, and defrays all the expenses attendant on divine worship in St. Thomas's Cathedral—a proceeding which militates against the principle of religious neutrality.

The President of this Commission, in his address recently delivered at a large meeting of the Anjuman-i-Punjab at Lahore, is reported to have made the following declaration:—

"The State cannot teach the Muhammadan religion at the cost of the Hindu tax-payers, any more than it can teach the Christian religion at the cost of the Muhammadan tax-payers."

I submit that the time has arrived for the disestablishment of the State Church in India.

2. The cost of direction and inspection in the Educational Department, amounting annually to about 2½ lakhs, is high, because it absorbs more than one-third of the amount spent on all Government and aided institutions exclusive of the University and general and professional colleges not inspected by the Department. The cost of several colleges is also high and admits of reduction. Recently large contributions have been made towards the construction of ornamental buildings for schools in Bombay, although such expenditure has been prohibited by superior authority.

3. I would also suggest retrenchment, in other departments, civil and military, of the administration. For details I refer the Commission to the evidence which I gave in 1873 before the Parliamentary Committee on East India Finance.

Cross-examination of MR. NOWROSJEE FURDOONJEE.

By MR. LEE-WARNER.

Q. 1.—In regard to your answers 2 and 39, I want to know if you consider that it would be practicable to convene the representatives of all religions and prepare a general moral text-book.

A. 1.—I see no difficulty in the proposal.

Q. 2.—Is the moral conduct of boys in the larger schools of which you know anything generally good or bad?

A. 2.—The moral conduct is not bad; but I advocate the systematic teaching of morality in Government schools.

Q. 3.—You state that giving Missionary schools grants-in-aid for secular results has produced wide-spread dissatisfaction amongst the Natives of this Presidency. Where are the evidences of this dissatisfaction? Are the mission schools empty?

A. 3.—The mission schools are not empty, because the needy classes are bribed by considerations of economy to attend them.

Q. 4.—You dwell on the violation of neutrality by the State; would not the State, on the contrary,

be guilty of the charge if it refused aid for secular results, or if it enquired into the system or objects of instruction further than was necessary to test such results? If parents send their children to a particular school, is it any business of the State to interfere?

A. 4.—If parents choose to send their children to any school the State is not to blame. I do not ask the State to make inquisitive enquiries, but the State must accept notorious facts. The proselytising intention of Missionary schools is notorious.

Q. 5.—In your answer 9 you advocate the employment of trained teachers. Would you insist on local and municipal boards appointing certificated teachers; and are you aware that nearly half of the masters now employed by the Department in the whole Presidency are trained?

A. 5.—If trained teachers are available those local boards should be compelled to appoint them in preference to untrained men. I believe they would do so without compulsion. I am aware that half the men employed are trained men. But in Bombay there is a difficulty in getting trained masters.

Q. 6.—In answer 19 you state that the withdrawal of grants-in-aid for certain schools was “unjustifiable,”—you quote the Director’s reasons and then proceed to argue that they are opposed to the Despatch of 1854,—am I correct in assuming that you never read the Secretary of State’s Despatch No. 9, dated March 31st, 1868, or the correspondence with the Government of India in which the principle was laid down that schools maintained for private profit could not be helped? Am I further correct in assuming that you have forgotten that Sir A. Grant never gave aid to such institutions, and his action was never challenged?

A. 6.—The Despatch has evidently escaped my attention. But this Despatch has apparently not been sent to Bombay, nor acted upon.

Q. 7.—In answer 13 you talk of fees ranging from R1 to R3 in Government primary schools, and a restriction of free scholars to 15 per cent., are you talking of Bombay city or of the Presidency? For in the latter the fees are eight annas a year and the free students often as many as 40 per cent.

A. 7.—I refer especially to Bombay city; I alluded also to Anglo-vernacular schools.

Q. 8.—You state that “the grants-in-aid for colleges are adequate.” The Commission has been told that in no part of the system are the grants less adequate; on what considerations is your conclusion based?

A. 8.—I argue from the practical results as shown by the awards.

Q. 9.—In answer to question 42 you deplore the want of progress in female education and contrast Bombay with Bengal. I find that on March 31st last there were 19,917 girls in primary female schools and 4,296 in mixed schools recognised by the Department in Bombay. Will you favour me with the figures of Bengal or of any other part of India in which these results, poor as they are, have been equalled?

A. 9.—I have not got the figures here. I read somewhere that it was so; but I cannot remember precisely where it was or refer to it now.

Q. 10.—I understand that you wish to add to your remarks on question 2; what is it you wish to add?

A. 10.—The under-mentioned statistics show the inadequacy of the expenditure on primary education in India, contrasted with the expenditure in Great Britain and Ireland. The total expenditure on primary education in British India from all sources last year was as follows:—

From Government grant	R 37,79,760
From local rates, fees, Municipal grants, and other sources	46,83,064
Total expenditure	<u>84,62,824</u>

This amount includes the entire charge for direction, inspection, district committees and buildings, and agricultural, industrial, and normal schools.

The proportion of the above expenditure per head of the population, numbering 186,495,500 souls, comes to pice 8.71, or less than a penny; whereas in Great Britain and Ireland the total expenditure amounted to £7,273,000, which gives a proportion of 4s. and 3d. per head of the population, 34,168,000 souls. In India the expenditure amounts to one-seventy-ninth part of the gross

public revenue, whilst in Great Britain and Ireland it amounts to one-eleventh part.

Q. 11.—In answer 46 you speak of the indifference of European ladies to female education. Do you exclude ladies engaged in zenana work and the wives of European officers serving in the districts, whose assistance is acknowledged year by year in almost every Deputy Inspector’s reports?

A. 11.—My answer had special reference to Bombay city.

Q. 12.—In answer 51 you inform the Commission that the system of pupil teachers is not in force in Bombay; have you ever studied Mr Peile’s system introduced in 1868, under which a candidate for service as a master was, and is still, attached as a pupil teacher for two years?

A. 12.—I was especially thinking of Bombay city. I believe that in the mofussil also the system is not regularly worked.

Q. 13.—In answer 2 you complain that the ratio of persons under instruction to the entire population is 1.54; are you aware that even according to the Census figures, which are known to be below the truth, 21 per cent. of the boys of school-going age in British districts are at school and 1.5 per cent. of the girls?

A. 13.—I have not worked the matter out in that way, and so cannot say if the figures are correct.

Q. 14.—In answer 4 you state that numerous indigenous schoolmasters have refused aid on account of their inability to conform to the rules of the Department; what rules do you mean?

A. 14.—I refer to the rules requiring returns and registers, and the conditions on which aid is given. I should be happy to let the Commission have more precise information on this point.

By MR. JACOB.

Q. 1.—In your 2nd answer you state that mental arithmetic and accounts are not given their full play in Government primary schools; would you maintain that the indigenous school system of teaching these subjects should be more closely followed than at present?

A. 1.—More closely and more extensively.

Q. 2.—In your 4th answer you state that there are 700,000 indigenous schools in Bengal; do you not mean that this is the number of scholars attending such schools?

A. 2.—I took these figures from Mr. Kistodass Pal’s evidence. If it is a typographical error of schools instead of scholars, I am not responsible for it.

Q. 3.—In answer 34 you recommend that a text-book committee should be appointed to examine and report on the school-books now in use; are you aware that a text-book committee of this nature has been at work in every educational district for several years past?

A. 3.—I am not aware of their work. I have seen no report. In fact I have mentioned the matter to several officers, and I never learnt from them that such a committee was at work.

Q. 4.—In your answer 40 you recommend that the Government should provide play-grounds on the Esplanade for the pupils of the schools adjacent to it; but is not the parade-ground daily used by the boys as a play-ground?

A. 4.—It is used for cricket only, and not for gymnastics.

Q. 5.—Is there not a large public gymnasium close to the Elphinstone School?

A. 5.—It is not a good one, and the Department ought to provide its own in the school premises for the benefit of the Elphinstone and other schools in the Fort.

By MR. TELANG.

Q. 1.—Do you think the Municipal Corporation of Bombay would or could undertake the management of Elphinstone College as a grant-in-aid institution?

A. 1.—I do not think the Bombay Municipality's financial position is such as to enable it to take charge of so large and so expensive an establishment as the Elphinstone College.

Q. 2.—Do the students of our colleges belong mostly to the wealthy, or middle, or poorer classes?

A. 2.—Mostly to the middle and poorer classes.

Q. 3.—What steps were taken by the Education Department in former days to appoint Natives to the post of professors?

A. 3.—So far back as the year 1855 the Government Educational Department, then called the Board of Education, in their report to Government, bear the following important testimony to the qualification of a Native gentleman who was, for the first time, appointed to a professorial chair:—

“To complete the arrangements, we gladly availed ourselves of the opportunity of confirming Mr. Dadabhai Nowrojee as Professor of Mathematics and Natural Philosophy, the duties of which he had been performing to our entire satisfaction for nearly two years. We feel sure that the distinction he has thus won by a long and laborious devotion to mathematical studies, and by an able discharge of his duties in the institution, will stimulate him to still greater exertions. Much will depend upon the result of this first

nomination of a Native of India to be a professor in the Elphinstone Institution. The honour conferred upon him is great, but the responsibility attached to it is still greater. It is now twenty-eight years since the subject of the Elphinstone professorships first came under consideration, with the view of commemorating the high sense entertained by the natives of Western India of the public and private character of the Honourable Mountstuart Elphinstone, on his retirement from the Government of this Presidency. At a public meeting, held in the library of the Native Education Society in August 1827, a resolution was unanimously passed that the most appropriate and durable plan for accomplishing this object would be to found professorships for teaching the ‘English language and the arts, the sciences and literature of Europe.’ In the resolution, which was thus adopted, it was further declared that these professorships should bear the name of him in whose honour they were founded, and a hope was expressed that the happy period would arrive when Natives of this country would be found qualified for holding them. This expressed hope has ever been borne in mind. It was therefore with no ordinary feeling of satisfaction that we felt ourselves justified in nominating Mr. Dadabhai Nowrojee to the Chair of Mathematics and Natural Philosophy, a measure so entirely in accordance with both the letter and spirit of the resolution.”

Although nearly three decades have elapsed since this elevation of a distinguished Native, who resigned his post on his departure for England, yet no steps have been taken to carry out the enlightened policy inaugurated by the late Board of Education. Although great progress has been made in education during the last 27 years, and although Natives have been appointed professors of Provincial colleges and acting professors in the Elphinstone and Poona Colleges, with one solitary exception no steps have, I regret to say, been taken by the Department to appoint Natives to the professorial chairs in Bombay and Poona. I implore the Commission to recommend the elevation of Natives to professorships in our high colleges, from which they have hitherto been systematically excluded.

Evidence of HAJI GHULAM MUHAMMAD MUNSHI.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I formerly had some connection with the Bombay Educational Department, which will be noticed hereafter. I have also travelled in the country from time to time in connection with education, and I am well acquainted with the state of Muhammadan education in the Bombay Presidency.

I have been by profession a Munshi (teacher of Native languages to Europeans) since 1841. My first book, entitled the “Colloquial Dialogues,” was published in England in 1858, and since then I have written and translated several books into and from English, to facilitate the acquirement of the Hindustani language.

In the latter part of 1866 I was appointed Deputy Educational Inspector in Berar by the late Dr. Sinclair, LL.D., but after a few months I was obliged to resign the appointment owing to the unsuitable climate.

In the early part of 1869 I published two essays in Urdu on education to rouse my co-religionists to see the importance and take advantage of it, and distributed the pamphlets gratis among the Mussalmans throughout the Presidency. At the same time I wrote a long letter to J. B. Peile, Esq., then Director of Public Instruction, on the same subject, in which I pointed out several obstacles to the spread of education among the Mussalmans, showing at the same time how to remove them.

Bombay.

In the latter part of this year I delivered lectures on education to my co-religionists at Poona and in the vicinity of Bombay. Finding that the Mussalmans were roused to a certain extent, and interested in the matter by my pamphlets and lectures (as I had received encouraging letters of congratulation from friends from different towns in the Presidency on my humble efforts), I took the matter to heart.

In the beginning of 1870, I travelled in Khândesh for a couple of months, giving lectures on education to Mussalmans, and exhorting them on the subject; and forwarded applications to the Director of Public Instruction for the establishment of Hindustani schools, from several places where such institutions were needed; and succeeded in getting some schools opened.

I then went to Ahmedabad, visited the three Government Hindustani schools, and presented the pupils with a number of books, with a view to promote a taste for education. On the 4th of March I invited the Muhammadan citizens, a large number of whom met at the Hemábhoj Institute, and I delivered a lecture, with which the audience seemed to be highly pleased, and in which they were greatly interested.

Having returned from my self-imposed mission, I opened correspondence with the Director of Public Instruction, and succeeded in the establishment of two training classes, one at Ahmedabad, and the other at Poona. Several Hindustani schools were opened in Bombay at my suggestion, for one of which I had to pay a pecuniary aid for

a period of six months. I occasionally visited these schools, and presented them with maps, &c.

In 1871 I published an essay on punctuation for the Muhammadan languages, entitled the "Risála-i-Nujum-ul-Alamát," together with the rules of orthography, which not only facilitate the reading and understanding of the said languages, especially the Hindustáni, but also render it impossible for beginners and even foreigners to mispronounce any word. I distributed these brochures to the Muhammadan literary societies, editors of the Urdu newspapers and Directors of Public Instruction throughout India. In the same year I called several meetings of the wealthy Mussalmans of Bombay with a view to establish a free boarding school for the boys of my poor co-religionists, but failed.

In the year 1872 I started a Hindustáni weekly journal of news, politics, and literature with a view to promote education among the Muhammadans of this Presidency, as also to give publicity to the system of punctuation; which, when wound up, was deeply regretted.

During the viceroyalty of Lord Northbrook in 1873-74, I memorialised both the Local and Supreme Governments on the subject of Muhammadan education from time to time, and also pressed it on the notice of the Directors of Public Instruction. I also opened an Anglo-Hindustáni class (the first in the whole Presidency) in the cantonment of Poona by permission of K. M. Chatfield, Esq., the present Director of Public Instruction. The deep interest I have taken for years past and my eager desire in the matter compelled me to undertake the task and conduct it personally for a time with a view to establish it, though it was a small matter for a man of my position and qualification. It turned out to be a great success, as the class still exists. A similar class was likewise opened at my suggestion in Bombay, but I regret to state that it was soon abolished for want of proper supervision.

In 1874-75 I collected all the necessary information regarding Muhammadan education in this Presidency from all the Educational Inspectors, and prepared a memorial for the Secretary of State for India on the subject in question.

In 1875 I visited Indore, and had the honour of seeing General Sir Henry Daly (the late Agent to the Governor General in Central India), when I advised him to get contributions from the Native Princes and Chiefs under his jurisdiction and to establish a Rájikumar College there, which was accordingly carried out, and the fruits of which are now enjoyed by young Princes and Natives in general of that province. I had also the pleasure of examining the Camp School, and His Highness Mahárája Holkar's Provincial School.

In the year 1876 my humble efforts were crowned with great success by the founding of the Muhammadan society called the Anjuman-i-Islám, whose doings are well known to the public, to which I acted as an honorary secretary for a whole year, when I resigned the office, as I was proceeding on a pilgrimage to Mecca.

I travelled in different parts of the country more than once, for the purpose of stirring up interest and engaging the co-operation of others for the great purpose I have had in view. I received encouragement from the most enlightened Muhammadans, such as Saiyid Ahmad Khán Báhádur, C.S.I., and Nawáb Abdul Latif Khán Báhádur, &c.

In the month of June I visited Rájá Sir T.

Mahádeo Ráo, the present minister at Baroda, and pressed upon his mind the necessity of opening some Hindustáni schools for Mussalmans in the Gáekwár's territory. The enlightened Diván, seeing the expediency of the appeal, promptly decided to establish a few such institutions wherever they were needed in the Baroda State.

In 1880 I travelled throughout the country, with a view to ascertain the progress of Muhammadan education, visiting all the principal places from Calcutta to Lahore, and when I returned from my self-imposed mission, the report of my travels was published in the *Times of India* on the 17th May.

Lastly, I had an occasion to visit Rangoon, where I did not fail to lecture the Muhammadan inhabitants on education.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education in this Presidency regarding others than Mussalmans, is, in my opinion, what it ought to be. But with respect to Muhammadans I can safely say that very little has been done, that is to say, that, although about a hundred Hindustáni schools are in existence in this Presidency, they are of no use except teaching simply Hindustáni. The system of primary education of Muhammadans has not been placed on a sound basis and is not capable of development up to the requirements of the community.

To place Muhammadan education on a sound basis I suggest the following improvements in the course of instruction and in the system of administration:—

- (1) To have a series of appropriate Hindustáni books, maps, &c.
- (2) Extension of Hindustáni schools in all cities and towns in the Presidency.
- (3) All the Hindustáni schools should have *trained* head and assistant teachers.
- (4) The salaries of the teachers and assistant teachers should be reasonable. On this subject I beg to call attention to the following diagram:—

A Diagram showing the Number of Hindustáni Schools, Number of the Registers, Average Attendance, Salaries of Teachers and Assistant Teachers, and the Cost of Education in the different Divisions of the Bombay Presidency during the official year ending on the 31st March 1874.

Divisions.	No. of Schools.	No. on the Registers.	Average Attendance.	Salaries of Teachers	Total Cost.
				R	R s. p.
Central Division	26	928	750	...	558 0 0
Southern do.	18	738	645	4 to 19	3,375 0 0
North-Eastern Division.	31	1,031	807	5 to 15	5,684 0 0
Northern Division (a)	...	...	...	...	...
Sind do.	None.	1,081	...	...	45,397 10 7
The total expenditure of the Educational Department during the year 1873-74 was.					22,60,730 14 3

Although there is no separate Muhammadan school in Sind, the number of Muhammadan students attending the Government schools and its cost seems to be comparatively better, as shown above.

(a) I deeply regret to state that notwithstanding my utmost endeavours, I could not get the required information.

- (5) Proper supervision is required, *i.e.*, Muhammadan Deputy Educational Inspectors (whose mother-tongue must be Hindustáni) should be employed under every Educational Inspector.
- (6) Establishment of Anglo-Hindustáni schools in cities and large towns throughout the Presidency.
- (7) Engagement of an experienced Mussalman Hindustáni translator.
- (8) Offering of rewards for writing and translating needful books in Hindustáni.
- (9) Special rewards and scholarships should be given to Muhammadan students by way of inducement.
- (10) Free admittance rate should be extended to 25 per cent., if not more.

Ques. 3.—In your province, is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction in this Presidency is sought for by the people in general. No particular class holds aloof from it, nor is any class excluded from it. The attitude of the influential classes towards the extension of elementary knowledge to every class of society is very liberal; inasmuch as the Municipality of Bombay gives annually Rs12,000 for extension of primary education in Bombay, in addition to which it has recently granted Rs5,000 to the Anjuman-i-Islám for the same purpose.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subject and character of instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grants-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are three kinds of indigenous schools in this Presidency and to a large extent:—

- (1) *Self-supporting* schools exist in almost every quarter or street of all cities and towns. These are opened by private individuals, either at their own houses or at a place lent by some one. They teach the holy Korán, charging each boy and girl from 4 to 8 annas per month; in addition to which each student gives one pie (3 pice) on every Thursday, and a bread with an omelet; a plantain or some dates on every Sunday. On the several holidays during the year, the teachers get presents of 2 annas from each pupil on every occasion. Some make a contract for

teaching the whole Korán to their children at a cost of from Rs30 to Rs50 each.

- (2) *Private schools.*—Some well-to-do Mussalmans engage a teacher for primary instruction for their own children, setting apart some place of their own property for the purpose, where admittance of the children of their own relatives and neighbours is not prohibited, whether paying fees or not. Chiefly the holy Korán is taught in such schools, except in a few instances, where Hindustáni and sometimes some Persian is also taught, if the teacher has such a knowledge.

- (3) *Charitable institutions* established by private endowments.—Such institutions have several teachers. Religious instructions in Urdu, Persian, and Arabiq are given to the students of various ages who attend them. In some, students are fed and lodged, in addition to their gratuitous instruction, and obtain books free. In a few, secular instruction is also given, in other than Muhammadan languages, in addition to religious instruction. Masters of such schools are merely appointed from their being called Munsis or Maulawis, which titles are assumed by themselves, or without holding any certificate to that effect from any authorised body. No arrangement has been made to provide masters in such schools.

I can supply a detailed account of such institutions existing at present in Bombay.

Indigenous schools can be turned to good account by inducement of employment. There are no self-supporting schools of secular instruction, which might accept the State aid. There is no school for Mussalmans in this Presidency which receives a grant-in-aid, except the Madrasa-i-Anjuman-i-Islám in Bombay, to the best of my knowledge.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Simply home education cannot be valued to any extent in comparison with school education. No home-educated boys can compete on equal terms with those instructed at schools, except in rare cases.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts?

Ans. 6.—Government, in my opinion, should not at all depend on private efforts, whether aided or unaided, for elementary instruction in rural districts.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—In my humble opinion no management of whatever instruction should be entrusted to Municipal committees; but primary education should be supported by them. A slight increase in the house-tax, if necessary, will be the best security in case of failure by Municipalities to make sufficient provision for primary education in cities and towns.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools?

Ans. 9.—Since the establishment of the two Hindustáni training classes at Ahmedabad and Poona by my advice, Hindustáni schools in towns and villages are supplied with teachers from these institutions. It would be quite unjust on my part not to state here my personal experience on the subject. The tuition at the Ahmedabad class has been what it ought to be; but the instruction at the Poona class has been very imperfect, owing to the incompetency of the teacher. I deeply regret to state that the inspecting staff has neglected such mismanagement for so long a time. I feel sure it would not have been allowed had there been a Muhammadan Deputy Inspector, or the Inspector well acquainted with the Hindustáni language, and especially one who would take interest in the Muhammadan education. If both the aforesaid classes be supplied with clever and experienced teachers, they would suffice to provide efficient teachers in primary schools throughout the Presidency; provided that each of these classes should entertain twice the number (say 25) they do at present.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—No one can deny the fact that Mussalmans in general are very poor comparatively, and cannot afford to educate their children. Consequently I suggest their fees in Hindustáni schools in cities and large towns should be from two to four annas, and in small towns and villages for non-cess-payers one anna only. The cess-payers pay half an anna, as is evident from the following schedule. In the first three Divisions (and probably it is the same in the fourth, *i.e.*, Northern Division also, regarding which I have no information), in Anglo-Hindustáni schools throughout the Presidency, it should not be more than half a rupee, as is the case in Sind. On this subject I call attention to the following table:—

Schedule showing the Rates of Fees charged in Government Schools in the different Divisions of the Bombay Presidency.

Divisions.	Anglo-Vernacular Schools.	Cess-payers.	Non-cess-payers.
		R a. p.	R a. p.
Central Division	Rs. 1 to 2	0 0 6	0 2 0
Southern Division	" 1 to 1	0 0 6	0 2 0
North-Eastern Division	" 1 to 1½	0 0 6	0 2 0
Northern Division	" "	.....	.....
Sind Division	" ½ only	.....	.....

I deeply regret to state that, notwithstanding my utmost endeavours, I could not get the required information.

The free percentage for Mussalman boys must be extended to 25 in all the primary middle-class, and high schools, nay in colleges.

The above suggestion may be looked upon as a strange one by others than Mussalmans, but I can assign a good reason for it; that is to say, that it is more than half a century since the educational measures have been established in this Presidency, and the Muhammadans have been forsaken from the very beginning of it, and so they are left behind their fellow-countrymen in the race of education. It will now require about half a century for them to overtake their beaters. So whatever may now be spent on regenerating the true believers of this Presidency will make up their past loss. Moreover, I should say that it is an irrecoverable loss to them; what others have gained during the past 58 years.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—In my opinion the number of primary schools can only be increased by a reduction of fees, and they can gradually be rendered more efficient by engaging trained and experienced teachers, and by a better supervision.

Ques. 15.—Do you know of any instance in which Government educational institutions of the higher order have been closed?

Ans. 15.—I deeply regret to state that an Anglo-Hindustani class lately opened in Bombay, at my advice, by the present Director of Public Instruction, was closed after a short existence, through the want of proper supervision. I would therefore suggest the Educational officers (especially Inspectors) should be compelled to pass in Hindustáni, not only in the so-called Higher Standard examination, but in high proficiency, and, if possible, degree of honour, and then they will understand the language well and take an interest in the matter.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—In this Presidency there are but a few Muhammadans well educated in English. Hardly any well-educated Muhammadan is to be found even for a good Government service, not to speak of their readily finding remunerative employment; for instance, Muhammadan Deputy Inspectors and good teachers are not to be had at all at present, though wanted.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—A Normal school for training Muhammadan teachers for secondary schools is greatly needed.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Two Mussalman graduates of the Bombay University have been recently appointed Deputy Educational Inspectors for Central and Northern Divisions. Similar officers who might have Hindustáni for their vernacular should be engaged for every Division. Besides that, I would suggest the employment of an experienced Muhammadan gentleman as a consulting officer for the Director of Public Instruction with respect to Muhammadan education, for approving and preparing new Hindustáni books and translating efficient works from English and vernacular languages into Hindustáni.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—There is no fixed series of Hindustáni books, nor is there any suitable Hindustáni book in use.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The Government withdrawal from the management of schools or colleges to whatever extent will produce a great obstacle in the way of education. Local exertions cannot be relied upon in the matter of education, as there are different religions prevailing in this Presidency; hence concordance can hardly be expected among them.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—Yes, it would deteriorate in all classes of institutions to a great extent. To prevent this result I would suggest the retaining of the management by the Government as heretofore.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—In a few Government and private schools and colleges gymnasia have been established. I would suggest there should be gymnasia, swimming-baths, small gardens and playing-grounds in all the educational institutions. The best physical exercise I can suggest, for Muhammadans only, is to set apart a place for their afternoon prayers, which gives sufficient motion to their muscles needed for exercise. Besides this, here are several other advantages also.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Indigenous instruction for Muhammadan girls in this Presidency is given on a fair scale; for in almost every street in the Native town in Bombay there exists an indigenous girls' school, but it confines itself to teaching the holy Korán. There are some such schools where girls and boys of tender age attend together: and such is the case in every city and large town.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—With regard to female education among the Muhammadans I believe some schools exist in the Madras Presidency, Sind and elsewhere; but in this Presidency (except Sind) no girls' school is provided by Government. There are educated Muhammadan females to be found almost everywhere, who can teach Hindustáni besides the Korán. Mussalman girls can attend schools to the age of twelve years. The inspection should also be made by females, or until such an arrangement may be effected, a venerable Muhammadan

gentleman may be appointed for the purpose. It would require two or three years' time to give a fair trial to such girls' schools, which would, I am afraid to say, in the beginning be greatly opposed. Such institutions, I strongly suggest, be established at first in Bombay, Surat, and Ahmedabad. I have strong hope that such schools will gradually progress, as I am well aware that several efficient books in Hindustáni have been prepared and published in the North-West Provinces for this purpose. I had the pleasure of visiting the Government Female School at Ahmedabad more than once, where I found two Muhammadan girls also active and clever in every subject.

Ques. 53.—Should the rates of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—In my humble opinion it would be very proper to vary the rate of fees in all classes of schools and colleges (excepting primary instruction) according to the means of the parents or guardians of the pupils.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—The demand for high education in this Presidency has to a certain extent reached such a stage as to make the profession of teaching a profitable one. Primary schools and high schools have been opened by men of good position and good education as a means of maintaining themselves. But this is only the case with all other classes of the community excepting Muhammadans.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—It would be fair, I think, if fees in colleges were to be paid by the month, and not by the term.

Ques. 67.—Are the circumstances of any class of population in your province (e.g., the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—I have just come to the point I am principally concerned with. In the matter of English education the circumstances of Muhammadans are really such as to require exceptional patronage and special attention of the paternal Government. These circumstances are chiefly due to their poverty and gross neglect by the Government. The Government has been good enough to pay R500 per month to the Anjuman-i-Islám of Bombay, since October 1880, for the improvement of education among the Mussalmans, which is comparatively very little indeed.

I regret to state here that the questions of the Commission have been received by me very late, and at the time when I have been too busy to devote satisfactory attention to the matter. However, I have in haste prepared answers to such questions only with which I am principally concerned; in addition to which, fearing I may be too late, I submit a memorial, containing a full detail regarding the Muhammadan education in this Presidency, which I had prepared a few years ago, as a supplement to this evidence and in particular an answer to question 67.

*Cross-examination of HAJI GHULAM MUHAMMAD MUNSHI.**By MR. LEE-WARNER.*

Q. 1.—In reference to your answer 8, would you not except the larger city Municipalities?

A. 1.—Yes. I would entrust Bombay, Poona, Ahmedabad, Surat, and a few others with the management of primary school.

Q. 2.—Is there not a charitable Muhammadan girls' school in Bombay?

A. 2.—Yes. One was founded last year by Haji Mahomed Haji Ismail, a Memon merchant, and is attended now by 107 girls. It receives no aid from Government, and I do not think he wishes to receive any. It is endowed, and I was recently present on the occasion of the distribution of prizes. Besides the Koran, the girls learn to read and write Hindustani. It is intended to teach them arithmetic and sewing.

By MR. JACOB.

Q. 1.—In answer 34 you state that there is no fixed series of Hindustani books. Have you overlooked Sayad Abdul Taheh's departmental series of reading-books and your own manuals of geography?

A. 1.—I remember the books well. We have reported the matter to the Director more than once. I am not quite satisfied with the text-books in use in the North-West Provinces. I think we should prepare our own series.

Q. 2.—Are you of opinion that the Persian standards of the Bombay University are too low, and that the chief Persian authors are not prescribed in those standards?

A. 2.—In my opinion there cannot be any higher standard than the one existing. This year I have been appointed examiner in Persian by the University, and therefore I know what the standards are.

Q. 3.—Do you think sufficient pre-eminence has been given in the Government high schools in Bombay and Poona to the study of Persian?

A. 3.—I do not know precisely what number of students there are. I believe that the Department has recognised the importance of the subject: but the salary of the Persian teacher at Poona High School is too low.

By MR. TELANG.

Q. 1.—Do you propose the appointment of a Muhammadan Hindustani translator for the purpose of preparing and revising school-books only, or for any other purpose also?

A. 1.—For the purpose of revising school-books.

Q. 2.—Are you able to say why Muhammadans in Sind do not go in for English education?

A. 2.—I cannot speak with special knowledge of Sind.

Evidence of MR. E. GILES, Educational Inspector.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained?

Ans. 1.—I was appointed to the Elphinstone College as Professor of History and Political Economy in 1873, and have been serving continuously in this country since May of that year. Out of a service of more than nine years, little more than a year and-a-half was spent at the Elphinstone College. Of the remaining time, I have served in broken periods in the North-East Division and Central Division for about two years, the rest of my service having been spent in Gujarath. I have thus had far more experience of Gujarath than of any other part of the Presidency, and the answers given by me should be considered as having reference to this province, and not to other parts of the Presidency.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—Up to the year 1854, desultory and insufficient efforts had been made by Government to introduce a system of primary education, but with small results. In 1855 the present departmental system commenced, and with it the placing of the Northern Division under the care of an Inspector of Schools. At that time there were, in all districts of the Division, 75 primary boys' schools, with 5,485 scholars. There are now, at the end of 1881-82, 1,739 boys' schools and 114,021 scholars. These figures speak well for

the popularity of the present system, for it is, I think, inconceivable that such progress could have been made in the face of unpopularity, even in districts under the direct rule and influence of the British Government. But in the Northern Division are also included a large number of independent Native States, and the acceptance by these of our system of education is the strongest possible argument in favour of its suitability to the circumstances of the people. The Baroda State, though unconnected with the Department, has adopted the same system for its primary schools.

The system has been on its trial for a quarter of a century, and the progress obtained under it has been unchecked, except during the period of scarcity in 1877-78. The immediate recovery of the schools affected, which accompanied the return of plenty, was a conclusive proof that the check was due to natural causes, and not, as some supposed, to deficiencies in the departmental system. At the present time the extension of operations in Government districts is hampered only by want of funds. In all the Native States steady progress is maintained, while in Kathiawar, owing to the great liberality of the Chiefs, the increase in the number of institutions has been very rapid.

The primary schools are roughly divided into two kinds—(1) the superior, which supply the candidates for the lower grades of the public service, the training colleges, and the English schools; (2) the inferior, whose object is to meet the wants of the cultivating classes and those who do not look for support to Government employment or seek for higher education. The object of the Department has been, as regards the first class,

to provide a fairly complete education; in the second to give a knowledge of the three R's. It has been one of the objects of the Department to make the schools popular and to interest the people immediately in them, and the school committees existing in connection with each institution, have given every facility for an expression of popular opinion for or against the system. At the same time the Department, justly considering that it should, in an uneducated province, lead and educate public opinion, has been careful to establish and maintain a higher curriculum than that of the old indigenous schools, and has tried to raise the views of the people to its own level, rather than, for the sake of popularity, to accommodate itself to long-established prejudices. While care has been taken to secure popularity, efficiency has not been neglected.

As regards the further development of primary education, I think that this should be left to the natural course of events and the intellectual progress of the people themselves. For the purposes of Government, a vernacular college and higher vernacular education are not required. They will be evolved when education has widely spread, when a national literature has sprung up, and when the rich and influential have time and inclination to seek for learning for its own sake, apart from any considerations of pecuniary benefits.

Ques. 3.—In your province, is primary instruction sought for by the people in general or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction is sought for by the people generally, though in different degrees. This may be seen by a reference to the caste tables in the annual reports of the Department. In the primary boys' schools of all kinds in the province, 18 per cent. of the children are Kunbis, 17 per cent. Bráhmíns, 10 per cent. Jains, 10 per cent. trading classes, such as Baniás, Bhátiás, &c., 7 per cent. artisans, such as Lohárs, Sutárs, &c., 4 per cent. Rajputs, 4 per cent. shop-keepers, such as Ghánchis, Káchiás, &c., 3 per cent. day-labourers and menial servants, 3 per cent. miscellaneous, such as Bháts, Vanjárs, &c., 1½ per cent. low-castes, such as Mochis, Dheds, Bhangis, &c., with a few Parbhus and Lingáits; nearly 15 per cent. are Muhammadans, 1½ per cent. are Parsis, and 1½ per cent. aboriginals.

In girls' schools the percentages are very different. The Kunbis obtain only 5 per cent., Bráhmíns 26, Baniás, &c., 15, Jains 12, Parsis 10, artisans 9, Rajputs 5, Mussalmans 4, Ghánchis, &c., 3, miscellaneous 3, menial servants 1, low-castes nearly 1, and aboriginals, Native converts, Parbhus, &c., in smaller proportions.

The Muhammadans and poorer classes generally hold aloof from education partly through ignorance and partly through poverty. Some of the cultivating classes also, who could afford to educate their children, are utterly indifferent, and the constant employment of children in the fields offers them an excuse for their non-attendance at school. As regards the really poor, much attention has lately been paid to the encouragement of education among them by fee-remissions, either wholly or in part. Thus, in Surat, the lower and poorer classes of the population have been care-

fully classified and admitted to school entirely or partly free in accordance with their circumstances. It is difficult to see what more can be done than this, unless a compulsory Act were applied.

People of the lowest caste (such as Dheds and Bhangis) are still practically excluded from education, and their admission into schools would be the signal for the withdrawal of a large number of children, possibly for the total desertion of the school. In the theory of the Department, they are free to attend; as a matter of fact, they do not, and the richer and influential members of the community take care that they shall not. I can suggest no remedy but that of time and the increased enlightenment of their more fortunate brethren.

Except as regards these lowest castes, I do not think that the influential classes are opposed to the general extension of education. Most of them are indifferent; a few, more enlightened, are in favour of such extension.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools; and can it be further extended?

Ans. 4.—According to the latest procurable figures, there are in Gujaráth, excluding Cutch, 679 schools with 21,131 scholars. The schools may be divided into three classes: (1) Hindu, (2) Muhammadan, (3) Pársi. All the indigenous schools of the division fall under one or other of these heads.

Hindu Schools.—These may be regarded as of one kind generally and may be classed as 'secular.' I cannot find any record of a purely religious school existing, the nearest approach being the Sanskrit schools, which have now disappeared. It is true that in the 'secular' schools a certain religious element is introduced, but not such as would justify any other classification. The secular schools may be sub-divided into two classes (a) fixed, (b) itinerant. This will be further developed below.

Muhammadan Schools.—These may be divided into three classes—

1. Purely religious,
2. Partly religious.
3. Madrassas.

The purely religious school is usually attached to the mosque and superintended by a 'Molla,' who teaches boys and girls to recite the Korán. The teaching in such a school is entirely confined to the Korán.

The partly religious school may or may not be held in the mosque. In it the Korán is taught, but a certain amount of secular instruction is also given.

The Madrasa is a more ambitious institution and is a relic of the Mussalman rule when Persian was the official language. In such a school Arabic and Persian would be taught.

Parsi Schools.—These are 14 in number only; 12 in Surat and 2 in Broach. They are presided over by the Mobeds and established principally for religious teaching, but in some cases reading, writing, and arithmetic are also taught, and where girls attend the schools, needle-work and embroidery. In a few schools our departmental system is nearly followed. The schools are charitable institutions, no fees being taken from the pupils.

METHODS OF INSTRUCTION.

Hindu Schools.—The method of instruction is generally the same in all schools, and may be called the 'oral' method. The master recites and the pupils repeat until the lesson has been fixed on their memories. I may describe the usual routine in an ordinary well-established indigenous school as follows:—The master, who is usually a Bráhmín, and often the priest of many of the families whose children attend the school, goes round the village, or portion of the town, in the morning and collects the boys. This is usually a process of time, as he often has to listen to the representations of parents as to the special treatment necessary for a refractory pupil, to persuade the pupil himself to accompany him, or occasionally to administer a chastisement which the parents approve, but which they do not care to inflict. Having collected a certain number of boys, he leaves them in the care of the more advanced boys, who can instruct them in the anks, and returns to his work of collection. When a sufficient number have assembled, the work of the school commences in earnest. Sometimes, school is opened by a prayer to Ganpati, or an invocation to Sarasvati, to which are added moral maxims prescribing cleanliness, truth-telling, early rising, &c. These are recited in a sing-song tone by the master, the whole school repeating each line after him. Examples of them are as follows:—

"In the early morning early rise
Wash your face, and clean your teeth"

and similar sentences. This recitation represents the moral and religious teaching of the school. The master then gives his attention generally to the more advanced and elder boys, one or two of whom are deputed to repeat an ank or anks to the lower classes. The master may have assistants, probably his son or sons. If he has not, he utilises the older pupils. Thus, in a large school of 50 or 60 boys there may be 20 or 30 reciting one ank, 15 or 20 reciting another, while the master is imparting more advanced instruction to the older boys. As the school is usually held in a small room, or in the verandah of a building, often a dharmshálá, where space is limited, the confusion of sounds may be imagined, but will not bear description. Each pupil recites at the top of his voice, and the encouragement to noise is found in the fact that the parents often compute the energy of the masters from the volume of sound proceeding from the school. This is no exaggeration. I have myself heard villagers complain that our Government schools lack the swing and energy of the indigenous school.

It is a matter for surprise that with all the drawbacks enumerated, the school usually achieves its object which is thorough grounding of the boys

in the anks. Most of the Deputy Inspectors of this Division admit that the anks are more thoroughly taught in the indigenous than in the Government school.

The more advanced boys learn to write alphabets, names of people, and the headings of forms of agreements, letters, and petitions. Thus, writing forms a part of the curriculum. In some few schools also reading-books are used, but this is rare. The general method of instruction is entirely oral.

The school-hours are uncertain, and depend chiefly on the wishes of the people and the season of the year. The duration of school-time may be stated as four to five hours daily, but regularity is unusual. The school is of course closed on holidays and during marriage or funeral ceremonies.

Muhammadan Schools.—The method of instruction is very similar to that detailed above. As a rule, the studies are more elementary and the acquirements of the teacher inferior. Thus, in one town where there are seven Muhammadan indigenous schools, only one of the teachers could read and write: most of these seven schools, however, were purely religious. I may add that, as a rule, the Muhammadan teachers do not display the same energy as the Hindus, while the boys are more irregular in attendance.

Languages and subjects taught.—I do not know that I can give a better general view of the studies of an indigenous school than by quoting from the report of the Honourable T. C. Hope, C.S.I., written in 1855, in which that gentleman thoroughly reviewed the whole system of education then existing in Gujaráth. In Hindu schools no language other than Gujaráthi is taught, for, as far as I can learn, there is now no Sanskrit indigenous school existing in the Division. Mr. Hope writes as follows:—

"On first entering school about two months are employed in teaching the boy to count from 1 to 100 and to mark down the numerals on a sanded board, or on the ground. He is then set to learn by heart the "anks" or multiplication-tables. The number of these varies much in different parts, and it is difficult to describe them, but in general every whole number from 1 to 40 is multiplied by every number from 1 to 10, and by fractions up to $3\frac{1}{2}$ or even $7\frac{1}{2}$. On being perfect in multiplication, the boy learns the alphabet and "náma," or the formation of simple syllables and proper names, and commits to memory and practises writing a number of formal headings of business letters, letters of advice, and bills of exchange. He next learns by heart the "dhats," or tables of weights, measures, and currency, and finally passes on to mental arithmetic. The lekhani kuncheo are the practical application of the complicated multiplication-tables and dhats which have been learned before, and either consist of, or are connected with, a great variety of rules for the calculation of practice, interest, discount, and a large number of the questions usually found among the "miscellaneous examples" in works on arithmetic. The proficiency attained in these is sometimes wonderful, and an average number acquire a facility of calculation which must be very useful to them in after-life."

The above subjects are not studied in all schools. The writing of letters and hundis, and the more difficult mental arithmetic, are sometimes omitted, even in the best. In schools which may be called middling, only the "anks" and part of the lekhans are taught, and in the worst nothing but "anks."

In Mussulman schools the Korán is the chief class-book. In some schools Persian is taught, and even a smattering of Arabic. The text-books would be the Gulistan, Bostan, Pandnama, &c. Writing is taught sometimes, the Mussulmans having a great admiration for well-formed Persian

characters; arithmetic of any kind is rarely taught, except perhaps among the Bohora communities.

In Parsi schools the Pehelvi language is taught, the religious books being written in that language.

I have already stated that reading-books are more to be found in some of the more advanced schools, and this is due, doubtless, to the recognition of the necessity for reading which has followed the increase in the number of Government schools, the diffusion of newspapers, and the larger facilities for correspondence: otherwise, the account given by Mr. Hope in 1855 exactly describes the curriculum in indigenous schools of the present day.

Fees paid and other sources of income.—It is almost impossible to give any accurate estimate of the average expenditure on these schools. Not only in every zilla, but in every village, different customs prevail. The teacher may receive his emoluments in cash or in kind. He may or may not occupy a house rent-free. He may be under an agreement with the villagers to receive a fixed sum annually, or he may be entirely independent of them. As a rule, the teacher receives part of his income in monthly fees, and the rest in presents and rewards given on special occasions. The fee may be paid in cash, but probably is more often paid in kind. Thus, in some places the boys in turn bring sufficient food for the master for the day; in others each boy brings daily a handful of flour or some fruit. The fee-rate may be roughly estimated to vary from 6 pies to 8 annas monthly, according to the circumstances of the parents, and the size and locality of the school. Many boys who are very poor are allowed to come free. The average monthly rate of fee may be estimated at 2 annas 3 pies, or possibly a little above that.

The master receives other emoluments besides the monthly fee. Thus, he may receive R1 or R2 when a boy has reached a certain stage of the school course. On the occasion of a festival he receives a gift or gifts, sometimes cash, sometimes a pagadi, sometimes a dinner; five ripe mangoes in the season, or five new tiles for his house before the monsoon, are common gifts. When the boy has completed his course, the teacher receives a present according to the father's means. This may vary from R1 to R20. It is, therefore, difficult to estimate accurately the sum of the emoluments received. In the large towns where the school is well attended and the parents rich, a teacher may get as much as R50 per mensem, while in the small villages he may get only two or three rupees. I should estimate the average pay of an indigenous schoolmaster at R8 per mensem.

I have divided Hindu indigenous schools into two classes, (a) fixed, and (b) itinerant. As a rule, the fixed schools are those in large towns, where the school has been held for many years and where the office of teacher is often hereditary. The itinerant school is that which a wandering Brahman sets up in a village, and which is held for four or five months when the teacher migrates to another village and repeats the process. The reason for migration may be the approaching field-work which empties the school, or the failure of the master to obtain his dues. These schools are not numerous in the Division generally, but are found in considerable numbers in Kaira. I should estimate schools of this kind as forming about one-fourth of the total number.

Bombay.

Effect of educational operations on indigenous schools.—According to the Honourable Mr. Hope's report for 1855, there were then in the Northern Division 1,033 schools, with 41,572 scholars. Compared with her present figures, a net decrease of 204 schools and 16,662 scholars has taken place. Assuming an equality in the efficiency of the education given with that of the departmental system, we have yet a net increase of 1,535 schools and 97,359 scholars as the result of that system. But none will deny the superior efficiency of the departmental schools; many of the Muhammadan indigenous schools, for instance, being purely religious classes, where neither reading nor writing are taught by the illiterate master.

The cause of the decrease in indigenous schools can, I think, only be assigned to the working of the departmental system. The disappearance of the indigenous schools may be ascribed to (1) the greater cheapness of Government schools, (2) their greater prestige, and (3) their greater utility. I will shortly develop these three causes:—

(1) The cess-payer pays a fee of 6 pies or 1 anna in a Government school, and is not under the necessity of making presents to the master. I estimated the fee-rate in the indigenous school at 2 annas 3 pies, but, with the necessary presents, the total annual sum paid by the parents to the teacher would probably represent a fee-rate of 5 or 6 annas per mensem. The non-cess-payer in cess schools in Government districts pays a higher fee than the cess-payer, but the rate only rises to 5 annas and 6 annas in the highest standards. Including the cost of books, &c., the non-cess-payer in a district where the fee varies from 1 anna to 6 annas may pay about the same amount in a cess school as he would in an indigenous one, but would receive an education which fitted him for Government employment. Finally, the cess-payer has to pay his cess, and naturally sends his son to the school supported from it.

(2) The cess school in villages is the property of the people aided by Government; the leading members of the village are upon its committee, the district officers, the representatives of Government, visit and encourage it; and its success or failure is a subject of consideration not only to the taluka but to the central district committee. There is, therefore, every inducement in a village for the maintenance of cess-schools, hardly any for the maintenance of an indigenous school.

I have pointed out that many of the indigenous schools of this Division were itinerant. These naturally disappear as the number of cess schools increases, the itinerant master finding no encouragement in a village already possessing a school.

In large towns the indigenous schools are not so greatly affected by the establishment of cess schools, but survive and flourish, many of the boys joining the Government schools eventually.

(3) That Government schools are more useful and their system of education better is incontestable and admitted. The proof of it is found in the fact that even in towns the indigenous system is regarded as preparatory to our system.

I think that the schools of the Department are becoming yearly more popular. Prejudices which formerly existed, such as that history and geography are useless, &c., have disappeared or are disappearing; yet the indigenous schools are not without popularity. In the first place, they are the

relic of a former time. The father is apt to think that what he learnt and what was sufficient for him should be so for his son. In the case of the school which has existed for generations, he feels the same respect for the place with its traditions as an Englishman for his "old school." The master who has succeeded his father and grandfather becomes an institution, and combining, as he often does, the duties of preceptor and family-priest, his influence extends to all members of the household. *Secondly*, the school is often the place where the "Nishal Galna" is performed. This is one of the 16 religious ceremonies which a Hindu undergoes during life. This ceremony, which celebrates the admission of a boy to school, is performed when he joins an indigenous school, but not, so far as I can learn, when he joins a Government school. *Thirdly*, the fees are paid at a time and in a manner suitable to the parents; this is no doubt a great reason for the popularity of the indigenous school. A similar reason is that no books have to be bought nor slates, nor copy-books, which are necessary in departmental schools. Again, there is more freedom in attendance, and punishment is seldom entailed by absence from school.

My opinion is that the people would gladly see the indigenous school maintained, but are fully alive to the advantages of the departmental system. It follows that the indigenous school should be encouraged to become a more efficient feeder to the Government school than it is at present. We have attempted to encourage the better-conducted schools by grants from local funds. The attempt has met with very little success, and has been viewed with suspicion as tending to the absorption of the private school by the Department. I am of opinion that if Government formally notified their intention to uphold and encourage the indigenous school and aided our scanty local funds by a special grant to each zilla for aid to indigenous schools, in a few years many schools would come forward for registration and would soon prove useful feeders to our higher institutions.

No arrangements have been made for training or providing masters in indigenous schools, nor are such arrangements possible, in my opinion, on account of the unwillingness of the masters themselves. With great difficulty a few indigenous masters have been prevailed on to accept the aid of the State and conform to the very simple rules under which such aid is given. It is hardly likely that men who object to a simple inspection of their schools will voluntarily come forward to be trained under the Department. If they did so, the labour spent on training them would in most cases be thrown away, as their age, circumstances, and habits would usually prevent them from turning the training to good account. The utmost that can be expected, in my opinion, from the indigenous schools is that in time in large towns they may act as feeders to the higher schools and take the place of the present branch schools. I am speaking of the indigenous schools proper, *i.e.*, those that have been long established. I do not refer to any private schools lately established by men of some education in places where Government schools have not been provided. One or two such cases have occurred in the last year; and I see no reason why, in time, private enterprise may not in this way assist the extension of education. I cannot predict this, but I consider that such schools may spring up, and I think they would be

fully entitled to encouragement from the local funds; but such a movement can only be developed in the course of years, and at present no curtailment of the Government system would be justified.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—There is practically no home instruction in this province; in a few cases the son of a rich man may have a private tutor, but he probably also attends schools.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—I have already partially answered this question in my answer to question 4. At present Government cannot depend with confidence on private effort in rural districts. The desire for education has been lately produced, and a withdrawal of the active support it receives from Government would probably lead to its dying out again. A tendency to private effort can however be discerned, and I look forward confidently to a time when such effort judiciously aided should provide for at least the inferior schools, but not for some years to come. I make no mention here of those aided schools, such as the Missionary or Parsi panchayet schools, which are under either Departmental management or management as intelligent as that of the Department. These schools in their particular localities can be depended on, but they are confined by their circumstances to those localities.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The late Resolution of the Bombay Government, No. 3513 of the 19th September 1882, Financial Department, has decided the question asked here.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make a proper provision?

Ans. 8.—This question also has been decided in the same Resolution. I would only state, with reference to the latter portion of it, that I see no reason to apprehend that Municipal committees would fail to make proper provision. They will receive the charge of a certain number of schools in a certain condition. The Department will supply the examiners and advisers of the committees, and would quickly note any tendency to deterioration in the institutions. But, apart from any supposition of Government interference, it may, I think, be safely assumed that there is sufficient public spirit in Municipal towns, and a sufficiently effective desire for education to prevent any retrograde movement. It would be a poor compliment to those bodies to which a larger share of self-govern-

ment has been granted, on account of their increased enlightenment and education, to suppose that they would utilise their powers to stifle education, or that they would be so careless of their due exercise as to neglect it.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The Ahmedabad Training College is an institution which, in my opinion, is doing its work efficiently, and I am not prepared to recommend any changes in its constitution. The Rajkot College, though not yet fully developed, is also working well, and has been of very great service in supplying the province with fairly qualified masters. As to the social status of the village schoolmasters, I would quote shortly from the report of Mr. Hope in 1855 on the indigenous masters. He says, "The teacher's office is a despised one, and, indeed, it would be strange if it were otherwise; for the persons who fill it are, as a class, equally incompetent for their own or any other profession. * * * Hence the indigenous teachers as a class do not appear to have any great hold on the affections or veneration of the people. When individuals are influential or popular it is generally because they are the customary performers of religious ceremonies." Mr. Hope excepts the hereditary indigenous teacher. Accepting this estimate as a true one, there is no doubt that the social status of the village master under the departmental system is very far in advance of that of the indigenous master. I am of opinion that, as a rule, the schoolmaster is respected and looked up to in a village, and that his position is one that becomes more and more influential from year to year. In many cases he is not only schoolmaster, but post-master, his pay and position being both improved by this double office. My own experience has shown me that in most villages the people have a considerable respect for the master and take a lively interest in his welfare. The dignity of the village school is raised when the master's pay is increased, and *vice versa*. It can hardly be otherwise when in many cases the master is the most educated man in the village. As a servant of Government also, his position is far in advance of that of the indigenous master who was a servant of the village only.

As regards the influence of the master among the villagers, much must depend on the master himself. The hard-working and well-behaved man cannot but have a good influence, while that of the idle and careless man is the reverse. Speaking generally, I have found the village masters to be quiet, orderly, well-behaved men, who interfere little in village quarrels, and who, on the whole, work well for their pay, which, it should be remembered, is in many cases not in excess of that obtained by a Government peon. But few complaints come to me as to the interference of the village masters in matters which do not concern them, nor have I ever learned from the Revenue officers, who see them and their schools constantly, that their influence in the villages is generally bad.

The prospects of the lower-paid assistant masters and untrained masters of short service are not hopeful. Such men are often unable from family

or other circumstances to join the Training College; some may secure places on pensionable salary, but are liable to be removed on trained men becoming available; others labour on for years on miserably small salaries and with no hopes for the future.

I have lately sought to improve the position of such men by submitting to the Collector of each district an annual nominal list of those who have served well for some years, with the hope that they may obtain from the Revenue authorities a preference in the matter of vacant posts over the ordinary candidate. The Revenue authorities have unanimously approved of my proposal, which is in fact intended to revive a practice instituted by the Honourable Mr. Hope when Collector of Surat. I trust that the encouragement that may be given will induce men to serve more zealously and cheerfully in our schools, and I believe that the connection that may thus be established between the educational and Revenue Departments will be appreciated by the people and add to the prestige of the educational service.

I would add that with larger funds at my disposal, I would increase the pay of the masters in small villages. We have now men serving on Rs 8 and 9. In my opinion no fairly qualified master, whose work was satisfactory, should get less than Rs 12. The pay of all would thus be pensionable.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—With the means now at the disposal of the Department, I doubt whether any fresh subjects of instruction could be beneficially introduced into primary schools generally. The schools must depend much upon the master, and, as I have already shown, much cannot be expected from men on very low pay. In the bulk of the village schools more cannot be expected than a plain education—reading and writing with arithmetic, history, and geography; general knowledge is to a considerable extent imparted through the medium of the reading series, the varied character of the lessons making them especially valuable in this respect. Any effective instruction in popular science or agriculture would necessitate more highly trained masters as instructors and a greater expenditure on each individual school. I have already, however, shown that the masters are under-paid. I have heard complaints from various sources that our primary school system is not sufficiently practical. I have never, however, found amongst the community any active desire to avail themselves of practical instruction when offered. The agricultural class at Nadiad was thrown open to sons of cultivators who are to be taught in the vernacular. The Nadiad Agricultural Society even offered five monthly scholarships of Rs 3 per mensem for boys attending regularly, but the vernacular class has been a failure, and now contains one pupil only. In Surat there is an industrial school for smithing and carpenter's work, with instruction in drawing also, but I fear that without the liberal scholarships now given the attendance would be very scanty. It may be said that the Department should offer special scholarships for the encouragement of science and mecha-

¹ The average monthly pay of a master in Government districts is Rs 15, and of an assistant Rs 5.

nical arts, but we are met by the question of money. It resolves itself into this: are we to teach a large number of the population to read and write, or give a more elaborate education to a smaller number? Considering the circumstances of the country, and the comparatively small educational results obtained even yet, there can, in my opinion, be but one answer to such a question.

Ques. 12.—Is the system of payments by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I understand this question to refer to the masters employed by the Department. The system of payment by results is very suitable in small towns and large villages. When the system was introduced, full powers were retained by the Department to grant or refuse payments in accordance with the special circumstances of particular schools. Thus, in the very large city schools it has been found advisable to fix the pay of the masters, and not to apply the system. The success of these large schools is assured, and there is not the same necessity for stimulating the energies of the masters who in fact regard the charge of such schools and consequent residence in the large towns as the prizes of the service.

The system is not justly applicable to poor and backward villages, and is rarely applied in them. It would be manifestly unfair to make a master's pay depend upon the regular attendance and proficiency of pupils in a village, where, from the circumstances of the people, the attendance is very precarious, and the studies are confined to the lower standards.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The number of primary schools can be increased when more money is available. At present in Government districts, the possibility for materially increasing the number of schools does not exist, and we have to depend for progress upon the increased efficiency of existing schools, the transfer of failing schools, and the development of classes attached to main schools. This class system has been largely adopted in the last few years in Surat, Broach, and Kaira. The people of a village near to one possessing a school supply a building; an additional assistant is added to the school establishment, who works in the neighbouring village, the schoolmaster being responsible for the class. In some cases as many as 50 boys are thus being taught by an assistant on Rs 5 or Rs 6. Where a class is particularly successful, every effort is made to provide funds for converting it into a school, but many classes are now being worked as such, simply for want of funds to provide them with a proper establishment.

The efficiency of existing schools is in my opinion increasing from year to year, in so far as experience leads to more systematic teaching, and the popularity of education to more regular attendance at school. But I do not think that any great change can now be anticipated until larger funds are available. I do not look forward to a time when able and trained masters will consent to serve in small village schools on the pittance we can now afford to give, and without a superior class of masters for these schools their efficiency cannot be much increased. As for the larger

schools in towns and large villages, they are, I think, efficient as regards the existing curriculum.

I may add that the testimony lately given by a most experienced Revenue officer who has known the province for years, and has had special acquaintance with the departmental system, has specially pointed out the improvement of the children in schools lately visited by him as regards their general intelligence and their increased mental activity.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854? and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I am not aware of any case of the kind. I believe that in 1879 the Director of Public Instruction offered to hand over the management of the Gujārāth College to a local body, but the offer was declined.

More effect has not been given to the provision for these reasons: (1) there has never appeared any desire on the part of any local body to relieve the Department of the work it was doing; (2) the Department on its side might well wait until such a desire was manifested, nor proclaim its own weakness in seeking to avoid responsibility by throwing a burden upon people who were not ready to bear it.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—The only possible cases in this division would be the transference of the Surat and Ahmedabad high schools to the Missionary bodies. I do not believe that such a step would be popular among the mass of the people, and I believe that it could not at present be taken without injury to the interest of many. I am not here questioning the capacity of the Missionary bodies to undertake the charge of such institutions. I am speaking with reference to their position as regards all classes of the population. Certainly there are no other existent bodies who would have the capacity to manage institutions of the higher order.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I am not aware of any. Schools have been established, as is the Gujārāth College, on popular or Municipal contributions aided by Provincial grants: but, so far as I am aware, no desire has been expressed to take the management of these institutions from the Department. On the contrary, the people have invariably looked to the Department for the management of schools so established. The Parsi Panchayat Benevolent Society formerly handed over the management of its numerous schools to the Department, and if it now receives them back, it will be at the request of the Department, not at its own desire. The grant-in-aid system prevails to a very small extent in this division, and almost entirely in connection with the Missionary bodies.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The educational system as administered in this province is one of practical neutrality. There are a certain number of grant-in-aid schools in the division under the management of the Missionary societies and under our inspection, and there are Parsi Panchayat schools also under our management and inspection. Religious training probably exists in all these schools, but the Department is not aware of the fact. I myself examine the mission high schools for grants-in-aid, but have never asked a question as to the religious principles taught. My duty, and that of the Deputy Inspectors, is simply to award a grant according to the results obtained in purely secular subjects, and to the best of my belief this duty has been honestly carried out. Certainly I am not aware that any disadvantage has been felt by any institution on account of its religious principles, nor have I ever received any complaints from school managers to the effect that their institutions suffered from departmental prejudice.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province; and do you consider it adequate?

Ans. 21.—The ratio of the various classes that seek for secondary education in this province differs considerably from that of those seeking primary education. It was shown in answer 3 that the Kunbis had the largest percentage, but this is not the case here. All classes are represented to some extent, but the chief percentages are as follows:—Bráhmíns 34 per cent., trading classes 20, Jains 13, Parsis 13, Kunbis 4, Mussalmans 3½, artisans 2, Kshatris 3, Kayasths 2½, and shop-keepers, labourers, low-castes, and miscellaneous in smaller proportions. It is very noticeable that Bohoras, whether traders or cultivators, neglect secondary education almost entirely.

I think that the complaint that the wealthy classes do not pay enough for their education is well founded, in so far that many could easily afford to pay much more than the fees that are now levied. But it should be remembered that the original object of Government was to promote a desire for education, and to attract pupils, whether rich or poor, to schools. It would have been opposed to the generous policy adopted by Government to have levied high rates from the rich in the first instance, and, had this been done, the progress of secondary education might have been seriously retarded. Now that the success of secondary education is secured, the tendency of the Department has been to raise fees gradually and to make schools more self-supporting, and this has been done, and can be done still further, without imperilling the existence or prosperity of the schools. The danger in raising the fees generally is that the poor may be excluded, and the only remedy that appears available is to grade the pupils in classes according to their parents' rank and position, and to charge fees accordingly. Thus, instead of a maximum monthly

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charge of Rs2 in a high school, there might be three grades of fees for the same standards, Rs5, 3, and 1. I think it would be found that the richer Natives did not object to pay the higher rate, or were even proud of the distinction. Great care would, of course, have to be taken in fairly assessing the fee to be paid.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—In 1877 a private high school was established in Ahmedabad which still exists. The proprietor was never, so far as I can learn, assisted by any contributions, and has depended for the support of his school entirely upon his fee-receipts. The school is under our inspection, and I have twice inspected it. I found that the teachers appointed were quite unqualified to teach the higher standards, many of them having never passed the Matriculation Examination. The proprietor is a respectable man, who has, I believe, done his best to make his school efficient, but, as I have pointed out to him, it is perfectly impossible for him to compete with uneducated teachers on salaries of Rs10, 15, and 20, against the mission and Government high schools. My advice to him was to confine himself to the lower standards and to attempt the production of a good branch school; but he has not followed this advice, and his school still attempts an impossibility, and accordingly fails. Nor would Government, in my opinion, be justified in aiding an effort of this kind, until the proprietor has shown by his unaided and intelligent efforts that his school is worthy of assistance.

There is also a private proprietary school in Surat which is registered for a Government grant-in-aid. In this school the fees charged are low and do not equal the expenditure. The proprietor pays a yearly sum from his own pocket in support of the school, which is a fairly flourishing institution; the weak point being that an attempt is made to teach the higher standards without a properly qualified staff. In consequence of this, I have recommended its registration for grant-in-aid in the three lower standards only.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Both the Ahmedabad and Surat mission high schools co-exist with the Government high schools, and are stable and influential. They directly compete with the Government schools, and their success as institutions may be seen in the grants that they earn and the results achieved at the Matriculation Examination. The conditions under which this state of things is possible are that—(1) the locality should be sufficiently large, (2) that both institutions should be well conducted, and (3) that the fee rates should not materially differ. In Surat the fee rates levied in the mission school are the same as in the Government school, though a larger percentage of free children is permitted. In Ahmedabad the fee rates are the same as the Government rates for the lower standards and slightly lower for the higher standard.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Natives readily find remunerative employment in this province. A graduate can command R50 or 60 per mensem at any time in the Educational Department alone, and I have lately been unable to find graduates for places of that value. I understand also that in the Revenue Department graduates can readily find employment, which, if not very remunerative at first, leads up to high pay and influence in a short period. I am also given to understand that in the Revenue Department the supply of graduates, natives of Gujārāth, is insufficient. Men who have passed the Previous Examination can obtain from R30 to 40 per mensem in the Educational Department, and those who have passed the Matriculation Examination can obtain R20 to 25; but I should hesitate to call such men educated. It is a matter for regret that so many men who join the college in Bombay fail to remain there until they have taken their degrees, and are tempted to take employment before their education is completed. In the Kāthiāwār Agency the matriculated students readily obtain employment under the Darbārs, and this may account for so few of them joining the college in Bombay; but distance and change of country have a deterrent effect which is also felt by the inhabitants of the zillas.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—Considering the fact that boys in secondary schools are learning a foreign and difficult language, I am of opinion that the education they obtain is fairly practical and useful. Without reference to the Matriculation Examination, they can pass the 1st Grade Public Service Certificate Examination, which entitles them to employment under Government, and admits them to an agricultural or subordinate medical career. Latterly, also, by the addition of drawing classes to some of the high schools, boys with a talent in that direction are enabled to develop it, and may find a career through the medium of the School of Art. I admit that in all these cases service under Government is the end obtained, but this is perhaps unavoidable at present, especially in mofussil towns, where English is of small value except for Government servants.

Excepting a few boys who obtain employment on the railway or in mills, Government service is necessarily the aim of all who study English with a view to their own support.

I think the course of instruction might be improved by the addition of science throughout the standards. This would be most elementary in the lower standards, commencing with pictorial natural history, but might be developed into a fair general knowledge of the principles of physiology, chemistry, astronomy, botany, and geology. Such subjects, if taught, should be optional, and take the place of a second language.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—This question is partly answered in my remarks on the previous question. It has

been, I think, a necessary consequence of the development of secondary and higher education that the attention of pupils and teachers should be chiefly directed to the Entrance Examination of the University. As I have shown, beyond official employment English education has been almost valueless in the mofussil. How is it possible that the Entrance Examination should not be the aim of almost all? It has been so undoubtedly, and it is only very recently that other channels for employment have been opened unconnected with this particular examination.

I see no reason why special colleges like the College of Science at Poona, or the Grant Medical College, should be confined, as regards the admission of their students, to those who have passed the Matriculation Examination of the University. These colleges should be able to "matriculate" their own students, and impose any text they like, as is the custom in English Universities. I should not be prepared to say that this freedom of admission might not be extended to all, colleges, and the Matriculation Examination be abolished as an entrance to the University. But certainly, in the case of special technical colleges, the connection between them and the University Entrance text is scarcely obvious, particularly if, as I am informed, no student is admitted to the Grant Medical College who has not passed in a second language.

Granted that undue attention to the Entrance Examination exists, the value of secondary education for the requirements of ordinary life must be impaired: for the work of a school is confined to the Matriculation course to the exclusion of education of a more general character; but, as I have shown, owing to the circumstances of Gujārāth, no great harm has been done at present, and the tendency is now towards the emancipation of the high schools from exclusive attention to the Entrance test.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal support is not extended to grant-in-aid schools of any kind in Gujārāth, except in Surat and Ahmedādad, where annual grants of R480 and 600 respectively are made to the endowed grant-in-aid girls' schools.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I have expressed in a recent report my belief that a short special training would be very beneficial for teachers in secondary schools. A man may have taken a good degree and be naturally patient and pains-taking, but may know nothing about the principles of teaching. If he could, before joining the Educational Department, go through a short course (six months should be enough) of instruction in the art of teaching, it would be most useful. The time thus employed could also be devoted to the study of the best writings on school management and discipline. I think that this could be carried out by attaching young graduates to the Elphinstone High School for the period proposed, and placing them, while there, under the guidance of one or more experienced men especially distinguished for their knowledge and method of teaching. The expense would not be great, and the additional efficiency obtained

would, I think, thoroughly repay it. At present many hard-working men succeeded but little as teachers, because they have never realised that proficiency in teaching, as in everything else, is the result of careful study and system. For instance, I believe that very few teachers in our secondary schools daily prepare the lessons to be taught, and consider beforehand what points should receive especial notice and be impressed upon the minds of the pupils.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools and colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I consider that any such withdrawal in this province (Gujarath) would at present be mischievous, and would be a distinct check to the spread of higher education. When local bodies have proved themselves fit administrators of their own funds, as applied to the objects immediately concerning their own interests, and when it has been seen that the interests of education have not been injured through local management of lower education, then it will be a matter for consideration as to whether Government should be relieved of the management of higher education also. It should be remembered that the high school is not only for the benefit of the town in which it is placed, but for that of the whole district, whereas the primary schools of the town are for the benefit of the town only. The Municipal bodies are directly interested in their favour, but would not be so in favour of an institution fed from various parts of the district. A more representative body than the town Municipality would be required for its management, and would be proportionately difficult to constitute. There is the further obvious consideration as to whether there exist at present persons whose education and capacity would render them fit for the management of higher institutions, even if they could spare the time and would freely give the labour requisite.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—In Government schools and colleges, all masters are specially instructed to make a proper use of the moral lessons in the reading-books. A glance at pages 220 to 225 of the report of the Committee appointed to examine text-books in 1877 shows the extent to which a simple morality is inculcated in Hope's Reading-series (*vide* also page 15 of the same Blue Book). In our primary schools, through the medium of these books, reverence for God, kindness to fellow-creatures, respect for law and order, and the powers that be, truth, honesty, cleanliness, obedience, and veneration are brought constantly before the minds of the pupils, and it lies with the master to neglect or to take advantage of the occasion. It follows that in our training colleges the greatest regard should be paid to the moral teaching of the students, who may carry the lessons learnt there into the distant villages where it may be their lot to serve. In the course of instruction laid down, a special moral lessons are inculcated, but in the method of teaching, the proper self-control, patience, kindness, and firmness of the teacher are

required. It is difficult to give more than a very general opinion as to the results produced by a course of training on the minds of our masters, but I think that our whole system, in school and college, has produced men far superior in principles and manner to the old indigenous master, while the trained masters compare very favourably with the untrained. The order and regularity which have prevailed in the Ahmedabad Training College for many years are in themselves guarantees of the system of moral discipline prevailing, and while, among so many, there must always be those who are radically bad and vicious, yet, taken as a whole, I am of opinion that our village masters are an honest, quiet, and hard-working set of men, and that their honesty, sobriety, and energy is greatly due to the system under which they have been educated.

In secondary schools, and especially in high schools, much must depend upon the head master and his personal influence. This no less in India than in England. It is impossible to discuss here the extent to which a head master may exercise a personal influence over the whole of a large school, but it may be granted that the tendency of the school will be to follow the direction in which the head master leads it. Our head masters are usually men whose education and training has been such as to fit them to use their influence rightly, and I believe that, as a rule, it is used for good, and that every year sees less of deceit and underhand dealing, and more of open and honest purpose among both masters and boys.

In this Division, where the men of the Department are often invited to serve under Native States, it is no small credit to the Department that, almost invariably, the men so serving have obtained a reputation for honest work conducted with clean hands. If this is true and is the effect of our educational system, then that system has not been in vain, and its moral training has been indisputable.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—The latest returns show that there are in indigenous schools in the whole province of Gujarath 1,654 girls, of whom 83 are Hindu girls in Hindu schools, 1,632 are Mussalmans in Musliman schools, and 209 are Parsis in Parsi schools. The Mussalmans have the advantage greatly in point of numbers, but I cannot learn that the education which these girls receive is anything more than the learning by rote of a certain quantity of the Korán. The Parsi girls generally learn to read and write, and receive religious instruction, while the education of the few Hindu girls in indigenous schools is very similar to that received by boys.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—It cannot strictly be said that there are any mixed schools in this Division. In a few cases girls may be found attending the same school as the boys, but these are quite exceptional, and due probably to some unusual influence. The whole tone of Native feeling is undoubtedly adverse to the mixing of boys and girls in the same school. In large towns I do not think that it would be possible to institute mixed schools; and, fortunately, it is not necessary. In the villages, however, where more than one school cannot be

maintained, the importance of having mixed schools cannot be over-rated. I happened to have given special attention to this subject in the course of my late tour, and to have made every effort to obtain the opinion of the people in many villages where separate schools could not be maintained, as to the mingling of the sexes. The general opinion that I found as the result of these enquiries was that there is every reason to hope that in time the village schools will be attended equally by boys and girls. I found usually indifference on the part of the men of the village, slight opposition on the part of the mothers. The former seemed to think the subject one of no importance; the latter feared that the girls would be taken from their domestic duties, and that thus more work would be thrown on themselves. But I rarely found any objection raised on moral grounds, and it was generally admitted that those who played, unchecked, together in the street, might learn together in the school. For some years masters have been directed to encourage the attendance of girls at school, and it is even now not uncommon to see two or three girls in a village school. This is a beginning, and if care and tact are exhibited by the Department, I believe that before long mixed schools in outlying villages will be the rule, and not the exception.

It must be understood that my remarks do not apply to all villages, certainly not to those in the vicinity of large towns; but rather to those villages which are isolated, and whose people are free from the bigotry and illiberality of the dwellers in large towns. Thus I found that the villages where the idea of a mixed school was best received, were some of the jungly villages of the Rewa Kántha and the Panch Maháls. In the southern Surat district girls now attend the schools in many villages. This has taken place within the last two or three years, and is greatly due to the influence of the Deputy Inspector of that Sub-Division.

* *Ques. 44.*—What is the best method of providing teachers for girls?

Ans. 44.—In my opinion the best method is that now provided by the Gujaráth Female Training College which has been in existence since 1870-71.

Since the institution of the college 31 trained women have been sent out; of these 5 have died, and 3 have resigned; the remaining 23 are working in various parts of Gujaráth. There are no special arrangements for the training of male teachers for girls' schools. Our system contemplates the gradual introduction of trained women into all the larger girls' schools, both as mistresses and assistants. Trained men may be employed as teachers of a girls' school, but, in most cases where a mistress is not available, an old and steady master is selected with reference to his age and character rather than his training.

As regards the relative efficiency of male and female teachers, I have no hesitation in saying that a really good trained woman is more efficient and useful in a girls' school than a male teacher. The necessity of selecting old men as teachers generally involves the loss of activity and efficiency which a younger man possesses, while the female teacher is unquestionably more popular among the people, especially if, as is now often the case, female assistants can be supplied to help her, and the whole school be conducted by a female staff. We have here in Gujaráth several girls'

schools where there is no male on the staff, and I have found that where this is the case the school is unusually popular. One advantage is that the girls remain longer at school—an advantage which cannot be over-rated, when it is considered that one of the greatest hindrances to female education has been the withdrawal of the girls at the age of 11 or 12. In several of our schools which are under mistresses girls now remain and learn the higher standards, becoming also assistants to the mistress.

As regards the means taken to increase the supply, the college is usually full, and the vacant scholarships are few. It would, however, in my opinion, be most unwise to proceed with too great haste, or to exhibit any but the greatest caution in the selection of the women for training. While widows would appear naturally to be the persons who should take advantage of the college and the career thus opened, our experience tends to show that, until their social position is improved, there are many objections to their free admission to stipends. If young, they incur suspicion when sent out; if old, they have lost the acquiring faculty, and cannot learn. It has been found preferable to admit the wives of masters whose husbands can serve in Ahmedabad, while the women are under training, and can afterwards take charge of a boys' school, when the wife takes charge of the girls' school. Yet this plan has many drawbacks, such as the jealousy of the couple, when the wife proves superior to the husband, the difficulty of providing for both in one town or village, and others. These difficulties make the selection of women for training a task of great responsibility, and no woman is ever admitted to that college without her circumstances having been the subject of full enquiry. It may be partly owing to this that so few disappointments have been experienced in this Division, though that is, of course, almost entirely due to the sound manner in which the institution has been conducted.

The college is open to all Native States on payment by them of the necessary stipends for the women under training. As yet few have joined the college, but the confidence that the States have in it is shown by the fact that we have within the last two years supplied mistresses to Bhávnagar, Gondal, and Baroda.

* *Ques. 47.*—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—I consider that high schools suffer under the frequent changes of masters which are rendered necessary by changes in the Department under the present system. Thus, if any senior officer goes on leave for any length of time, changes occur which may affect the staff of several high schools. Since I have known the Surat High School there have been seven or eight changes of head masters. Ahmedabad has been almost equally affected, and Nadiád has also experienced many changes. I cannot believe that it can be good for the school that the head master should be removed just as his influence is beginning to be felt and his system to be understood by his subordinates and pupils. Even under departmental management, a high school may be greatly affected by the character of its head master, and the work

that he can perform in it may be of the utmost importance; yet it is necessary that time should be given him before he can show this, and his energy in the improvement or development of the school is necessarily curtailed by the knowledge that his work there will terminate at a certain and probably not distant date.

The remedy is to grade the masters according to the standing and service, and to temporarily promote the man to a higher grade without removing him from the school. It appears to me to be most unnecessary and injurious that, to provide for the due course of promotion, a head master may suddenly be transferred from Surat to Poona and the change accompanied by changes affecting three other high schools. At the moment of writing, the return of an educational officer from furlough threatens four high schools in this Division with a change of head masters, although not one of the four has been in his new place much more than a year.

The grading of assistants would be more difficult, but might be carried out in the case of the first assistants in each high school.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—In this province primary schools are not raised to secondary schools. Where the people desire English education, an English class is opened in connection with the main primary school, but only after the people have guaranteed at least Rs 15 per mensem towards the expenses of the class. In that case the remaining expense, which is trifling, is defrayed from local funds. Where a separate English school is required, it is opened if the people agree to pay half the expenditure, the remaining half being defrayed from Provincial funds and Government taking the fee-proceeds. In either case there is no necessary injury done to the primary school in the locality. This probably suffers to some extent from boys joining the English school, but care is taken that boys should not, on account of the English school class, be deprived of the higher primary education if they desire to have it.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—It is, I think, most undesirable that class promotions should depend, at any stage of school education on public examinations for the entire province. It is already a subject of complaint, and not without some foundation, that promotions are too strictly limited by the standards, and that the progress of clever boys is thereby hampered. In the case of primary schools, I have permitted good masters to make promotions on their own responsibility in the case of unusually intelligent boys; and the Deputy Inspectors are unanimously agreed that hitherto no abuse has followed from their exercise of this power. The Deputies are responsible that it is properly exercis-

ed. As regards high schools, the promotions are now left to the head masters, and very properly so. The distinctive character of the standards, however, almost precludes any double promotion in the year. Public examinations for the whole province, whether primary or secondary, would require extensive machinery, would be costly, and would be uncertain in their results. They would, in my opinion, lead to cramming far more surely than the Inspector's or Deputy Inspector's examination does at present, and the individual character of each pupil would be entirely lost sight of. Lately our efforts have been directed to the consideration of the general work of a boy, his regularity and his behaviour throughout the year, and not only to his ability to pass a certain test at a certain time. The aim of a school should be to educate all its boys, not to compete with other institutions, in a particular and universal test. This would only lead to the undue encouragement of the more clever boys and the utter neglect of the more backward.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—While no less than 8,881 Muhammadan boys attend primary schools of all kinds in the British districts of Gujarath, only 106 are to be found in the secondary schools, Government and aided. As compared with other races, while 14 per cent. attend primary schools, only 3 per cent. attend English-teaching schools. It is stated on behalf of the Mussalmans that those who might come forward to acquire English education are too poor, and that those who could afford to pay are indifferent. My own experience leads me to think that this is on the whole true. As regards primary schools, I have, with the consent of the local fund committees, made remissions for Muhammadans in the fee-rates in accordance with the circumstances of different localities, the remission being total in some places, partial in others. I believe that a similar concession is necessary in secondary schools, and that for some time at least every effort should be made to attract Muhammadans to come forward for higher education. If the rich will not come, and the Bohoras, who could perhaps best afford to, are the most backward, then the poor should be invited to come, and specially exempted from the payment of fees. I have lately had experience of cases in which boys would have come forward, but were deterred by the fee-rate, and where the master, a Muhammadan, either paid their fees from his pocket or collected them from the charity of others. Such an expedient is of course temporary and cannot be long sustained, and I believe firmly that, to raise the Muhammadan race in this province and to place it, in point of education, on anything like an equality with its neighbours, will require that Government should freely admit Muhammadan boys to higher education, either remitting the fee entirely, or imposing such a fee as the circumstances of the boys seemed to justify. Hitherto no distinction has been made between them and others.

Cross-examination of

By MR. LEE-WARNER.

Q. 1.—What attempts have been made to assist indigenous schools, and are there difficulties in aiding them out of cess funds or without a special assignment for the purpose?

A. 1.—In 1871 Mr. Peile made an attempt to encourage the improvement of the indigenous schools by connecting them with the Department under a system of grant-in-aid. He framed the following simple rules with which they were requested to comply—

1. To submit to an annual examination.
2. To make such simple returns as might be called for.
3. To give up any bad practices which might be pointed out.
4. To adopt by degrees the method and text-books of Government schools.
5. To follow approximately vernacular Standards I and II as their course.

The grants to be given ranged from R10 to R50.

In Gujaráth Deputies were instructed to invite all masters whose schools appeared capable of improvement to come forward for registration. They specially visited all, or nearly all, the schools in their Divisions. As a result, 14 schools came forward, but of these all but 4 withdrew on being asked to keep a register.

Since that time a few schools have been annually aided, the number never having exceeded 6.

I have myself personally made many efforts to encourage the registration of the indigenous schools. I have specially urged the Deputies to do the same during the last 15 months. As a result 20 schools are now registered.

Want of funds would prevent us from registering many. At present the local fund committees make a paltry assignment for grants to indigenous schools of about R200 in their annual budgets from their cash balances. They could not do more without taking money from departmental schools. The indigenous schools likely to obtain aid are in large towns, where already more than a due share of the local cess is spent. It would be a waste of money to close departmental schools to aid indigenous schools. It would be absolutely unjust to give such aid in the large towns. But nearly two-thirds of the indigenous schools in Government districts are in large towns.

The remedy is that Government should give a special grant for indigenous schools; I do not think that the money would be so usefully spent as if expended on schools conducted under the system, but in the hope of improving the indigenous school such a grant would be justifiable.

Q. 2.—Have you visited many indigenous schools, and can you tell us, *1st*, whether any subjects are taught in them which are not taught in the cess schools and might be taught there with advantage; *2nd*, whether the subjects common to both classes of school (such as arks or native accounts) are better taught in the indigenous school?

A. 2.—I have visited many indigenous schools, and know of no subjects taught in them which are not also taught in the cess schools.

Probably the multiplication-tables and formulæ for calculating interest are more accurately learnt

in the indigenous school: as the school teaches little or nothing else, the boys naturally learn these subjects more quickly and accurately. On the other hand, they do not learn them intelligently, as they do in schools under the Department, *e.g.*, a boy in an indigenous school can tell that $3 \times 4 = 12$, but he cannot tell why. This defect is supplied by our arithmetician.

Our schools teach the native form of book-keeping, which is not taught in any indigenous school, nor, so far as I am aware, has it ever been so taught. Boys outside our schools, who wish to learn the system of book-keeping, learn it not in indigenous schools, but in the shops of the bankers and merchants.

Q. 3.—We have been told by one witness that Standards V and VI of the Primary Course are not taught in many primary vernacular schools; in how many schools in this province, Gujaráth, are these standards taught?

A. 3.—In this Division there are 674 primary vernacular schools teaching the Vth Standard, and 364 teaching both Vth and VIth Standards. In 1881-82 3,145 boys were presented under Standard V, of whom 1,412 passed in all heads, and 1,307 were presented in Standard VI, of whom 519 passed in all heads. Besides the Departmental examination in Standard VI, there were 809 boys presented for examination in, and 300 passed in, the Second Grade Public Service Certificate Examination, which is conducted according to Vernacular Standard VI.

Q. 4.—Do the trading classes send their children chiefly to the Government schools or the indigenous schools?

A. 4.—Chiefly to the Government schools.

Q. 5.—Have you had any opportunities, in this or other centres of commerce, of ascertaining whether there exists a feeling that our system of instruction has destroyed or impaired the supply of good men of business, much as our trade has tended to destroy native art?

A. 5.—I meet many of the largest men of business, both Native and European, in Ahmedabad city, Nadiad, Broach, Surat, and elsewhere; I meet some of them constantly, and know them well. I have never learnt from my intercourse with them that such a feeling exists.

Q. 6.—What is your own opinion on the matter?

A. 6.—My own opinion is that our system has certainly not had the tendency suggested in the question.

By MR. JACOB.

Q. 1.—In how many primary schools teaching the Vth and VIth Vernacular Standards is English taught?

A. 1.—There are only seven English classes attached to vernacular schools in this Division.

Q. 2.—What has been done in the Northern Division to encourage gymnastics and other physical exercises in primary and secondary schools?

A. 2.—In *Primary Schools* no regular gymnasia exist, or complete sets of gymnastic apparatus, but an effort has been made of late years to supply to most of our large schools simple apparatus, such as clubs, parallel bars, cat-gallows, and the "Mal-

khamb," or climbing pole. Masters have further been instructed in all schools to encourage and lead the boys in ordinary games and such exercises as need no apparatus, running, jumping, wrestling, &c. In a few cases, through the aid of the Revenue officers, suitable pieces of land have been set apart as play-grounds for the schools, and a sanded arena formed for wrestling and jumping. Athletics of all kinds are generally popular in this country, and no school should, in my opinion, be without a set of simple apparatus; but the state of our funds quite prohibits this.

The following table gives the number of schools which are supplied with gymnastic apparatus as described above. Broach being the richest zilla, we are enabled to make a yearly allotment of Rs400 in the local fund budget for this purpose.

Zilla.	No. of Schools supplied.
Ahmedabad	6
Kaira . . . . .	...
Broach	33
Surat	5
Panch Mahál	1
Total	45.

A similar table is given for Agencies. In Káthiáwár there is every hope that in a few years many more gymnasia may be opened, for the States are rich and generous, and the people retain their admiration for strength and agility.

Agency.	No. of Schools supplied.
Káthiáwár	25
Cutch	7
Rewa Kantha . . . . .	...
Mahi Kantha	1
Total	33

Secondary Schools.—No middle schools in British districts have any gymnastic apparatus of any kind belonging to them. In Káthiáwár, in two or three of the middle schools there are gymnasia with simple apparatus.

High Schools.—No high school in Government districts has a pucca-built and furnished gymnasium. The high schools at Surat, Nadiad, and Ahmedabad have apparatus, such as clubs, climbing poles, ladders, swings, &c., which are regularly used. In Surat a large grant has lately been offered by the Municipality for a gymnasium which will be for the use of all classes of schools. Government have met the grant by an equal one, and the building is now to be erected at a cost of Rs5,500. The aided high schools at Surat and Ahmedabad have out-door gymnasia. In Káthiáwár there are pucca-built and furnished gymnasia at the high schools of Rájkot, Bhavnagar, and Junagad.

Cricket is becoming a popular game, and flourishing cricket clubs exist at Ahmedabad, Surat, and Rájkot in connection with the schools.

Q. 3.—Are indigenous schools in Gujaráth in any way ancillary to the cess schools?

A. 3.—Yes, in so far as a considerable number of boys come to our schools from the indigenous schools.

Q. 4.—With reference to your 12th answer, would you kindly state whether any part of your annual tour of inspection is given up to the examination of village cess and indigenous schools?

A. 4.—On an average four months in the year are devoted to my tours of inspection for the express object of visiting primary schools. I visit as many schools as I can, including such indigenous schools as come in my path.

Q. 5.—What number of primary cess and indigenous schools have you visited in one year?

A. 5.—From 100 to 120, of which about five-sixths would be cess schools.

Q. 6.—Is there any truth in the statement that Educational Inspectors employ a stricter standard in examining aided than Government schools.

A. 6.—I cannot answer for all Inspectors. For myself, I can say there would be no truth in such a statement.

Q. 7.—Is it a fact that Rule 6 of the grant-in-aid rules requires that each pupil presented for examination must have kept his name on the school-rolls during the whole of the twelve months immediately preceding the examination?

A. 7.—Certainly not. The rule is that the boy should have been at least 100 days before the examination. In other words, five months' consecutive attendance at the school would qualify him for examination.

Q. 8.—Is there a vernacular text-book committee maintained by the Department in each Educational Division of this Presidency?

A. 8.—I answer yes for my own Division.

Q. 9.—Are the leading Native scholars of Gujaráth members of the Gujaráth Vernacular Society and of the Departmental Text-Book Committee?

A. 9.—They are.

Q. 10.—In your answer 3 do you include in the term "Kunbis" all those who are engaged in agriculture, or only a certain class of Hindu agriculturists so called?

A. 10.—I mean Kunbi in the narrow sense. In Government districts, out of 60,779 at primary boys' schools in Gujaráth, 26,658, or 43 per cent., are purely agriculturists, and 9,532, or 15 per cent., are partly agriculturists, making 59.5 children belonging to the agricultural classes at school. In Native States in this Division, out of 43,933 boys, only 3,928, or about 9 per cent., are the sons of pure agriculturists, and 2,483, or 5.6 per cent., are partly agriculturists, making 14.5 per cent. of children belonging to the agricultural classes at schools.

Q. 11.—Do you consider that the studies pursued in indigenous schools are in any respect more useful to boys in after-life than those taught in the Government schools?

A. 11.—Certainly not.

Q. 12.—Would you have native book-keeping studied in all vernacular schools or only in special commercial schools?

A. 12.—I think it would be advantageous to teach a knowledge of it in all primary schools.

Q. 13.—Would you teach native book-keeping as well as native accounts in all primary schools?

A. 13.—I would teach both, so far as they were required for the practical benefit of the people.

By MR. TELANG.

Q. 1.—Do you think it would be practicable, without large expenditure, to have one or more teachers of popular science and agriculture to go about a district every year?

A. 1.—Certainly. I think it would be practicable, but it would involve considerable expenditure.

Q. 2.—With reference to answer 22, don't you think one of the principles of the grant-in-aid should be to help institutions which cannot subsist without aid?

A. 2.—The special institution might perhaps subsist, if a premature attempt to teach a higher standard were not enforced.

I think grants-in-aid should be given to any school of which the manager is endeavouring to create a useful institution.

Q. 3.—With reference to your 27 answer, what changes in your opinion would make the course of secondary schools a course of education of a general character?

A. 3.—The intention of my answer was to propose the addition of a practical and scientific side to the course in secondary schools.

Q. 4.—Are you able to give any opinion as to the moral effects of the education given in our colleges?

A. 4.—I consider that the education given in the Elphinstone College had a distinctly moral effect on the students.

Q. 5.—Are you aware that the alleged exclusion of managers of aided schools from the Examination Committee for the Public Service Examination in this province has given rise to complaints on the part of such schools?

A. 5.—I have never heard the complaint. I should personally be very glad to invite the assistance of the managers of aided schools in the work of examination.

Q. 6.—Do you examine the vernacular schools of your province personally in the same way as you examine English schools?

A. 6.—Not so fully. I examine one class in one subject, another in another. Much depends on my leisure.

Q. 7.—Have you as Inspector much work to do in connection with the high schools of this province.

A. 7.—I have ten high schools, of which eight are departmental. The examination of the latter occupies sixty working days a year. The two aided schools are only examined every other year, and each requires five days.

Q. 8.—On what principle is the Provincial allotment distributed between the various Divisions?

A. 8.—According to what appeared to be their respective wants. Broach, which is rich, gets a very small grant; the Panch Maháls a larger.

By THE PRESIDENT.

Q. 1.—With reference to your first answer to Mr. Lee-Warner and to a statement by a previous witness that only three indigenous schools in Gujara'th, out of many hundreds, are at present receiving aid, have you any remark to offer?

A. 1.—Last year (1881-82) the number was three. I meant that the number had never ex-

ceeded six—not that the number last year was six. Within the past twelve months I have received twenty new applications for registration with a view to indigenous schools obtaining aid.

Q. 2.—A memorial has been presented to the Commission containing the following words from a speech delivered by the Honourable T. C. Hope in 1856: "Some time ago Government notified its willingness to establish schools in all villages which would consent to bear half the expenses. If any number of villages were to come forward to-morrow, schools will be established in all." This was the declared policy of the Government under the Despatch of 1854. Are you yet in a position to carry out that policy in this Division of Bombay?

A. 2.—If many villages came forward I could not establish schools in them, because there are no funds available. I have pointed out in my other answers how straitened we are for money; and I may safely say that I could not at this moment open in any district of Gujara'th six additional vernacular schools, without depriving existing institutions of their already insufficient establishments.

Q. 3.—You say that you have many village-teachers on a very inadequate scale of pay. Is it the case that your means are so small that in order to raise one under-paid master's salary by two rupees, you have to look round to find some other masters whose pay you can cut by two rupees?

A. 3.—That is no exaggeration. Such cases constantly come within my experience. I mean I cannot give an additional rupee to a good master without finding some other school to retrench it from.

Q. 4.—With reference to the statements in your evidence in regard to the inadequacy of your available funds, may we understand that if you had more money at your disposal you could largely extend education in the Northern Division of Bombay?

A. 4.—If I had more funds at my disposal I should first raise into village schools all my separate "classes" (see my answer 14) which now serve in the place of village schools. *Second*, I should raise the pay of my masters and assistants, and in many schools provide more assistants. *Third*, I have obtained an estimate from my Deputy Inspectors showing that 250 new schools might be at once opened in populous villages of, say, 400 and upwards.

Q. 5.—With reference to the existing standards in primary schools, do you desire to see a change introduced; and what steps would you take with a view to their revision?

A. 5.—As regards the superior vernacular standards, I do not desire to introduce any changes. They are good standards taken all round. As regards the inferior vernacular standards, these are now undergoing revision. I have taken the opinions of most of the experienced servants of the Education Department in this Division with regard to the improvements to be introduced. I have not yet taken the advice of the headmasters of high schools. I have not yet taken the advice of any persons outside of the Department, but I should willingly do so. The matter is still pending.

Evidence of MR. BHUJANGRAO K. HUILGOLE, Principal, Training College, Dharwar.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been serving in the Educational Department for nearly twenty years, and having spent the best part of my age in the work of teaching; my whole life I consider as having been devoted to education. I have seen the whole, or nearly the whole, of the Educational Southern Division of the Bombay Presidency. I was once master of an English school in the Division, and have been the principal of the Training College for the last sixteen years. Thus my experience has been gained in this province, *viz.*, the Educational Southern Division of the Bombay Presidency.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I consider that primary education has been placed on a sound basis in my province, because it is supported by the cess, a tax levied under special legislation, and does not depend on any temporary measure. The cess has the same permanency about it as the revenue of the land has, being as it were incorporated with it. Under these circumstances, I have no hesitation in saying that primary education has been placed on a sound basis, especially as it is entrusted to the care of the Educational Department and looked after by that of the Revenue.

It is, no doubt, capable of development up to the requirements of the community, if more funds are placed at the disposal of the Educational Department, for if we go back some 30 years, and see what the state of education then was, and compare it with the present state of education, we shall perceive a great deal of difference. At that time the town schools were in the same condition in which some village schools are at present. The system of primary education has gradually had a widened sphere. Up to the time of the levy of the local funds, it had a limited area. Soon after the tax was imposed, the cess schools commenced springing up, and now they are to be seen nearly everywhere. There is, however, a vast room for opening a great many new schools. What is required to enable the Educational Department to do so is money. Many night schools have been of late opened, and they will play an important part in the spread of primary education.

Primary education, according to my humble opinion, means the three R's, *viz.*, reading, writing, and arithmetic. All the schools where boys are taught up to the fourth standard, can be considered as primary schools, but what I think is, that in the primary schools no more education should be given than reading, writing, and arithmetic up to the rule of three, with a little knowledge of the geography of the province and the world in general, and a little knowledge of grammar. The present first four standards are a little too diffuse, and require curtailment in some respects and enlargement in others. I am there-

fore for having separate standards for primary schools, because the ryot's son does not require more than the three R's. They will answer all his purposes, as long as he lives, in the routine of his life. If a boy's ambition lead him on, if he aspire after greater knowledge, he may go to the school in the neighbourhood, where higher instruction is given. As regards the administration of such primary schools, I am of opinion that it must be entrusted to the Educational Department, as no better agency than that can be found.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes particularly excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—No. It is sought for by the Bráhmíns and mercantile classes. But the fact that applications after applications are made to the Educational authorities for establishing new schools, is a sure indication of a growing desire among the people of this country for education.

The agricultural classes generally hold themselves aloof from education, because the ryot's sons tend his cattle for him and as they grow old become his helpmates in cultivating his field. He therefore finds it inconvenient to send his son or sons to school; nor can he see the distant advantages accruing from the education of his children, the whole family being fully occupied in the daily avocations of their life. While thus employed, if a failure of crops occurs, or a famine overtakes the country,—and such an occurrence as this is not uncommon,—the misery to which ryots are subjected is unparalleled and indescribable. Under these circumstances, to expect the cultivating class to incur expenses voluntarily for the education of their children, is a matter which is quite inconceivable. Schools must be opened in their villages, and by gentle persuasion they should be made to send their children to them. As example is more powerful than precept, a desire to educate their children will spring up into their minds when they see that their neighbour's children are educated.

Máhárs and Mángs are the people who are practically excluded from education, for they are not even touched, much less associated with. That such people should be allowed to attend schools where the higher-caste boys learn, is altogether out of question. Their mere touch is supposed to give pollution to the higher-caste people. There are other low-caste people, such as Korvas, Lambanis, and Chigribetgars, whose roaming and unsettled life prevents them from receiving any sort of education whatever. There is also a class of people called Waddars (properly Wodhras, a people originally emigrated to this country from Orissa). These also lead a wandering life in search of earth and stone-works throughout the Southern Marátha country. Byal Kambaras (blacksmiths who work in the open air) and Shikalgárs (sword-cleaners) are also people of the above description. They have no settled abode. All these wandering tribes may be said to be practically excluded from receiving education.

Very old Sāvkaras, old well-to-do people, and priests, have a decided antipathy to the education of the masses, but people who have been born within the last 50 or 40 years are indifferent about it, neither offering obstacles nor coming forward to assist it. The influential Government servants, who have not had the benefit of English education, are inwardly against popular education, but their duty compelling them to help it they do so quite against their will. It is only the educated class (I mean those who have had the good fortune of receiving an English liberal education) that are heartily wishing for the education of the masses. But while on this subject, I cannot help expressing my joy at the desire all people are more or less experiencing for general education. A thirst for knowledge is spreading everywhere gradually, in spite of the strongest obstacles that are in its way; nay, instances are not wanting in which some of the oldest men now living have become the advocates of general education. In several schools in the Southern Division, low-caste boys have been suffered to be taught—a sign which augurs well for the future, and is a certain indication of the effect of the present improved age. That Mahárs should be allowed to learn in schools, where high-caste boys are taught, is a feature which speaks for itself.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willinu to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—There are many indigenous schools in the Dhárwár, Belgaum, and Kaládgi Zillas, but very few in North Kanara. Their number, however, is fast decreasing. That they are kept by men who have had no regular training, who are not able to read and write properly, and who pander to the taste of the lowest of the low by teaching lewd songs in order to gain popularity among the ignorant masses, shows in what abject state they must be, and I am sorry to be obliged to say that they are really and actually in the worst state possible. The worst Government schools are far superior to the best indigenous ones. The latter, as a matter of course, are growing gradually unpopular, and must at last die a silent death, if nothing be done to regenerate them. They have long ceased to command any respect whatever, and people are hankering after Government schools, go wherever you will.

In times of yore, when the Sanskrit learning was at its height, Bráhmíns had the monopoly of learning, and had houses called Agrabars built for, and lands assigned to them. Gradually the priest in every village became a schoolmaster. Latterly,

any man that knew how to read and write was considered competent to follow the profession of teaching. Now, too, if a man knowing to read and write is not able to do anything, he is at least considered able to teach.

In indigenous schools, first of all, alphabets are taught, then figures up to one hundred, multiplication-tables up to 20 times twenty, and then tables of fractions and mixed numbers, and then tables of money and weights. After a boy has learnt so much, he is considered fit to commence to read manuscripts. While reading manuscripts, he is made to read poetry and learn it by heart. These, with a knowledge of mental arithmetic, complete one's education. I am writing this from my own experience. I was in an indigenous school up to the age of 14 and did not know what numeration, multiplication, and division meant, much less the rule of three. It was after entering a Government school that I learnt them. The present indigenous schools are a little more advanced in point of teaching numeration, multiplication, division, and printed books, but one cannot speak much in praise of them. As to discipline, that which exists in these schools is a misnomer. There is no roll-call, no classes formed, no time-table, and no regularity of attendance. The fee varies from 2 to 8 annas a month,—beginners paying two, the more advanced four, and the most advanced eight annas each per mensem. In some schools the fee of annas 4 is taken without any distinction whatever. The masters are generally Bráhmíns or Lingáyat Ayas (priests). As regards their qualifications I have to repeat what I have said before. If a man is able to read and write and knows a little of mental arithmetic, he is considered qualified to be a master. Now-a-days, somewhat better men can be found. Many men who have received their education in Government schools are available. This is no doubt a decided improvement, but the worst thing is that these men, when once engaged, fall back on to the old system, *i.e.*, no system. They are privately engaged. Consequently, there being no check on them, they become irresponsible men. Sometimes it so happens that the selection itself is bad. Somehow or other indigenous schools have got into dispute, more so of late, because, what were much liked by the people, have also been ordered to be taught and are taught in Government schools, *viz.*, reading manuscripts and mental arithmetic, so that the indigenous schools have lost their charms.

No arrangements have been made to provide such schools with trained masters. The present Training College, although it has exercised for the last twenty years, has not been able to supply the want felt by the Department, much less can it supply the want of indigenous schools. Unless trained men are sent to these schools as masters, and unless they are subjected to Government supervision, I see no probability of their being turned to good account as a part of a system of national education. Some good schools, the masters of which are trained, should be selected, and in those schools a certain fixed number of men should be trained every year granting them certificates when they pass an examination. The term for training them may be fixed one year or less, as the Educational authorities may consider proper, and such men should be told to open indigenous schools with a promise of grants-in-aid in case

they act up to the rules laid down for getting it. This is in my opinion the best mode that can be adopted. If there are in a district many trained masters available, people wanting masters will employ them instead of ignorant men, in the same manner in which a good commodity is preferred by a purchaser to a bad one. There are 238 indigenous schools in the Dhárwár Zilla and 122 in that of Belgaum. Had all these schools been under trained masters, what a great good would have been done to the country! All these masters would have done their work according to the grant-in-aid rules and claimed their rightful recompense. I cannot over-rate the importance of well-managed indigenous schools. The present masters of indigenous schools are not, as a matter of course, in a position to accept State aid. They are not properly qualified and are not able to bring their schools up to any standard. Most of them do not know what is meant by teaching boys according to any standard whatever. The grant-in-aid rules have long been promulgated. None except a school at Hubli has obtained grant-in-aid money. With the honourable exception of the Hubli School and a few others, I know of no school in the province which deserves mention. Let there be many trained masters in the country; they will be seeking employments and find employers, and such men of course will raise the status of indigenous schools. If a few schoolmasters get on in the beginning prosperously, many will follow them in the wake, for I ask, who does not want money? The grant-in-aid system has been extended to mission schools, to Government schools to some extent, and to a very few indigenous schools, if at all. Of course it can be further extended if trained schoolmasters are available for indigenous schools in the country.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Home instruction amongst our people is confined to a few priests. Amongst the laity it is almost unknown. The reason of it is that there being no female education, mothers are not educated, so that it is not thought of at all. Most of the educated people in the country are Government servants. Consequently their time is too busily occupied to attend to their children's education at home. I have not heard of a single boy who has come to pass the Public Service Examination with a certificate from his father hitherto. If a few wealthy men employ teachers to teach their children at home, it should not be taken into consideration, for such instances are very rare.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—There are many indigenous schools. If they are properly looked after and taken care of, if the supporters of such schools be praised and encouraged by Government officers and educational authorities, and if the grant-in-aid system be extended to them as their status is improved by the appointment of trained masters and by proper discipline and instruction, the Government

can, I say, calculate upon private effort. If at the commencement a few schools succeed, others will take the initiative. In Government schools the highest fee is 2 annas a month, whereas in indigenous schools it is 8 annas per mensem. When people are willing to pay such a high fee for the education of their children, a proper direction of the schools in question must, in my humble opinion, result in a great advantage both to the rulers and the ruled. A well-directed stimulus is alone required, and a great deal will be done in rural districts. When aided effort is seen crowned with success, we may expect unaided effort to come forward to its assistance.

There are many Bráhmín and Lingáyát beggars without any ostensible means for their livelihood except begging. Why should not such people be utilised and encouraged? They may form private agencies for primary education.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—District committees can do a great deal in the promotion of primary education. As respectable people of a district are members of it, great good will doubtless result by making them take an interest in the matter. In the town of Dhárwár, by the efforts of one of its members all the vernacular schools in it are making improvement at rapid strides. Why should not the same take place in the districts? In making Budget provisions in the district the members of the committees should be consulted as to the amount of pay the master of such and such a school should have. Their voice should be taken in rewarding or punishing him. But what I think, while discussing this matter, is, that each district should have a small area, so that a member may easily complete his inspection. It will not, however, do to depend entirely upon the efforts of the committees. Government officers should exercise a strict supervision. Each member of the district committee should inspect the school or schools situated in his own village and those of the villages in his neighbourhood, and should report on the efficient condition or otherwise of a school or schools inspected by him to the Deputy Educational Inspector of the sub-division in which the district is situated. The members being important men of the district their weight will be thrown in the scale. Besides, those members will consider that some importance is attached to their position in society, and this idea will actuate them to work the harder. In the appointment of masters to primary and indigenous schools their opinion should be taken and their recommendations should be attended to as scrupulously as possible by the Educational and Revenue officers. Care also should be taken to impress on their minds that they are not members simply in form, but that on them depends much. From what I have said above it is clear that inspection and recommendation should remain in the hands of district committees, the general management resting with the Educational officers of the district. In appointing masters, too, their opinion should be asked, for a master that is liked by them should not be removed against their will. Unfairness on the part of the members of the district committees, should of course be guarded against by the Educational and Revenue officers.

The members of the Municipal committees of a town should have control over the vernacular schools of the town, whether higher or lower primary. They should look after them carefully and pay the masters, the Deputy Educational Inspector of the sub-division seeing to the proper payment of salaries and exercising his supervision with regard to their efficiency or otherwise. A Municipality is established in every town which is considered to deserve it by the Municipal Act, and its revenues are collected in accordance with the rules laid down in the Act in question. Under these circumstances, I see no better safeguard than making a provision for schoolmasters' salaries and contingencies in the Municipal Annual Budget, the Educational officers in charge of the zilla being informed of the same.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The present system for providing teachers for primary schools is by training up masters in the Training College and sending them to schools in the four districts of the Southern Division, without any distinction whatever. As by primary instruction I understand the primary R's, *viz.*, reading, writing, and arithmetic, so highly trained men as are turned out by the college are not required for primary schools. Every year many candidates pass the Second Class Public Service Examination, and a majority of them have no chance of getting into the Government service. Such men should be placed under successful trained masters, and about a year's training should be given to them. If passed men be not procured, big boys learning the present sixth standard should be caught hold of and trained. They will be masters both for primary and indigenous schools.

The present village schoolmasters are a respectable body of men, more especially those that have been trained. In writing about schoolmasters I must say a few words about the Training College. Those students who remain under training for two years in the Training College, are called second-year men, and those that remain three years, third-year men. The third-year men receive the highest education that the college can give, under the present Training College Code. Since connection with the college, I hardly remember having heard anything against the third-year men. There have been, however, some complaints against a few second-year men, but on the whole the trained masters have done exceedingly well. Hence the importance of training. Many of them do exert a beneficial influence among the community in which they are placed; otherwise, there would have been numberless complaints against schoolmasters. The present increased thirst for learning among the villagers, and applications after applications for new schools, are in a great degree the legitimate consequences of good behaviour on the part of schoolmasters.

Holding out the hope of an increased pay to the deserving is no doubt one of the best measures for improving the position of schoolmasters. As I am required to suggest measures other than the increase of pay, I beg to propose, *firstly*, that Educational and Revenue officers, who exercise

their authority over schoolmasters, should treat them with consideration and respect; *secondly*, that schoolmasters after a good service of a few years should be made eligible to enter the Revenue and Judicial line; and *thirdly*, that the accounts submitted by village kulkarnis and pátils be made to be countersigned by them. These measures, I am persuaded to think, will have the effect of raising schoolmasters in the eyes of the villagers. By the first measure people generally will think that as schoolmasters are treated with respect by their superiors, they (people) should also treat them with respect. By the second measure the position of schoolmasters will be raised, as the two best lines of services under Government will be open to them. By the third measure pátils and kulkarnis will be obliged, as a matter of course, to be on respectful terms with them; because on their accounts the countersignatures of them will be required. When it is seen that schoolmasters are paid respect to by the head officers of the village, the villagers of course will have a proper reverence for their position.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—In the strictly primary schools I would not teach more than the three R's with a little of geography and grammar. These the agricultural classes require, and nothing more should be taught to them. The present first four standards, as I have already mentioned, are diffuse in some respects and wanting in others. I would therefore suggest that new standards should be devised for them, consisting of three or four years' course at the most. In order that boys should have encouragement in these primary schools, they should be made, on completing their course successfully, assistant masters, monitors, or pupil-teachers, on a pay of R2 or 3. If kulkarniships or pátilships fall vacant, the passed boys on attaining their proper age should be made eligible for them.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—Yes.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—It will be suitable if skilfully applied. In answering one of the former questions I have shown how it can be applied to indigenous schools if they are under trained masters. With greater ease can it be done so in the case of Government or cess schools.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—In primary schools the fee should never be above half an anna. According to the present system half an anna is levied upon the cess-payer's son, but from the labourer's son one anna or two annas are taken. It is true that the cess-payer pays local fund to the Government, and that therefore more fee should not be taken from him. But the labourer in a village is the poorest of the poor. He always receives his wages

in kind, and not in money. The fee of an anna or two annas is much more than he is able to pay. I am therefore humbly of opinion that in a primary school the fee should never be above half an anna.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—Each of the Municipalities should maintain as many primary schools in their town as they can. At present only one-third of the local funds is devoted to education. Instead of that one-half should be given to it. By so doing the Educational Department will be enabled to increase the number of primary schools. Indigenous schools should be encouraged in the manner I have already suggested, *i.e.*, by giving them trained masters and rewarding the labours of those masters according to the grants-in-aid rules. In order to make the masters efficient I would suggest the idea of issuing tickets to, and conferring titles upon, schoolmasters. If at the annual examination of a school, the master manages to pass a good number of boys, he should be given a ticket of efficiency. The greater number of such tickets a schoolmaster possesses the more entitled he should be considered to promotion. If in a sub-division a schoolmaster distinguishes himself in every way, the title of Pandit should be conferred upon him, he being addressed in Government correspondence as pandit so and so. This plan, I am humbly of opinion, will work well, since there will be a great emulation circulating among schoolmasters to obtain the tickets and the title. In olden times schoolmasters were called Pandits. The German Basel Missionaries here hold annually conferences of schoolmasters, when all the schoolmasters are collected and are taught the method of teaching and various new matters for about a week or so. This custom prevails, I am told, in all the European countries, and may be followed here also by making proper arrangements for such conferences of schoolmasters.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—No.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—None. But recently in the town of Dhārwar, a graduate, Mr. Lele by name, has opened a high school in consequence of some high-caste boys having taken objection to attend the Government high school for low-caste boys having been admitted into it. He has not as yet registered it. Should he succeed in securing good attendance, he may perhaps apply for a grant-in-aid. As the school has been just opened, nothing can be said with certainty with regard to it. In this province the number of men who have been graduates is very small, when compared with the central and northern provinces. Should there be many, they will not be able, for some time to come, to earn their livelihood by following the profession of teaching. The only towns in this province where high schools can be established as a private

enterprise are Belgaum and Dhārwar. In the former town there is a mission high school, holding a good competition with the Government high school there. As regards Hubli, I beg to say that, although it is the most populous town in these parts, English education is not eagerly sought for by its inhabitants. The first-grade anglo-vernacular school there is not in a very flourishing condition. In Gadag, Sirsi, and Halliyál, some time ago, there were first-grade Anglo-vernacular schools, but lately they have been reduced and converted into those of the second-grade. Thus it will be seen that situated as it is at present, this province does not afford much scope for private enterprise.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (a) colleges; (b) boys' schools; (c) girls' schools; (d) Normal schools?

Ans. 19.—In granting aid Government officers should not be equally strict in all cases. If a private school is labouring under some disadvantages, over which the schoolmaster has no control, they should be taken into account and the amount adjudged. What I want to say is, that some leniency must be shown where required. The amount allowed to indigenous schools is far too low. From ₹10 to ₹50 are allowed to them. The aid must, in my humble opinion, be equal to half of the expense the Government will incur in case they take it upon themselves to maintain it. With regard to girls' schools it must be more still.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The whole educational system, as at present administered, is on terms of complete neutrality as far as Government schools and colleges are concerned. In mission schools, however, religious books are taught, but Government aid given to them is not on account of the religious instruction given, but on account of teaching according to the grant-in-aid standards, so that there is no room for complaint on the score of religion.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Bráhmíns, Lingáyats, Komptis, mechanics, and Mussalmaus to a small extent, and a very few of the agriculturists living in big towns. The complaint that the wealthy classes do not pay enough for such education is true to some extent; for there are many Sávkárs in the province who are able to send their children to Anglo-vernacular schools and high schools, but for fear of incurring greater expense they are quite contented with giving them the vernacular education only. Of late, however, there has been some change. Higher education is much more in demand than formerly. In several taluka schools, classes for teaching English have been opened and second-grade Anglo-vernacular schools have increased in number. There are in this province some first-grade

and some second-grade Anglo-vernacular schools, towards the maintenance of which Municipalities are paying their contributions. In such schools the fee is eight annas per boy per month. In big vernacular schools, classes for teaching English have been opened; there, too, the fee is 8 annas a month. In high schools the fee for the lower standard is one rupee, for middle standards a rupee and a half, and for the highest standards two rupees. The amount of Rs 2 is the highest fee taken here. As in the Government high school at Poona the highest fee is Rs 3, I have nothing to say against the adequateness of fees levied in this province.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—No.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—No.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—The only prospect that a graduate has is the prospect of entering the Revenue line on Rs 30 or 35. Law graduates can be pleaders and Sub-Judges. As regards those undergraduates who have some college standing, they get places in the Educational Department. The Matriculates are hankering after 12 rupees or 15 rupees' places, and do not often succeed in obtaining them. To the question whether they are employed by private individuals my answer is in the negative.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—No. In the first-grade Anglo-vernacular schools, English is taught up to the fifth standard, so that boys educated in these schools cannot be said to have their minds stored with useful and practical information.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in the secondary schools for the requirements of ordinary life?

Ans. 27.—No.

Ques. 28.—Do you think that the number of pupils in the secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—No.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging

to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—No.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The Educational Inspector and his Deputies and Assistant Deputies carry on the work of inspection. The Deputy Inspectors and Assistant Deputy Inspectors examine some of the schools of their sub-division in the presence of the Collectors and Assistant Collectors. Every school in a sub-division is once examined every year. I do not think anything more than this is necessary.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—No.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books now in use are quite suitable.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—No. More encouragement must be given to the production of vernacular literature than at present.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The effect of the withdrawal of Government from the direct management would prove fatal, inasmuch as people have just commenced to appreciate learning. In such a state if they be left to themselves, no good will accrue. Nor is the spirit of self-reliance strong in them. If Government were to withdraw their support from the higher and lower schools established in the Southern Division at such a stage as this, I think half the number of schools would be shut up at once and the remaining half would gradually dwindle into almost nothing. The country is not rich. The peasantry is poor. There are a few rich men here and there, but they are devoid of any taste for learning. So the people will sink into the pristine barbarity from which they are just emerging. It is only the Government servants receiving high salaries who are anxious to have their children educated. But how many of them are there? They form but the smallest minority and will be the greatest sufferers in case Government withdraw their support. For a long time the State should continue to give the present support to education, and when voluntary efforts come forward and when the people desire the opening of high schools in every large town and a college in every zilla town, the time for the withdrawal must be regarded as having arrived, and not till then. Of the four zilla towns in the Southern Division three have been fortunate enough to get high schools. As regards colleges, there are none in this province except at Kolhapur. Under these

circumstances should Government withdraw their support from schools, the inevitable consequence will be that they will be closed, and I am quite unable to suggest measures which can prevent this result.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—In colleges the best books on moral and mental philosophy are taught, and books by the most celebrated authors in all departments of literature and science are read by the students and discussed, and I have every reason to believe that these institutions send out men into the country whose standard of morality is far superior to that of the old men. I am not at all wrong if I say that the effect of this higher education is felt in every department of service under Government. Government high schools and Anglo-vernacular schools and training colleges have also been contributing their quota to the general improvement of the morals of the Natives of this country. I have therefore no suggestions to make on this subject.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on this subject?

Ans. 40.—In two of the three high schools established in this province, and in the training college, gymnastic masters have been employed, and the students are taught athletic exercises. The Deputy Educational Inspectors are trying to introduce these useful exercises into district schools. This also requires money; for every school has to be furnished with gymnastic apparatus. The Dhárwár Deputy has done a great deal in this matter by inducing masters to take interest in such sports and plays of their boys as tend to give good exercise to their bodies. I am of opinion that good books on gymnastics should be translated and given to masters. By this step masters will be guided by the way shown in them. As nearly all the trained masters are those who have learnt gymnastic exercises, it will be a great help to them if they have books by them.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—No.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The Educational Department has opened several girls' schools and there are also several mixed schools, I mean boys' schools which girls attend. They are getting on very well. The instruction given in them is up to the fourth standard and needle-work. Girls' schools must have schoolmistresses, and girls a good stock of books containing much about their duties in afterlife, such as cooking, nursing their children, observing cleanliness, &c. They must have also good story-books having a moral tendency for them to while away their time. What now occurs is that a girl when she leaves the school, leaves every thing that she had learnt there in the course of a couple of years and

forgets everything. If she had good and enticing books the case would be quite different.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools are institutions of the greatest use considering the present state of female education in this province. They are, as it were, stepping-stones to the opening of entirely girls' schools. They are creating a taste for female education in places where it was not even dreamt of. Besides, boys and girls are taught at the same expense. In a place where there are only ten girls willing to learn, it will be very expensive to open a school for them exclusively; but if they be made to attend boys' schools, the object of educating the girls is gained at no extra expense. This system has no doubt its drawback. The parents of girls do not send them up to an advanced age. In the beginning, however, mixed schools are better than no school at all for girls. If in a village female education goes on in the mixed schools of that village, and when people see that girls learn as well as boys, and if more girls show their willingness, an independent girls' school can be opened there. In this way there is a great utility of these mixed schools.

Ques. 44.—What is the best method for providing teachers for girls?

Ans. 44.—The best method of providing female teachers for girls' schools is to open in this province a female training college, as in Poona, and Ahmedabad. Some may suggest that masters may be induced to teach their wives and to make them schoolmistresses. This inducement has long been held out; and what has come out of it? As yet we have not seen a single instance of the method having been carried out, at least in my province.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—Yes, and given on less onerous terms because the standards for girls' schools are easier and the distinction is pretty distinctly marked.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—No great share is taken by European ladies of this station in the promotion of female education. Except Mrs. Russell, Mrs. Muir, and Mrs. Ziegler, no ladies in this station care for it. If each of the European ladies residing at Dhárwár make it a point to visit a female school once in a fortnight and make suggestions for its improvement, a great good will be done. Female education will receive a great encouragement from the kindness thus done by the European ladies, but the great stumbling-block in their way is their ignorance of the native languages. All European gentlemen should however ask their ladies to take interest in the matter as much as lies in their power, and they and their ladies should use their best endeavours in the cause of female education.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—No.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—No.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—I answer No to the first, Yes to the second question.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—No.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—No such tendency exists.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—It is desirable that fees should vary according to the means of the parents, but it will be a very difficult task to ascertain their means.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—About thirty pupils in high schools; and about fifty in the case of colleges.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Yes.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Promotions from class to class should depend upon the result of public examinations extending over the entire province. In doubtful cases such promotions should be left to the school authorities.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—As far as English literature is concerned, English professors are required. For science European professors are necessary.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—No.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—No.

Cross-examination of

By MR. LEE-WARNER.

Q. 1.—You mention in answer 3 that it is quite out of the question that Mâhârs should attend schools attended by the higher classes. Is this objection more strongly felt in the Southern Division than elsewhere? If so, have the Department taken steps to open schools for Mâhârs?

A. 1.—The prejudice is stronger in the Southern than in the other Divisions. In Dhârwar city a special school for Mâhârs has been opened, but not elsewhere. Elsewhere the Mâhârs sit apart in the Government school.

Q. 2.—In answer 4 you say that the masters of indigenous schools in the Southern Division are chiefly Brâhmins or Lingâyat Ayas. Are their schools largely attended by the cultivators, or mainly attended by the caste-fellows of the masters?

A. 2.—They are attended by the cultivators, as well as by others.

Q. 3.—You recommend in answer 9 that the village masters should countersign the kulkarnis' accounts. Do you not anticipate objections to such a course from the danger of the kulkarni signing accounts which he will not have time to verify; secondly, from the danger of his interference with village politics?

A. 3.—There would be such a danger, but he would gain the respect of the people if invested with such an authority as I suggest.

Q. 4.—In reference to your answer 10, as patels and kulkarnis are hereditary vatandârs, how could you appoint outsiders to posts which are hereditary in certain families?

A. 4.—There are apanat patels and kulkarnis and deputies of hereditary patels and kulkarnis.

Q. 5.—With reference to your answer 17, will you briefly state what low-caste boys attended the high schools, and what the effect was?

A. 5.—Mâhâr boys from the school of the regiment stationed at Dhârwar were sent to the high school. They had finished the vernacular fourth standards and were qualified to enter the high school. On their admission, some 80 boys, all Brâhmins or Lingâyats, left the school, and have not returned as yet. On this Mr. Lele opened a high school for them about four months ago, and the boys are still in that school. The places left in the Government high school are being gradually filled up by new admissions.

Q. 6.—Does not the above narrative afford an argument for the retention by Government of schools under its own management in the present state of Native society?

A. 6.—It does.

By MR. JACOB.

Q. 1.—In your answer 4, paragraph 1, you state that the people at large do not highly esteem

the indigenous schools, but prefer the cess schools. If the further development of the cess school system were now stopped, would that measure be viewed with great disfavour by those cess-payers who have not yet been given cess schools?

A. 1.—They would grumble at it.

Q. 2.—Would the payment of this local cess become in time unpopular?

A. 2.—The people would continue to pay the cess without knowing what it was for.

By MR. K. T. TELANG.

Q. 1.—What are the Government schools to which you say the grant-in-aid has been extended to some extent (answer 4)? Why are they called Government schools if they receive grants-in-aid?

A. 1.—I mean those Government schools the masters of which receive proficiency and capitation allowances in addition to their fixed pay.

Q. 2.—Do you think grammar should be taught in primary schools, and why do you think so?

A. 2.—I am of opinion that a little of grammar should be taught in primary schools in order to enable the student to write his vernacular with some accuracy.

Q. 3.—In primary schools would you prefer to teach the geography of the world, or that of the Presidency, or that of India, if a selection were to be made?

A. 3.—Every pupil who completes his education in a primary school, must have a little notion of what the world is, and of the country he is living in. Unless this is done his ideas will not

be enlarged. Hence the necessity for teaching geography. Let him not learn this much from any text-book. It will be quite sufficient if the knowledge be conveyed to him by oral lessons.

Q. 4.—Referring to your answer 35, in what mode do you consider some encouragement to the production of a useful vernacular literature may best be given?

A. 4.—There are very few books in the Kánarese language. Its literature is not so rich as that of the Maráthi language, because the Dakshiná Fund patronage has not been extended to it. Properly speaking, the Kánarese language has as much claim upon the fund in question as any other language has, for in former times very many Kánarese pandits used to receive dakshinás from the Dakshiná Fund. The same patronage, therefore, which is given to the Maráthi literature should, in my opinion, be also given to that of the Kánarese language.

Q. 5.—In reference to your answer 32, do you not think it desirable that inspecting officers should visit schools, without previous notice, to see the discipline kept, and the mode of instruction followed, and not merely to examine the pupils once a year after previous notice?

A. 5.—It is quite desirable that an inspecting officer should visit schools without previous notice being given.

Q. 6.—In answer 61 do you refer to the effect of University professorships in addition to the present College professorships or not?

A. 6.—I am sorry to state that I do not know the difference between University professorships and College professorships.

Evidence of the REV. R. A. HUMÉ.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have lived in Ahmednagar since October 1874, and for most of the time since then have had the superintendence of a number of schools in which primary education is given. I have been delegated by the American Maráthi Mission to represent it before the Educational Commission.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—If the Educational Despatch of 1854 is held to be the basis on which the educational system has been placed, it is a sound basis. I understand it to affirm (paragraph 61) that great pains should be taken to stimulate all local efforts, and that when local efforts fail, the Government should meet the urgent wants of the community.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—There is a growing general desire for education. Yet very many of the cultivator class, and of the Mussalmans, and a good many of the low-castes (Máhárs, Mán's, Kumbhárs, &c.), do not at all appreciate the value of education. Education is eagerly sought for by Bráhmíns and Christians.

The low-castes are practically excluded from primary Government schools because (1) the teachers and parents of the higher-caste children strenuously object to the admission of low-caste children; (2) though the Inspector of the district has taken a firm stand on this point and given orders for the admission of all applicants, yet the low-castes are so dependent on the rest of the community, that at present few dare to take advantage of the Inspector's orders; (3) the poverty of some persons in most castes is so great that they do not consider themselves able to send their children to school, but keep them at work.

The great majority of the influential classes are not only indifferent to the extension of elementary knowledge to every class of society, but most of them would discourage, and not a few would oppose efforts for the spread of education among the agricultural and low-castes. The reasons are: (1) the old conservative views which teach that knowledge should be confined to certain classes; (2) the fear that it will cause the influential classes to lose their prestige, and free the lower classes from their present subserviency. Some Bráhmíns urge that studying will injure the health of the boys

of the cultivator class, and that few boys will ever follow farming, if they get a knowledge even of reading and writing. The cultivators, as well as the Bráhmíns, say, "if the low-castes get an education, who will do the coarse and low work of society?" So there is a strong feeling of quiet opposition to the general extension of primary education. When efforts are made by missions to give an education to the low-castes, the opposition is sometimes open and keen. In many towns the Máhárs are threatened with the loss of their work and allowances, and sometimes are deprived of these when a school is opened for their children.

There are a few honourable exceptions of educated men who would be glad to have all classes enjoy a common education.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools which are strictly relics of an ancient village system are few. But there are many private schools. Some of these have been opened in response to a call from the more intelligent members of villages, or of people who did not like the Government schools; and some have been started as ventures by men who had no other employment. The village officers in the Ahmednagar zilla, in sending information about non-Governmental schools, have recently reported 83 private schools, and some such schools have failed to be enumerated.

The only subjects of instruction in most of these schools are native accounts and modi reading and writing. In some Balbodh reading is taught, and in a very few schools higher subjects, including English, are taught.

In many of these schools order and discipline are neglected.

From one to twelve annas are taken as fees. Four annas is a common charge. The rate of fees depends on the attainments and condition of each pupil.

Out of 82 teachers reported, 49 were Bráhmíns, 23 Hindus of other castes and 10 were Mussalmans. None of those whom I have seen have had any special training for their work, but they satisfy the parents of their scholars.

As many people so much prefer these schools to Government schools as to pay larger fees for their children in them, such schools are likely to be numerous, and persons with some education who cannot find other work are sure to try to make such ventures. Hence I think that it would be good policy to foster and improve them. Most of the masters would be glad to accept State aid and to conform to rules, provided that a very great

change in their curriculum and methods was not required at first, and that grants worth speaking of could be secured. I am told by the proper authorities that only two private schools in the Ahmednagar zilla received grants-in-aid last year.

These schools need more efficient teachers and better appliances. The following measures would be likely to promote these results:—

(1) *Sympathetic inspection.* All the teachers with whom I have spoken say that they would not object to Government inspection. The kind of inspection needed would be best secured by providing a special Inspector for this class of schools, whose duty it should be to foster and encourage them.

(2) An attempt should be made to gather as many of these teachers as possible in a central place, not far from their homes, for a short time every year, when their Inspector should give them some hints about their work and show them a model school in operation. In order to make them willing to attend such a Normal class, they should receive sums large enough to make it no pecuniary loss to close their schools for this purpose. In addition a certificate of attendance might be given them. Several teachers have said to me that they would be pleased to have such an arrangement made. The main difficulty in working this plan would be that in towns where there are several such schools, those teachers who did not attend the Normal class might try to draw away the pupils of those who did, while the latter were away at the Normal class. However, most teachers would get back their scholars.

(3) These schools should have much more liberal grants than are available at present. Then they could procure better appliances.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—In the Ahmednagar zilla there are 162 Government schools teaching the first three standards; and, including night-schools, girls' schools, and all schools teaching higher vernacular standards and also English, there are 251 Government schools.

In the same zilla there are 111 mission schools. Most of these are primary Schools teaching up to the first three standards, and ending with an Anglo-vernacular girls' school of 155 pupils, and a high school recently started, both conducted by the American Marathi Mission, and a normal school conducted by the Christian Vernacular Education Society.

The village officers have recently reported 83 private schools other than Missionary schools in the same zilla. All of these teach primary vernacular subjects. In a very few English is also taught. As out of 111 mission schools only 61 were reported by the village authorities, and as I know of some private schools which were not reported to Government, the number 83 must be somewhat increased. If we estimate that one-fourth were not reported, these private schools would number 104. These with the 111 mission schools would make the non-Governmental schools nearly as numerous as the Governmental schools. But even taking simply the 83 which have been reported and the 111 mission schools which I know to be in opera-

tion, the non-Governmental schools are three-fourths as many as the Governmental schools.

The average attendance on the 162 Government primary schools is 35. The attendance on some of the private schools, especially in small villages, is very small—occasionally as low as 4 and 5. One chief reason why the attendance on a good many mission schools is small, is that most of them are mainly attended by pupils of the lowest castes who are more poor and less numerous than the classes from which Governmental schools draw their pupils. Yet, taking the statistics of the 142 non-Governmental schools which are given by the village officers, their average attendance is 22.

The average cost of the 162 Government primary schools is ₹11-3-4. The figures for private schools are not available, but their average cost is low. The average cost of mission primary schools is between ₹9 and 10; last year ₹33,000 from local funds and ₹16,000 from provincial funds were expended on Governmental primary education in this zilla, in addition to ₹7,000 received for fees.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—I think that the system of payment by results is, on the whole, the best system for all classes of schools, because it is the most stimulating to all concerned. But as it takes more labour to produce similar appreciable results among a poor and ignorant people than among a well-to-do and intelligent people, the rates should be higher for schools among the former classes. In the reply to question 9 statistics are given, showing what the grants amount to for schools largely attended by children from the poorer and least intelligent classes. These statistics will show how necessary it is that a far more liberal scale of grants should be devised for schools among such a people.

The United States Congress lately passed a Bill to spend a very large sum of money for the encouragement of primary education, which is to be divided according to the degree of illiteracy in the different States—those States to receive most which are afflicted with the most illiteracy. The representatives of the most intelligent States themselves supported this scheme, by which the less intelligent should get more than would be their normal share of national money, because the former recognise that nothing is such a drag on national development as ignorance. If only the more intelligent classes of this country could have equally enlightened ideas of what was for their own and their country's interest, they would urge the Government to be especially considerate of those who have had the least advantage hitherto, and who at present add so little to the productive force of the country. And though they do not do so, the Government should do that which it may see to be true economy.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The revenue as well as the Educational Government officers should make it a point that there should be at least one school in every village or group of near villages. The officers of every village should have a communication yearly, urg-

ing them to see that some school is an operation and intimating the readiness of Government to give grants. All associations of Native gentlemen, and jaghirdars and missions, should receive yearly communications suggesting the importance of their taking the same pains. Where private efforts cannot be stimulated, the Government should try to open a school in every village or group of villages.

The efficiency of these schools can be increased by stimulating the turning-out of more trained teachers, by sympathetic and frequent inspection, by making scholarships available to pupils in all schools, and by enabling efficiency to obtain suitable rewards in the shape of good grants.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education, or to any interests which it is the duty of Government to protect?

Ans. 16.—The Managers of the London Mission High School in Belgaum think that their institution, if properly aided, could meet the wants of that place and district, and the Government High School could be closed without disadvantage. If it is made clear that Government would rather help a well-conducted non-Governmental institution than to maintain one itself, it would find more and more opportunities for doing so. This would be wise economy.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (a) colleges, (b) boys' schools, (c) girls' schools, (d) Normal schools?

Ans. 19.—I believe the grant-in-aid principle to be the soundest that can be adopted.

But the scale of grants in this Presidency for boys' schools, girls' schools, and Normal schools is entirely inadequate.

A.—Boys' Schools.

I. The first proof of the entire inadequacy of the present grants for primary boys' schools is the fact that the present scale of grants has done very little to stimulate non-Governmental efforts. So far as I know, until very lately, most missions and private schools have not thought it worth while to apply for grants for primary schools. Latterly several missions have thought it desirable to apply for grants, mainly because it was hoped that Government inspection would be a stimulus to teachers and pupils; and some have had the additional motive of desiring to test by results what the grants would bring.

II. The actual results of these examinations show the inadequacy of these grants.

(1) During the last year ten primary boys' schools of the American Maráthi Mission, viz., five in the Ahmednagar district, three in Bombay, and two in Sholapur, were inspected for grant-in-aid.

(a) To four of the five schools in the Ahmednagar district grants were given. The average attendance of these four schools was 13 each; their total costs for the year ₹405; and the total grant for the four schools was ₹55, i.e., a little less than $\frac{1}{7}$ th of the cost. (b) The average daily attendance of the three schools in Bombay was 19 $\frac{1}{2}$ each; their total yearly cost was ₹844; and their total grant was ₹28, i.e., $\frac{1}{30}$ th of the cost. (c) The

average attendance of the two schools in Sholapur was $22\frac{1}{2}$ each; their total yearly cost was ₹390; their total grant was ₹25, *i.e.*, a little more than $\frac{1}{16}$ th of the cost.

As the subjects taught in these schools did not exactly correspond to the Government standards, the schools were not examined according to standards. But the subjects would nearly correspond to those in Standards I—III, and some subjects were more advanced. The lack of correspondence to the Government standards, and the fact that this was the first examination, may have helped to make the results small. On the other hand, the attainments of the pupils were not those of one or two years, and most of these schools are fairly good schools, considering the classes from whom most of the pupils come. The Collector of the district and the Deputy Assistant Collector, a Native gentleman, visited two of the four Ahmednagar schools and spoke of them as quite creditable schools, and as appearing better in some points than some Government schools which they had lately visited.

The Bombay and Sholapur schools are as good as the Ahmednagar schools. The difference in the grants was probably due to a difference in judgment of different officers acting upon general impressions, and not judging by standards.

(2) Lately 18 schools of the S. P. G. Mission in the Ahmednagar district were examined by Government officers, and grants were given to 12 schools. From the first to the third Government standards are taught in these schools. The average attendance on each school was 14; its average annual cost ₹100; the average grant to each was ₹14-18-0, *i.e.*, about $\frac{1}{4}$ th of the cost.

(3) An industrial school and orphanage connected with the Free Church Mission in Poona, containing 44 boys, studying the first and second standards, last year received an educational grant of ₹45-8-0, while the educational expenses of the school were ₹300, *i.e.*, a little more than $\frac{1}{4}$ th of the cost. The seven oldest pupils also received an industrial grant of ₹20 each, or a total of ₹140. But the total expenses of the orphanage were ₹1,324.

(4) The Superintendent of the Church of Scotland Mission School in Poona writes: "My experience is this, that for each boy, in our village schools trained up to the fourth standard, which involves five years' patient teaching, we receive ₹10 in the five years. My experience also is that for each boy who remains to the examinations another leaves; so that we actually only receive ₹5 for each boy taught, *plus* ₹2-8 for attendance grant. These are facts. Girls leave school earlier than boys. They rarely stay beyond the third standard. We receive for them through these four years ₹18, *i.e.*, halving it (because half the girls leave before examinations), ₹9, *plus* ₹2 for attendance, *i.e.*, ₹11. The grant is hardly worth the trouble the Government inspection involves."

The figures given are for schools of the same mission in different parts of the Presidency, and of schools of different missions in the same locality, and the meagreness of the grants cannot be charged to the inefficiency of the schools. Every single person with whom I have communicated says, "The grants are hardly worth taking."

III. The third proof of the entire inadequacy of the present grants for boys' primary schools is

afforded by a comparison of the grants for Madras and Ceylon with those for this Presidency. I have not seen the rules for other parts of India.

	Madras. R a. p.	Ceylon. R a. p.	Bombay R a. p.
Standard I	2 8 0	4 8 0	1 8 0
" II	4 0 0	4 8 0	2 0 0
" III	8 8 0	8 0 0	3 0 0
" IV	18 0 0	8 0 0	4 0 0
" V Anglo-vernacular	18 0 0	Vernacular 8 0 0	Vernacular 8 0 0
" VI	20 0 0	" 12 8 0	" 8 0 0

In Bombay a capitation fee of 8 annas a pupil is also allowed.

The grants in Madras and Ceylon are not only twice or thrice as great as here, but the purchasing value of a rupee, at least in connection with the salaries of teachers, is decidedly greater there than here.

What the effect of these rules has been on private schools, apart from Missionary schools in Madras and Ceylon, I do not know. But with Missionary schools the result has been greatly to increase their number and efficiency, *e.g.*, the same Missionary society which supports the American Maráthi Mission in this Presidency has missions in the Madura District and in Ceylon. In Ceylon with a smaller Missionary force, and in Madura with no larger Missionary force than the mission here, those Missions have many times as many schools as the mission here. In Ceylon Missionary schools cover the Jaffna district almost to the exclusion of Government schools, and there has been a marked development of the feeling that the people are themselves in good measure responsible for their educational privileges, and private benevolence has been stimulated.

B. The present grants for girls' schools are inadequate.

(1) The girls' boarding school of the American Maráthi Mission in Ahmednagar was examined for a grant for the first time in 1879. At that time it numbered about 100 pupils, had the service of six female teachers, the partial services of two male teachers, and the direct supervision of a Missionary lady. The grant was ₹298-8. Including boarding charges for about half of the pupils, the school cost not far from ₹2,000. About that time the school was also visited by the highest Educational officers, who spoke in flattering terms of what they saw and heard. According to the rules the same grant was renewed in 1880, after a cursory examination. In 1881 the grant was ₹291; though it is just to the grant-in-aid system to say that the studies had not been conducted throughout the year with special reference to the examination, and the examination came somewhat unexpectedly.

(2) In Madras the grants for girls' vernacular and Anglo-vernacular schools are seventy-five per cent. higher than the grants for boys; in Ceylon and Bombay they are double. But as the grants for boys in those provinces are twice and thrice as large as in Bombay, nearly the same ratio exists in the relative grants for girls in the three provinces.

The grants for needle-work are about the same in the three provinces. Here a capitation fee is also allowed, of 8 annas for girls studying vernacular standards, and ₹2 for Anglo-vernacular standards.

C. The grants for normal schools are entirely inadequate. In fact there is no grant for Normal schools or pupil-teachers.

(1) Both in Madras and Ceylon special encouragement is held out to Normal schools. In

Madras scholarships covering half of the stipends of students preparing to become teachers is allowed to students in well-organised Normal schools. In Ceylon, apparently, in addition to the regular grants for all the students according to their attainments, Queen's scholarships are given to a certain per cent. of successful pupils, and R100 are paid for each scholarship-holder who passes the requisite examination. Grants varying from R30 to R75 per year are also made for vernacular or Anglo-vernacular pupil-teachers.

(2) The Normal school of the Christian Vernacular Education Society in Ahmednagar is an institution for training teachers for vernacular schools which has been in operation since 1866. Three hundred students have entered the institution, and about two hundred and fifty have left it, the majority after completing a three years' course of study. A large part of these have been employed as teachers by various missions. It has a European Superintendent and an efficient staff of Native teachers.

A good grant for buildings was made soon after the school was begun. But no other help or encouragement has been given it. On the contrary, in 1874, when the Superintendent applied to the Educational Department for the terms on which Government would give the institution grants-in-aid, it was replied that the school would be examined and treated like all other vernacular schools. Its normal character was to be entirely ignored. The committee of the institution concurred with its Superintendent in thinking it unbecoming and useless to accept the pittance (about R250) which was offered.

A corresponding institution of the same Society in Dindigul, Madras, receives a grant of R1,500 per year; and the institution in Amritsar receives a grant of R3,000 a year.

It is also desirable that Government should encourage all efforts to develop good teachers by giving special grants for pupil-teachers and for normal classes, apart from an organised institution, to any competent persons, Missionaries or others, who would properly conduct such classes.

D. As the standards affect the grants-in-aid, and as no question seems to give better opportunity for alluding to this subject, I would in this connection make some reference to the standards for primary schools.

I. Moderate as most of the requirements for the first standard seem, in many schools, Governmental and non-Governmental, it takes many pupils more than a year to get through them. In Ceylon a considerable capitation allowance is granted for pupils studying below the first standard. Such an allowance is much needed in this province; otherwise an aided school which has many beginners will get almost nothing for such pupils.

II. As to the curriculum of the standards in general, I think it open to a criticism of being likely to foster too much the practice of mere memorising by the pupils and cramming by the teachers. I will indicate why this seems so by touching on a few points.

(1) *Arithmetic.*

(a) The first standard, naturally studied by boys five or six years old, requires all the native multiplication-tables. These are very numerous, and some are quite hard. They include—*Ekotri*, i.e., the square of all numbers up to 100; *Savdyaki*, i.e., the successive multiples of $1\frac{1}{2}$; and other

Bombay.

similar tables up to *Aulki*, i.e., a table of the multiples of $3\frac{1}{2}$. These more difficult tables are occasionally used in trade, and the people being accustomed to them, without having ever considered the subject, think them important. But the men in actual business whom I have questioned have all told me that they do not remember the most difficult of these tables and do not use them; and, on further enquiry, they said that they did not think that even the sons of traders would suffer from not learning them. Even if the sons of traders would like learning these tables, as these children are only a small percentage of the pupils, it seems disadvantageous to make all the pupils learn what most of them do not need. But I do not believe that even the children of the trading classes would suffer from omitting the difficult tables. When a boy gets into the higher standards, he can tell what one-half or one-fourth of a number is, &c., without the help of multiplication-tables.

(b) Again, in arithmetic it seems undesirable to require children studying vernacular standards to learn all the English tables when ninety-nine out of a hundred will never have occasion to use them.

I have heard from a good many quarters that pupils find it hard to meet the requirements of the standards in arithmetic.

(2) *Reading.* Ability to repeat *all* the poetry in the reading books is required up to four standards; 500 new lines in the 5th standard; and 600 additional lines in the 6th standard; and from the 3rd standard up all the poetry must be *understood* as well as repeated. This is excessive, and it is much more than is required in Madras and Ceylon.

(3) *Geography.* One of the chief reasons why many parents send their children to private schools rather than to Government schools is that geography is not taught in the former. In Government schools it is begun in the 2nd standard naturally studied by children 6 or 7 years old. So young children find it difficult to understand the subject. I think that part of the objection to this really important subject would be removed by not beginning it till the third standard. It is not begun till the 3rd standard in Madras, and not till the 4th in Ceylon. A more suitable book than the present Government Geography in parts would also make the subject more acceptable.

These illustrations are given to support the statement that the standards need modification in the direction of being made simpler, and with a view to exercising more the thinking powers.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I think that in the matter of schools, as in most matters, non-Governmental management is likely to be more economical than Governmental management. Also private educational institutions are for several reasons often likely to be conducted with more zeal than Governmental institutions. Hence, if the Government Educational authorities would really be quite willing to have non-Governmental institutions rival or even supplant Governmental institutions, and if this readiness were shown by allowing such advantages as scholarships equally to all, and by a liberal scale

of grants, I do not for a moment question that non-Governmental schools of higher or lower order could become stable and influential, though in direct competition with similar Government institutions.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—It is very difficult for educated Natives to find remunerative employment. Hence it is desirable for Government to hold out suitable encouragement to private schools. Were it possible for a teacher of a good school easily to get by grants half of what it would cost the Government to conduct the same school, educated persons would, I think, undertake many more schools, and for the same sum which Government spends for one school of its own, it would secure the conducting of two schools, and would also open up a field to educated Natives, who otherwise are in danger of cherishing discontent.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—I have never heard of any Government scholarships being available for students in non-Governmental schools.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—I believe that it is very rare for Municipal support to be given to grant-in-aid schools. Sometimes there is a feeling of hostility to them. Such schools are likely to be much more liberally treated by the Government than by Municipal bodies.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Schools are inspected once a year, and Government schools occasionally get a second chance visit. As the Inspectors have so much to do, it is difficult for them to give the *sympathetic* encouragement which is so helpful to teachers and pupils. Inspectors, too, are constantly changing. *Sympathetic* and frequent inspection is so helpful to schools that I wish more of it could be secured. But if inspection is not *sympathetic*, the less of it the better.

I have the impression that Inspectors try to suit the convenience of the Managers of schools in regard to the times of examinations. In some cases they have been very considerate. Yet I have heard the complaint that sometimes visits to mission schools were fixed for days hard pressing on holidays, when a full attendance of pupils could not be secured.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The American Maráthi Mission has long had and used a nearly complete series of text-books for primary schools, consisting of books prepared by the C. V. E. Society and by the mission itself. The series includes five Readers, Grammars, Arithmetic, Parts I and II, mental arithmetic, Parts I and II, Geography, Parts I, II, and III, History of Maháráshtra, &c. So I cannot speak from experience of Government text-books. But I have heard from a good many persons con-

nected both with Governmental and non-Governmental schools complaints about some of the Government text-books.

(1) About vernacular readers the special complaint is that the 5th and 6th books are much too hard, and particularly that parts of the poetry in them are too hard. It is also claimed that most of the Readers might be improved by omitting some lessons and introducing others of a more practical and important nature.

In this connection I would say that it seems very undesirable to multiply text-books. The greatest pains should be taken to make the Readers as perfect as possible, and to put into them information about sanitation and agriculture, and moral and social and political duties, rather than to have separate books on some of these subjects. Time and expense and trouble would be saved in this way.

(2) Complaint is made that the Government Vernacular Arithmetic is largely a translation of Colenso's English Arithmetic, and is not only ill-adapted to the wants of the country, but is deficient in examples.

(3) The Vernacular Elementary Geography is thought to be dry and uninteresting. On pages 7—10 is a description of the political arrangements of India, in which the titles and duties of various English officers are transliterated without any translation or much definition. Some of the terms, such as Governor in Council, Resident, magisterial duties, Commissioner, Political Agent, &c., many vernacular teachers do not understand.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The Educational Department has been very ready to accept any text-books which are used in such of our schools as have been put under inspection.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I believe that definite instruction in duty does not occupy a place in Government primary schools. I have hope that if a committee consisting of enlightened representatives of all the religions current in India were appointed, they could agree in drawing up a series of lessons on duty which might be taught with advantage in Government schools. I think that the best way to use the lessons which the committee might prepare would be to insert them in the various reading-books. One advantage of such a course would be to prevent needless suspicions which some might entertain if a separate book on this subject were taught.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There is no indigenous instruction for girls in this district.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—When there are only a few pupils, I

think that it is wise to admit girls up to eight or ten years of age into the schools where boys are taught.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants for girls in vernacular and Anglo-vernacular schools being twice as large as those for boys, and the standards being a little lower, the relative distinction in the grants for the two sexes seems liberal enough. But, as has been said, the grants for boys being far too low, the grants for girls also are insufficient.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—I think it quite feasible to secure more assistance from European and American ladies in supervising Government girls' schools. Were these ladies requested to do so, many of them would probably gladly consent. Where there are a good many schools, as in cities, if conveyance allowances were provided, these ladies could visit these schools frequently, and themselves becoming interested in the schools, they would awaken the interest of others also.

Ques. 54.—Has the demand for education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—I think it ought to be possible for an excellent non-Governmental school to get half, and for a fair school to get one-third of its gross expenses from grants. The Government might well consider it economical to get good work done

by others for one-half or one-third of what it would cost to do the whole work itself.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—The Government is not bound to furnish just such schools as will please every section of the community, but only to see that provision exists for all to secure a fair secular education.

In any place where non-Governmental schools were available to all sects and were acceptable to all except the Christians, I would not think the Government justified in opening or keeping up a Government school just to satisfy the Christians. A grant-in-aid to a school for these on the same terms as to all others is the most that they could reasonably ask. I think that the same rule would be just to Mussalmans and Hindus also. So, if a missionary school could meet the wants of a community in every essential respect, but its religious influence were disliked by some Hindus, the Government might properly say to these—a sound policy allows us to give grants-in-aid according to the rules, if you choose to organise a school for yourselves, but to do no more.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—The main criticisms upon the grant-in-aid system in force in this province are two: (1) the grants are so small that pecuniarily they are no stimulus; (2) the making-out of detailed returns, the requiring of certain kinds of registers, &c., are felt to be onerous. Every single person with whom I have communicated has spoken strongly on both these points. Those who take grants are in danger of overlooking the importance of full returns. But this wide-spread feeling shows the importance of making the tables for the statistics about schools as simple and as few as possible.

Cross-examination of the REV. R. A. HUME.

By MR. JACOB.

Q. 1.—As regards your answer 4, do you consider that the conditions of the grants-in-aid at present offered by the Department to indigenous schools require from the first a very great change in the curriculum and method of these schools?

A. 1.—The rules proposed by Colonel Waddington some ten years ago, but only recently published, do not require large changes in the curriculum and method of indigenous schools.

Q. 2.—Have not these rules been in force in the Presidency for the last ten years?

A. 2.—Speaking of the Ahmednagar district I know that only two schools have applied for the benefit of these rules. I have gathered from conversation that they are not generally known.

Q. 3.—The maximum grant offered to indigenous schools under these rules is Rs50, or about half what you estimate to be the annual cost of a mission primary school. Do you think that scale is too small?

A. 3.—If very liberally applied, it would do

fairly well. The minimum grant must be borne in mind, which I understand to be Rs10, and that is almost nothing.

Q. 4.—In 1880-81 two indigenous schools in Ahmednagar earned on the average Rs27-8 each; three similar schools in Broach earned Rs33 each; in Surat two earned Rs35 each; and in Ahmedabad one indigenous school was paid the full grant of Rs50. In those cases in which much smaller grants were paid to indigenous schools, would you maintain that the departmental system was in some measure to blame, or rather the inefficiency of the schools?

A. 4.—In general it is the scheme, and not the administration, which I criticise. In Ahmednagar, in the case of a school at Sangamner attended by about 100 pupils, a grant was given in 1880-81 of Rs25 or 30 only. I think the school taught up to the third or fourth standard.

Q. 5.—When schools become large and efficient, are they not at liberty to come under the better scale of rates in Part I, of the Rules?

A. 5.—I presume they are.

Q. 6.—Have any of the school-managers hitherto officially represented to the Educational Department that the rates have proved to be too low, even for the best schools?

A. 6.—Three years ago I had oral communication with the Director of Public Instruction, and I said that I thought the fact that the existing scheme stimulated no private enterprise was in itself a sufficient condemnation of the scheme. The Director replied that I should use the scheme and try. I made the trial and have given the Commission the results.

Q. 7.—Do you know whether any of the school-managers who have tried the rules are of opinion that the grants for primary schools for boys are adequate?

A. 7.—I have never heard of such.

Q. 8.—I understand that the American Mission some years ago closed all its primary schools for non-Christian pupils in this Presidency. For how many years have its present primary schools, open to non-Christian boys, been in operation?

A. 8.—That is a misunderstanding. Our schools have been opened from the first to all classes, and ½ths of our numbers are non-Christians.

Q. 9.—What percentage of children can read the first reading-book in the aided primary schools in Ahmednagar, Sholapur, and Bombay?

A. 9.—I have not seen the Bombay and Sholapur schools except on short casual visits. Of the Ahmednagar boys in primary schools I should say 50 per cent.

Q. 10.—In your answer 19 D (i), you state that a capitation-allowance for children below the first standard is much needed in this Presidency. Do not the rules already offer capitation allowance on the average attendance of such children, provided they are not less than six years of age? Please read Rule 8 of the Rules.

A. 10.—I am not sure. The Schedule B, which gives the rates of grant for the various standards, make no reference to pupils who are not studying under the standards.

Q. 11.—With reference to your answer 19 D (ii), are you aware that the present fractional tables were introduced into the standards as a concession to the wishes of the people themselves?

A. 11.—Very likely. But the Government teachers and the Marwaris with whom I have spoken have both urged me to make this point.

Q. 12.—To revert to your answer 6, as soon as your high school was started at Ahmednagar, did the Educational Department consent to aid it?

A. 12.—Very cordially.

Q. 13.—When the building for your girls' school was in course of erection at Ahmednagar, did your Society apply to the Department for a building-ground?

A. 13.—We were not willing to do so, because the building is erected on mission ground, and we should under the rules have placed the building-site under a liability which we were unwilling to incur. I take no exception to the rule, but its operation debarred us from applying.

Q. 14.—Nearly ¼th of the cost of the Government High School at Belgaum is defrayed by the chiefs of the Southern Marátha country. If the school were closed, do you anticipate that the

Chiefs would transfer their subscriptions to the London Mission High School there?

A. 14.—My information was furnished to me by the Manager of the school. I am not sure what the effect would be, as I do not know Belgaum.

Q. 15.—In answer 34, paragraph 2, are you aware that the thorough revision of the vernacular treatise on arithmetic was taken in hand last year?

A. 15.—I was not aware of the revision.

Q. 16.—With reference to your answer 19 regarding the Normal school at Ahmednagar, is it a fact that in 1874 the public funds were too small to allow of the Educational Department offering more than the rates of grants for ordinary vernacular schools? The preamble of the Government Resolution on your application states that the whole of the Budget allotment for that year was pledged.

A. 16.—That fact was not mentioned by the Government of Bombay in its consideration of the matter. I have Resolution No. 603, Educational Department, dated February 28th, 1875, but have not the preamble to that Resolution. The Resolution is, "Government regret they cannot make any grant save under the usual rules." There are no rules for Normal schools. As to the plea of lack of funds for encouraging a Normal school, the following fact is suggestive. In 1868, when a grant was made for buildings, the same reply was first given, but on renewed application, about ₹7,000 were granted for the purpose.

Q. 17.—Has the institution made any fresh application for special aid since 1874?

A. 17.—It has not. It considered it useless to do so after what had occurred.

By MR. LEE-WARNER.

Q. 1.—In reference to your answer 2, I want to know if you consider that the system of primary education in the province *has been* practically based on the Despatch of 1854, which you consider to be a sound basis?

A. 1.—It does not seem to me to have been so. No proper efforts have been made to stimulate private efforts.

Q. 2.—Assuming that primary education is provided for hereafter more by the system of grants-in-aid than by the direct management of Government, do you apprehend, with reference to your answer 3, that the lower castes, the backward tribes, and girls would suffer by their exclusion from indigenous and other aided schools, other than Missionary schools?

A. 2.—These classes would suffer, unless Government or somebody specially interested in promoting the education of these three classes came forward as their champions.

Q. 3.—Are you aware that since the Government took primary education directly in hand, the Muhammadans, and other classes of the Hindu community, other than the Bráhmin class, have made greater progress, in proportion to their numbers, than the Bráhmin classes, who till then monopolised education?

A. 3.—I speak chiefly of Ahmednagar district, in which all the progress made in extending education amongst the low-castes is due to Missionary effort. I think very little has been done for the Muhammadans by Government in this district.

Q. 4.—With reference to your answer 12, would not the principle to which you refer have a direct bearing on the grant of more liberal aid to low-caste schools?

A. 4.—Giving grants on a more liberal scale to pupils in schools for the low-castes would no more indicate that the Government cared more for such classes than granting to girls double the allowance for boys indicates that Government considers the education of girls twice as important as that of boys. The object in both cases would simply be temporarily to stimulate those classes which most need education, and which otherwise are likely to remain without it.

Q. 5.—In the event of Government resigning its functions of control to local bodies, do you anticipate that full justice would be done to all classes of schools?

A. 5.—If primary education should be given over to Municipal and other local boards, it seems to me one of the most important and most difficult questions to decide how to leave a large measure of freedom and real authority to the local bodies, and yet to ensure that primary education for all classes which may be attempted by any persons shall not fail to receive its due share of attention.

From the statements made in reply to the 3rd question, and which I believe to be indisputable, it will appear that certain portions of the community in this part of India look with indifference and even with disfavour on the extension of primary education to the lowest classes. It is only under compulsion that members of these classes are admitted to Government schools. Moreover, it has been plainly said to me by some, "When we get authority, see what will become of your work," a considerable part of which is educational. It is painful to refer to these things; yet as those who entertain these feelings will have large influence in all local bodies, it is most important that such safeguards should be secured as will prevent any backward step.

The best way to provide safeguards seems to me to be this. While local boards might be left entirely free to make such rules and provisions for their own schools as they think best, yet Government should put forth a scheme of its own. This would serve as a model and stimulus to the local boards. Government will very likely find it necessary any way to have some system for outlying districts which are not under the control of local boards. Any schools of any classes and conducted by any persons who felt that they could not get fair treatment from the local boards should have the option of applying for admission to the Government system. In order to be admitted, all that they should be required to show should be that there was a reasonable necessity for those schools. A complaint against the local boards should not be required. The great advantage of such a scheme would be avoiding the friction and ill-feeling, which would be inevitable, if classes, which felt themselves slighted, had no option, or only the option of appealing to Government against the decisions of local boards. Under unfriendly local boards a school or class might be subjected to much petty nagging and inconvenience, which it would be difficult to make clear in an appeal, and not only would Government dislike to overrule a decision of local boards, but even were this done, the future relations between such boards and the

schools, which had carried their point, would not be cordial.

Under the scheme suggested there should be a safeguard that no local boards might purposely make little provision for any classes in the hope that they might turn to the general Government system. The Government might say, "We shall keep a certain part of the local fund cess, or other source of educational revenue, in the ratio of the number of pupils for whom we have to provide." A somewhat similar system prevails in parts of the United States, where there is a general State fund, which is divided among the various towns in the ratio of the attendance of pupils on the schools of the various towns. Here the Government might take the number of pupils in schools under its own system during a given year, with a reasonable margin for increase during the next year, as the basis for reckoning how much educational money was to be retained for its own schools during the coming year, and how much should be at the disposal of the local boards. Under such provisions not only would the proper pride of the local bodies lead them to be as liberal as Government, and to induce all parties to come under their control, but a desirable pecuniary stimulus would be felt. Without some kind of safeguard, I am sure that in some places schools for certain classes and conducted by certain bodies would be slighted, if the entire control of primary education were in the hands of local boards.

Intimately connected with this same subject is the question whether, in view of prevalent caste considerations, it is desirable for Government and local boards to open separate schools for the low-castes.

No Government and no considerate person can cross the sensibilities and even the prejudices of any persons without pain. Yet Government must regard justice and economy. Is it possible to carry on such a separate system with consistency and economy? I believe that it is usual for Government to require an attendance of about 25 pupils in order to justify itself in going to the expense of keeping up a school. Where such a number of low-caste pupils can be permanently collected, a separate school would be a simple way of meeting the chief want. I do not care to discuss the question whether it would be altogether wise to do so or not. But I firmly believe—and the experience of those who have had anything to do with such schools confirms this position—that there are comparatively few towns where 25, or even 20, low-caste pupils could be *permanently* collected, even if a separate school were opened for them. Moreover, in most places the Mâhârs decidedly object to the Mangs associating with themselves, as strenuously and as consistently as the higher-caste Hindus object to associating with the Mâhârs. Will Government be consistent and open separate schools for Mangs as well as for Mâhârs? Missions can afford to conduct schools attended by only 10 to 15 pupils because the teachers have other work to do out of school-hours. But when only 4 or 5 low-caste boys in a village wish to study, will a paternal Government, or will enlightened local bodies, keep up a separate school for these 4 or 5 boys, or will the authorities—whoever they may be—punish the lads by condemning them to remain in ignorance because their Creator gave them birth in a humble state? As these pupils advance to higher grades of study, this question must be met and answered there, even if

the attempt should be made to slur over a square answer in the very lowest grades. Neither Government nor local boards would dream of keeping up separate institutions of a higher grade for the lowest castes. Will then the most promising members of these castes, who are anxious to make the most of themselves, be forbidden to do so, to their own injury and the injury of their country? If not, where is the line to be drawn? Caste knows no toning down of barriers with growth in age. Mission schools have been sometimes temporarily broken up by insisting on such matters, but usually firmness in holding to the principle has gained the day. In some of our schools, pupils of the highest castes and those who once were Mâhârs sit side by side, and no squeamishness is manifested. It is beyond possibility that for any cause the higher castes will permanently withdraw from Government educational institutions. No one will dream of sacrificing economy and keeping up separate institutions for a small number of low-caste pupils. Must then consistency and justice be sacrificed?

I must again be permitted to express the pain which I feel at the thought of seeing the sensibilities of some even temporarily troubled by the course which my judgment approves. It may be that in many cases these parties will find relief in the efforts of those religious bodies which have manifested an interest in these down-trodden classes, and on whose work they have in the past not unfrequently looked with disfavour; and as the low-caste children, instead of attending school, where their presence will be disliked, would probably prefer to attend mission schools, where they will be kindly treated, if such schools are available, even the higher castes may urge that such religious bodies should have liberal aid in their efforts.

However this may be, it seems to me most important that, before Government makes over primary education to local boards, it should set up proper safeguards for those who will at first have almost no voice and no influence in those boards. It is in the direction of liberal grant-in-aid rules that most of these difficulties will find their easiest solution.

Q. 6.—With reference to your answer 19 D 1, would you advocate a capitation-grant, and a grant for the Matriculation standard?

A. 6.—For all standards a good capitation allowance should be granted.

At present there is no grant for the seventh Anglo-vernacular or Matriculation standard, the most advanced and difficult grade below the college-course. If the principle of the grant-in-aid system is to help non-Governmental schools in *all* their work of secular education, a grant considerably greater than the grant for the sixth standard seems imperatively demanded.

Q. 7.—I understand that you wish to add to your 68th answer. What do you wish to add?

A. 7.—I leave to those who think that they occupy a specially elevated stand-point, when discussing the subject of purely secular education, which alone I understand to be under consideration by this Commission, to obtrude their speculations on the probable success or failure of only one of the many religions which are taught in various educational institutions; and also to pose as the defenders of certain faiths, and to insinuate

that it is only Missionary institutions which undermine indigenous faiths, whereas their own secular teachings as surely and rapidly do the same work, and who, knowing this, very likely do not regret it. It is a cheap and easy, but not a fair, way of beclouding the subject by intimating that, because grants are made to institutions in which any religion is taught, Government thereby necessarily pays for teaching these religions. Until the grants to an institution exceed the cost in it of teaching secular subjects, it cannot be said that the State pays for teaching religion in it. No one asks or expects any grants to meet anything like the gross expense of private schools.

In the present circumstances of India I believe it to be the only fair or feasible course that in all Governmental institutions for all classes no religion should be taught. It may be desirable to give a brief outline of the main religious systems with a view to impart information. But those who believe that an education is defective without some religious basis should have ample encouragement, whatever religion they choose to teach.

Under a scheme of liberal grant-in-aid rules any difficulty from religious questions is reduced to the minimum. The rules mention no religion and favour none. I do not imagine that fair-minded men among the Hindus will ask that a Christian Government should favour Hinduism: and I am sure that Christians do not desire that any concession should be made to them over any other religion. That religion which has the largest number of adherents would naturally, and I believe would for the present actually, get the largest assistance. None but the irreligious or those indifferent to religion could object to such a scheme.

Q. 8.—In your schools is religious instruction voluntary or compulsory; and if compulsory, is any objection raised by the parents of your scholars?

A. 8.—It is a regular part of our system. I have only known the question once raised in a single school by the parents of pupils.

Q. 9.—In answer 25 you state that it is difficult for educated Natives to find remunerative employment. The Commission has lately been told that the demand for Native talent educated at the University is much larger than the supply; do you refer to any particular class of educated Native talent?

A. 9.—I refer to all classes of educated Natives below a degree of the University.

Q. 10.—In answer 34 you allude to the transliteration of English official letters and terms. Are you aware that these English terms are a part of the current vocabulary of the rural districts?

A. 10.—I would have the words explained by a paraphrase retaining the technical terms.

Q. 11.—In answer 68 have you not missed the point, and perhaps made a false analogy? Supposing it is more than one class, or else a very large class of the community, which objects to the withdrawal of Government, would Government then be justified in closing its school?

A. 11.—I would give every weight to the circumstances of each case; but looking to the small funds at our disposal for education, I consider the principle sketched by me sound.

By THE PRESIDENT.

Q. 1.—Referring to answer 4 in your evidence, do you think that a special Inspector for indigenous schools would be able to largely extend primary education in the Bombay Presidency on the indigenous basis?

A. 1.—I think he would.

Q. 2.—Have you studied the Bengal system of a special inspecting agency for indigenous schools?

A. 2.—I have not had opportunities for studying it.

Q. 3.—What in your opinion are the special features of instruction in indigenous schools to which they owe their vitality notwithstanding that the Government schools offer similar instruction at a lower price?

A. 3.—In the first place, the Government primary schools teach subjects, such as geography, which the parents do not desire. In the second place, the indigenous schools teach exactly the subjects to each boy which his parents wish. In the third place, the parents believe that their boys get on more quickly in indigenous schools. As a matter of fact, in an indigenous school a parent can ensure his son learning the exact subjects which he desires; and he can usually ensure a certain definite progress in those subjects within a specified time. He cannot do this in a Government primary school.

Q. 4.—With reference to answer 12 in your evidence, will you favour the Commission hereafter with any accounts which you may receive of the effects of the American Government to deal with what you call "the illiteracy question" in backward States?

A. 4.—I shall have much pleasure in trying to do so.

Q. 5.—You have told us that the present grants-in-aid in the Bombay Presidency to primary schools are quite inadequate, and you have contrasted these rates with the corresponding ones in other countries. Can you indicate a definite scale of rates which you think would be fair and liberal in this part of India?

A. 5.—I think that the present Bombay rates

should be at least doubled. Three times the present rates would not be excessive. I believe they would in the end save a large sum of public money, by stimulating private efforts, to the cost of which the Government would, even at the enhanced rates, be contributing only a small part.

Q. 6.—You have objected to the excessively high standard exacted from primary schools. Within your experience, as a matter of fact, are little boys of 5 and 6 years of age required to give the square of numbers up to 100: for example, the square of 97? Are these high standards practically enforced?

A. 6.—I made my objections to this system by the request of teachers of Government primary schools. I speak from what they have told me; not from what we teach in our own mission schools, for we disapprove of teaching the more difficult tables. I think that in some districts at any rate even the difficult tables to which I have alluded in my evidence would certainly be expected before a boy passed the second standard, say at 7 years of age.

Q. 7.—What is the practical result to a school if little boys of 5 and 6 fail to pass in these standards which you object to as unreasonable?

A. 7.—The school would not get a grant for the boy under that head of instruction.

Q. 8.—How long has the Society with which you are connected been engaged in school-work in India?

A. 8.—The American Maráthi Mission, with which I am connected, opened its first schools in Bombay city in 1813. Its schools quickly spread into the Konkan. In 1832, we founded our mission at Ahmednagar, which has been our headquarters during exactly half a century. Our work has since spread through the Deccan, and we have now, besides our schools in Bombay and the Konkan, important schools in the Ahmednagar, Sholapur, and Satará Districts. We commenced the work of female education in 1823. The Scotch and American missions opened girls' schools in the same year (1823), and were thus the joint pioneers of female education in Western India.

Evidence of MR. M. M. KUNTE, *Acting Principal, Gujaráth College.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been the head master of high schools in different provinces. I have had, therefore, opportunities of knowing their working and the working of Anglo-vernacular or ancillary schools. I was for some time the Principal of the Training College of Hyderabad in Sind, and I am now Acting Principal and Professor of English Literature in the Gujaráth College.

Thus my experience has been gained in Sind, in the Southern Maráthi country, in the Deccan and in Gujaráth; for I have administered successively the high schools of Karáchi, of Hyderabad in Sind, the Rájárám High School of Kolhapur, the Poona High School, and the Ahmedabad High School. Besides, I was for more than a year Assistant Professor of Sanskrit in the Elphinstone College, Bombay. I was for some years the President of the Girls' School Committee in Kolha-

pur. I have been a Fellow of the University of Bombay for 13 years.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I think that the system of primary education in the different provinces I know is placed on a sound basis, and meets the requirements of the people so far as their surroundings are changed by the British rule. Primary education has made progress as the popular demand for it has grown. Primary education is to be considered under two heads—the Government system of primary education, and the indigenous schools. Here I have spoken only of the former. I will speak of the latter in the sequel. The first has gradually gained on the indigenous system of instruction. The last, under the judicious manage-

Vide Table A.

ment of Municipalities and local boards, can be easily converted into infant schools in towns and cities and into ancillary schools to feed the vernacular schools in the mofussil. The night-school system, which has already been inaugurated, can spread, when developed, primary education among the adult population of villages, towns, and cities. Primary education should be restricted to reading, writing, both Modi and Bálbodh, and arithmetic; and primary schools should be visited at least twice in a year, to check the abnormal growth of mechanical instruction, consisting of explanation of a portion read from a text-book by giving only what are called *other words*, and of little or none of the real work of stating the ideas of the author. The class of Deputy Educational Inspectors has recently improved, and attempts at progress in this direction are made.

TABLE A.

		Number.
1870 .	{ Government Primary Schools, Boys' .	2,384
	Do. Girls' .	159
		Total . 2,543
1880 .	{ Government Primary Schools, Boys' .	3,940
	Do. Girls' .	198
		Total . 4,138

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it, and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—By particular classes only. Muhammadans hold aloof from it. The cause of this is that the Muhammadans are to be divided into two classes, genuine Muhammadans and mere converts from the classes of the Hindu community, not intellectually disposed, these converts being made between the twelfth and eighteenth centuries. Genuine Muhammadans still persist in securing for their children a Persian education, and are not behind the most forward Hindus in intelligence and in general information. Converts from classes not intellectually disposed, they have never sought education nor followed intellectual pursuits. They are engaged in agriculture in the province of Sind and in the Deccan; in the Southern Marátha country and Gujaráth, they are petty dealers, peons and sepoys, and handicraftsmen. Intellectually they are just what the large mass of *Kumbis* is. Máhárs and Dheds are practically excluded from primary education, partly because they do not seek it in the right way, and partly because they form a small community, the habits and manners of which the Hindus consider to be filthy, and with which they decline to associate from a feeling perhaps similar to that which causes Europeans and Eurasians to decline to send their children to schools taught by Natives. The influential classes are not yet prepared religiously and socially to see their children learn in a school along with Máhárs and Dheds. They are not, however, opposed to the extension of elementary secular knowledge to every class of society, provided their religious feeling is not in any way offended. The classes of the Kolis and the Bhils in Gujaráth, the Jauts in Sind, and the Dhangars and others in Maháráshra, are situated exactly like the Muhammadans. They are behind-hand in seeking

any kind of education, especially an English education.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools exist in numbers in the different provinces with which I have had to do. Exhaustive statistics about their number, the attendance of each, their results, their income and expenditure, cannot be obtained. An indigenous schoolmaster is at once an astrologer, a letter-writer, and a preacher (Puránik). Muhammadan priests and Jain priests teach some young men in a sort of school. So also Bráhmín priests teach small schools of their own. The *Pantloji* or *Mohatagi* is often helped by villagers. He is not, however, recognised as a part of the village system. The subjects taught in indigenous schools are—reading letters in Modi writing; writing as on *kharidas*, the multiplication-table, easy sums in mental arithmetic, generally one sum in multiplication and one in division, and nursery-vernacular verses to teach simple morality, such as early rising, and obedience to teachers and parents. The indigenous schools follow individual instruction as distinct from general. Government primary schools are not infant or nursery-schools in which a special attention is paid to each child, and a special intercourse is maintained between its parents and teachers. Hence indigenous schools have no classes or forms, the children of well-to-do parents being seated near the teachers and being specially attended to. Hence also there is no fixed rate of monthly fee, which varies from four annas to a rupee according to the resources of parents. The teachers of indigenous schools have also their perquisites; and what is wanting in the former is made up by the latter. Hence also the system of collecting fees is lax and irregular. They are paid, for instance, in kind at any time that suits the convenience of parents: in some cases they obtain a dinner once a week, and in some cases a turban is presented to them on a holiday. The masters are generally from the priestly castes. If they are able to manage boys and know Modi reading, writing, and simple arithmetic, they are amply qualified for their office. They are generally able to narrate Puránic stories, though in some cases not able to read Bálbodha Pothis. No arrangement for providing trained masters for these schools are made. I have already referred to indigenous schools in my reply to the second question, and I will explain the method to be adopted to utilise indigenous schools in the sequel. The masters, of course, may accept or reject grant-in-aid according as they have good or bad schools, or may refuse

through mere prejudice or alarm. Indigenous schools in towns like Poona have made some progress in system and discipline and seek State aid. Indigenous schools in villages do not seek it. I will speak of grants-in-aid to indigenous schools in the sequel.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—There is little or no home instruction. Some are instructed by private individuals. Few educated at home or by private individuals pass the public service test.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Elementary instruction worthy the name cannot be depended upon, if left to itself. I am not aware of any systematic private agency.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—District committees or local boards, if really elected by the people, and if not in any way interfered with by Government officials, will not fail to do signal service in administering funds assigned for primary education. All correspondence with the local boards should be carried on through the president of each board; its seat being a taluka town, it should elect a managing council consisting of 15 members, which should meet every two months to consider educational questions, each member being paid ₹3 for every meeting from the local fund for his attendance. See my reply to the 48th question. A board should have power over the local fund together with the educational grant and its disbursement. It may be empowered to allot any amount it may consider necessary, to education or to public works according to the urgency of the case. Zilla boards, consisting of representatives of Taluka boards, should have the power of examining the budgets, and of passing the financial statements. The scheme is elaborated by Sir Bartle Frere. A member of a local board may be removed, when a third of the population of his village make a representation against him. The accounts of a local board should be really open to the public inspection; the same being printed and published at stated times. A system similar to this has helped the education, both of boys and girls, in Ceylon.

Elementary schools should be entirely under the control of local boards, the schoolmasters themselves being selected by them, out of those passed and holding certificates from the Educational Department. A local board should be compelled by an enactment to show results. Such members of the local boards as show zeal for the cause of education should receive honorific titles. The constitution of a local board, and its relation to the Educational Department, may thus be stated:—

Bombay.

Educational responsibility how shared.

A Municipality.—To control all the primary schools, indigenous schools, and ancillary Anglo-vernacular schools; to administer them and to manage the Municipal grant together with the Provincial grant for the schools.

A zilla council, consisting of members from each taluka selected by votes from the taluka councils.—Its functions are (1) examinations of the reports from the taluka councils and their financial statements; (2) passing of the budget of the next year: the reports and the financial statements to be examined and audited by a Commissioner appointed by Government.

A taluka council, consisting of members elected by the people, each village electing one member. It discusses the budget allotment for each year and appoints a council of management. The taluka council meets once in a year. The managing council meets every two months and consists of 15 members to be elected by votes, and to be paid ₹3 for each meeting. A clerk and a peon on fixed salaries to be given. The clerk to be a member.

(1) A person paying ₹10 by way of assessment to Government is entitled to a vote or is an elector.

(2) A person paying ₹50 by way of assessment to Government can be a candidate for a councillorship.

(3) The local fund of each village is to be spent on itself and for its benefit.

(4) By its representatives duly elected, that is, by itself.

(5) The Faujdár, the police peons, and patel are not to arrest any member of a taluka council unless a *prima facie* case is made out before a magistrate.

(6) Police peons to stand up and salaam a member of a taluka council.

(7) Members of a taluka council take precedence of every body else at a taluka darbar to be held every year by the Collector when they can personally speak to the Collector about their wants and grievances.

(8) In all panchnamas and similar other village-business they associate with the patel and kul-karni.

(9) They can see the village records at any time.

First Class School,
100 boys.

Second Class School,
50 boys.

Third Class School,
30 boys.

(10) To be maintained as they are under the educational system, except the mere administration of their funds and the appointments, &c., of the masters.

(11) Indigenous schools, where reading Modi, writing Modi, and mental arithmetic, are taught, to be encouraged and developed.

N.B.—The reply to the 48th questions shows how the funds for the education of the people are to be increased.

Relation between the Educational Department and a Taluka Council.

(1) The taluka-managing council can appoint or remove masters.

(2) It can promote or reduce masters.

(3) Certificated teachers only are to be appointed masters of the 1st and 2nd class schools.

(4) Examination of all accounts of the masters, power of granting leave to them, selection of sites for school-houses, building and repairing school-houses, purchasing furniture: these functions to be exercised by a taluka council.

The Deputy Educational Inspector to visit, to examine, and to report, on schools to his superiors, sending a copy to the taluka council.

Thus the Deputy Educational Inspectors will not report upon their own work.

To make the organisation of local boards complete and effective, an act is essential, the local boards to be amenable to the Local Government for working the act through the Director of Public Instruction.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal Funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—All vernacular and middle-class schools, and every Municipality, should be bound by an enactment to spend at least a certain sum of money on education in the district under its charge. The indigenous schools, the Government primary schools, and middle-class schools in each town, should be administered by its Municipality.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villages? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I believe that villages, should be divided into two classes, large villages, and small villages. Large villages consisting of more than 1,500 souls, and small villages, of between 500 and 1,500. The schoolmasters of large villages should hold certificates of qualification from the Educational Department. A village schoolmaster employed by Government is an intelligent man, who, when placed under the control of the local board and visited by a Government Inspector of Education, will be vigilant and careful. With regard to the teachers in small villages, I believe the services of such village astrologers, priests, or Kajis for Muhammedan boys, as can read and write, should be engaged. The general functions of a letter-writer, or Puránika, should not be interfered with. A rigid system should not be imposed upon them. As Government has been gradually improving its kulkarnis, or village accountants, so the Educational Department through a Local Council should improve its village educational agencies.¹ Such a village agency is an indigenous village schoolmaster. He is a villager, possessing average village intelligence and getting on among villagers. No regular pay should be given to an indigenous schoolmaster of this description, because this will reduce his income and perquisites and place him in a false position. A turban or Bakshisa, or a small pecuniary grant-in-aid, is the only form of encouragement. Local boards

¹ An Act to make education semi-compulsory deserves to be considered.

can understand this best; and by suitable encouragement villages would easily learn to compete with one another. Local Boards, showing results in this Department, should be encouraged by Government. See my reply to the 7th question. This will give a recognised status to a village schoolmaster, and improve his social position.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The Government system of primary education is sufficient so far as it goes. I think it should be let alone. The Educational Department of the Bombay Presidency has passed through three epochs. Mr. Howard systematised the colleges; Sir A. Grant placed the high schools upon a proper footing; Mr. J. B. Peile promulgated a scheme to give a tone to primary education, and now the educational system of primary instruction is passing through a fourth epoch of steady but sure development and consolidation. Beyond Government primary schools are indigenous schools, to reach which the Educational Department is attempting in its fourth epoch.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernaculars of the different parts of the Presidency, I know, are recognised and taught in the schools.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results does not suit a poor and ignorant people. System and definition bewilder them. Hence local boards, consisting of members from among themselves, are necessary, local boards to which the management of all primary and indigenous schools in villages of a taluka should be left. Because remuneration to a master by the system of payment by results will not be adequate to stimulate him; the standards of education should be simple enough to suit poor and ignorant people, and capitation allowance, as laid down by Mr. J. B. Peile, should be paid to an indigenous schoolmaster.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—The question of the rate of fees in primary schools should be considered and settled by Municipalities and local boards. A uniform system cannot be laid down. A tendency to show increase of fees should be maintained, such as the Educational Department has shown; but no measure should be violently adopted.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—See my reply to the seventh question.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and

what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—None: because the people are not yet prepared; because University education has not made sufficient progress; because it has not had sufficient time; and because private schools are not strong enough so far as their income from fees is considered.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interest which it is the duty of Government to protect?

Ans. 16.—In the Bombay Presidency there are only two places where the experiment of closing Government institutions or transferring them to private bodies may be considered. But in these places Government high schools are national schools, being nearly self-supporting. People patronise these schools largely; because decidedly higher fees are paid. The colleges cannot be transferred, because private colleges are not yet sufficiently developed. Mere experiments cannot be tried, when higher education is likely to run the risk of deterioration.

There are two agencies available only in Bombay and Poona—educated Indian gentlemen and Missionaries. The institutions managed by the former have been unstable so far as their *personnel* is concerned, and the latter are declared propagandists. The people of Máharáshtra, Gujarath, and Sindh have a lurking suspicion that Government seek cunningly and in what is called “the Ingraji way” to destroy their religion. The conduct of the educated or English-knowing Indians strengthens their suspicions. The large masses of Indians will, therefore, be agitated if religious neutrality is violated by transferring the Government schools which they consider to be gradually growing, and in which no religion is patronised. Transferring colleges and schools to Missionary bodies is then out of the question, because serious political consequences are involved, and because, like the greased cartridges of 1857, the transference of Government colleges or schools may fire the religious fanaticism of the masses, which a designing man may inflame. As a loyal subject of the Empress, I cannot recommend such transference, though I sympathise with the Missionaries and think that their efforts are benevolent. Nor is such a transference beneficial to the Missionaries themselves. More good is likely to be done by slow and quiet work than by arousing the fanaticism of the people and creating violent antagonism to their cause. As to the educated Indians, if they guarantee substantially the maintenance and development of a college or a school to be transferred to them for twenty-five years, then only such a transference may be tried, the Educational Department having a special power of control (so far as the working and efficiency of a transferred school or college is concerned) from year to year. I cannot, therefore, advise the immediate transference of any college or school to private bodies. I am, therefore, not aware of any Government institution to be transferred to a private body.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively

than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—The private schools in Poona and Bombay show that they have passed the stage of mere experiments, and that a beginning is seriously made. If they show steadiness, they should obtain grants-in-aid, and their results awaited. I believe, as the University produces more graduates, there will be an extension of private schools; and then the mettle of Government high schools will be adequately tested. Then, if the Government high schools be sufficiently self-supporting, they are national schools, and cannot be interfered with. In the meantime I do not believe that there are any gentlemen able to aid in the establishment of schools and colleges on the grant-in-aid system to the exclusion of Government institutions.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—When a Government school is sufficiently self-supporting by the side of a private school, and when decidedly higher fees are paid to it by the people, and when boys attend it in preference to a private school, it is a national school, though controlled by Government. I do not, therefore, see any antagonism between such a Government school and a private school. Let both fairly compete—the one entirely under Government control, and the other partially, so far as it is affected by the grant-in-aid system. In the meantime, private schools by a development under the grant-in-aid system should overtake the national schools, and show a stability of administration. To accomplish this, the development of education in the country is the only necessity: time is the only remedy.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (a) colleges, (b) boys' schools, (c) girls' schools, (d) Normal schools?

Ans. 19.—Technical colleges, like the Grant Medical College in Bombay, the College of Science in Poona, and the Law School in Bombay, and the School of Art, should be supported by Government, though special care should be taken to reconsider from time to time the rate of fees charged and by gradually enhancing it to make them as self-supporting as possible. The colleges to be considered are—the Elphinstone College in Bombay, the Deccan College in Poona. The Gujarath College, the Rájáráam College of Kolhapur, and the Baroda College are real private institutions. The Elphinstone College has its trust, and its income from the trust. The Deccan College ought to have had a trust; because a large amount of money granted by the Peshwas to the encouragement of literature and philosophy has been absorbed by Government. A promise, I am told, was given by Mr. Reeves, or some other Government official, to maintain the grant of the Peshwas for educational purposes. The Commission can make enquiries on the subject. College fees in Poona and Bombay may be gradually increased so as to disengage Government funds without making, however, any revolutionary changes—

(a) As for private colleges, their development under the grant-in-aid system is a question. The former scale of grants is, I think, adequate.

(b) Grant-in-aid to boys' schools is adequate; because it is regulated by results. The recent reductions, however, deserve reconsideration.

(c) Decidedly large grants should be made to girls' schools according as funds are disengaged.

(d) Normal schools should be exclusively a charge against local funds and provincial funds. They should not be brought under the grant-in-aid system.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Classes that seek service under Government—high castes, whose energy is not otherwise engaged. Wealthy classes pay adequately so far as the fees of schools and colleges are concerned. A desire for English education has been gradually growing; and with the growth the rate of monthly fees has been gradually raised.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—None.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—The St. Xavier's Institution has prospered. It is influential and stable, though there is direct competition with a similar Government institution; because it fosters the pride of a particular class, and maintains proper discipline and thorough administration. Other schools do not compete with Government schools. There can be competition between individuals equally situated. Mission schools and private schools charge directly lower fees, and simply undersell Government or national schools. Let the mission schools, private schools, and national schools charge fees equally. But if it be said that they make education cheap, then the results of such schools require to be considered. Except in Poona and Bombay, the question of such competition does not in fact exist.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—No competition is healthy or unhealthy according as one of the schools is weak or strong, and competition always deserves to be developed.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—In the Deccan not readily in the sense of securing lucrative places. A graduate in the Deccan expects to realise a good premium on the investment of his capital and labour, and considers that remunerative employment is not available. In Sindh and Gujarat educated Natives are in demand.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in high schools is practical, useful, and sufficient for ordinary life. Of course there is a future before high schools. They are at present mere day-schools. But gradually they ought to, and will, pass into boarding schools, when they will be what they ought to be. Progress requires time.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The attention of teachers and pupils is not unduly directed to the University Entrance Examination. Young men take up, or are allowed to take up, their own vernacular, and thus many directly enter upon active life when they leave school. They make clever clerks, sharp railway and telegraph servants, and some have become successful merchants; some are able to administer their private estates.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not think that the number of young men who present themselves for the University Entrance Examination is unduly large. Those that fail in this examination are not decidedly inferior to those that pass it. The country requires that ten times the number that now goes up to the University Entrance Examination should go up.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—There is not one uniform system of awarding scholarships: in some schools they are awarded from month to month, according to the maximum marks in general proficiency; in other schools every six months, according to the results either of a terminal examination or of the annual Inspectorial examination. As I have already stated, there cannot be any antagonism between Government high schools or national high schools and aided high schools. Aided high schools are either mission schools, the direct object of which is proselytism, or private schools conducted by Indians themselves. Thus, in mission schools religious neutrality cannot be observed. They, therefore, cannot claim scholarships from the national funds. The latter exist only in Poona and Bombay. In Poona the private schools are on their trial. If they succeed in achieving permanent results, scholarships may be awarded according to the results of an examination taken by Educational Inspectors and for the whole year.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging

to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—In Gujaráth, Sind, and partly in the Central Division, the Municipalities aid middle-class school education. No mission school is aided by any Municipality. The Native Institution, Poona, received a grant.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum affords an amply sufficient training for teachers in secondary schools, and no special Normal schools are therefore necessary. Masters in secondary schools are invariably employed on probation, and are placed generally under experienced head masters in charge of large and well-regulated high schools. And this arrangement answers the purpose adequately.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The primary schools are once in a year visited by Deputy Educational Inspectors. The Anglo vernacular schools and high schools are generally inspected and examined by Government Educational Inspectors. In Bombay and Poona the Government high schools are examined by professors of colleges. It is competent to the head masters of high schools to visit ancillary schools.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—It will be some time before there is a number of independent educated gentlemen. The University is working. At present there is no voluntary agency available. To wait for some time is the only remedy I can suggest.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books have undergone important changes so far as vernacular and Anglo-vernacular departments of instruction are concerned. There is a great improvement. Gradually there will be more improvement as the University graduates are warmed by literary enthusiasm.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The present arrangements of the Educational Department do not in any way interfere with the free development of private institutions; nor do they check the development of natural character and ability; nor interfere with the development of a useful vernacular literature, because the vernacular literature in Maháráshtra and Gujaráth is fast developing—*vide* the quarterly lists of vernacular publications. The vernacular newspapers are multiplying; for associations, either religious or political, are worked by those who have been educated in high schools and colleges; the class of educated pleaders is already large enough. Educated Indians have opened and worked private schools so far as they exist, and Indian medical practitioners have developed medical dispensaries in

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large towns and cities. All this is achieved generally by those educated in Government schools.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—The colleges should be maintained for some time by the State. The high schools should be, as far as practicable, self-supporting and under direct Government control. The ancillary schools and primary schools in towns should be under local Municipalities, the village primary schools under local boards. The indigenous schools should be also left entirely to the control of local boards. Mission schools and private schools may go in for grants-in-aid.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—At present the withdrawal of Government from high schools and colleges would be simply revolutionary. I have already stated how Government can gradually withdraw from the direct management of schools and colleges. Government high schools show a tendency to become self-supporting. Though colleges have their own funds, they are not yet self-supporting. To make them self-supporting should be aimed at. Government can withdraw from primary education. See my reply to question 7. At the present time a general withdrawal would be revolutionary and cause confusion.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—Yes; the standard of instruction would deteriorate in colleges and high schools. There is considerable competition between private schools and Government high schools and colleges in Bombay and Poona. The competition helps the cause of education. The high schools under the direct management of Government keep up the standard of excellence. When high schools and colleges become self-supporting, education will advance. Then a sufficient number of enterprising independent Indian gentlemen will set to work.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Sufficient moral instruction is indirectly imparted by the general tone of English literature and the ethical principles inculcated in English reading-books. My recommendation is that thorough religious neutrality should be observed.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Gymnasia are attached to most of the high schools. In Gujaráth cricket-clubs are encouraged. There was recently a match between the elevens of the Surat and Ahmedabad high schools. It excited great interest. Such cricket-clubs

should be established in connection with schools and colleges, and such matches encouraged. Boating, as in the case of the Deccan College, should also be encouraged. Simple drill may be recognised in some large schools and colleges, so that the State may easily obtain recruits for its army. The subject of the want of recruits deserves consideration from this point of view. A Bráhmín young man from the highest class in the Poona High School voluntarily joined a cavalry regiment sent into Afghanistan.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted, and if so, what is its character?

Ans. 41.—In Sind and in Gujaráth, especially in Panch Maháls and Káthiáwár, Muhammadan girls are taught to read the Kurán. In Gujaráth Jain girls learn to read their scriptures. The priests teach them. There is no indigenous instruction for girls in Máharáshtra.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvement can you suggest?

Ans. 42.—There are good girls' schools in Gujaráth. The girls' schools in Máharáshtra show progress. The wives of the teachers in vernacular schools should be trained to be mistresses of schools. The system is tried in Gujaráth and promises success.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools as such are, at present, out of the question; but there is practically a tendency to mixed schools in a certain way.

In small villages there are several cases of girls sitting with the boys in the lower standards, especially in Southern Surat and the Panch Maháls. In the Deccan there are similar cases. This tendency will gradually grow and pave the way for mixed schools.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—Training schools, such as those in Ahmedabad and in Poona, in which wives of young men learning in male training schools should obtain stipends and prepare to be employed as mistresses of schools. Female training schools in Ahmedabad and in Poona answer the purpose for which they are intended, so far as it is practicable.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—Missions generally maintain girls' schools, and though grants made to them are fair enough so far as funds at the disposal of the Department of Public Instruction permit, the girls' schools call for marked encouragement, and Government should be asked to make a special grant from Imperial revenue.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Native ladies should be induced to take an interest in the cause of female education. To a certain extent there is a tendency to this in Poona and Ahmedabad. If European ladies and Native ladies should learn to associate with each other, it

would be easy for the former to do much.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The Education Department is a gradual growth with its distinct historical epochs. In the present fourth epoch of slow but steady progress and consolidation, the School of Art in Bombay has been required to train drawing-masters for the high schools. The want is not yet supplied. The Engineering College in Poona has been converted into a College of Science. Agriculture and Forestry are now taught; and ancillary classes for teaching agriculture are formed in different places. There is a workshop attached to the College of Science of Poona, but no ancillary schools of industry are established in the country. People in Pandharpur and other places have come forward, thus showing a desire for industrial education. But no connection is as yet established between the School of Art in Bombay and the classes for teaching drawing in the high schools; nor is the idea of developing industrial education and of making the workshop in the College of Science really useful worked out. Up to this time the materials, that is, intelligent young men fairly educated in secondary schools, have not been available. Industrial schools can be easily opened with the assistance of local boards. Scholarships in the School of Art should be awarded to those intelligent young men in the high schools who distinguish themselves in drawing, plain and perspective, instead of being awarded to young men in Bombay as at present. A system of industrial education should be elaborated. The Educational Department aspires in this direction, but the great defect is the want of funds.

The ways and means proposed for putting the funds of the Educational Department on a proper footing:—

- (1) One-half the amount of (the one-anna less) Local Fund, instead of a third; as at present, should be allotted to education.
- (2) Contributions from other departments according to a scale to be fixed; because the Educational Department supplies all departments with educated agents.
- (3) Fees.
- (4) Donations which zealous town councillors may make.
- (5) A fixed grant from the Imperial funds besides the present Provincial allotment.
- (6) Municipal funds disengaged by the charge for police being taken up by Government.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—Not a single pie is spent unnecessarily on high education. The knowledge is filtrating downwards into the masses; and high education is thus accomplishing its purpose.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might, by grants-in-aid or other assistance, adequately supply the educational wants of the people?

Ans. 49.—Government institutions have preceded all private enterprise which has recently en-

tered into competition, not worthy the name as yet, though promising a great deal, with Government institutions.

Ques. 50.—Is there any foundation for the statement that officers of the Educational Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—The officers in the Educational Department do not take too exclusive an interest in higher education. They cannot do so. The Department of Public Instruction is controlled by the Director of Public Instruction, and is regulated by the local Government and by the Secretary of State. If by practical men be meant non-University men, who have simply had the merit of practical experience in teaching, they are out of place in secondary schools and colleges. University men are essential. For the inspectorial staff, teachers of experience are alone qualified.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—I am not aware of any.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—I do not think there is such a tendency. The tendency once existing was successfully checked by Sir A. Grant. He laid down rules on the subject against which the Press of the time complained. (See his reports.) But since then a desire for English education has been created among the people. Hence English classes are attached (in Gujārāth and the Deccan) to primary schools only where the people consent to pay the greater part of the cost of an English-teaching class.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—No.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No, except in Poona and Bombay and that to a small extent.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examination should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—To all schools and colleges maintained by private individuals and associations the present system of payment by results alone should be applied; and a payment to teachers in schools which have shown good results, efficient management, and adequate provision of means of instruction consecutively for five years.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—To all classes of schools, whether European and Eurasian or English-teaching or Anglo-vernacular, the same grants must be made

under the same conditions. See my reply to question 57.

Ques. 57.—To what proportion of the gross expense do you think that the grants-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—The ordinary expenses of educating a young man under each standard being determined, half the expense of educating him should be covered by a grant-in-aid. Say that fifty young men in a school pass in all the heads of the standards, the expense of educating them being calculated according to a scale fixed by Government through the Education Department, half the amount of the expense should be covered by a grant-in-aid, though there be two hundred young men in the school. A special and proportionate grant for passing in English and Sanskrit should be made.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—Twenty in a college, twenty-five in a high school, and thirty in lower schools, the average attendance only being considered; because a complex foreign language like English is to be thoroughly taught in its subtlety, minuteness, depth and variety, and because the higher the education is the more difficult it is to master English, a language of feeling and thought.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—By the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—The Government of India is a personal embodiment of the principle of religious neutrality. Public instruction being a duty of Government and religious neutrality being guaranteed in the Proclamation of 1857 and in the Despatch of 1854, it is absolutely necessary that Government should not withdraw from the direct management of schools and colleges.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—So long as English is the language of lectures and examinations, University professorships are out of the question. They would, if established, tell on the quality of high education. What is essential now is responsible teachers who are bound to show results. See my reply to the 85th question.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—No; it is not desirable. When the internal economy of schools is interfered with, they become mere machines. Even in the matter of promotion from class to class decentralisation is essential. I do not believe that in any European country or American State, the internal economy of a school is in any way interfered with. A proposal without an analogous case is necessarily absurd.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another. What are the arrangements which you would suggest?

Ans. 63.—There are no established arrangements; nor should any definite rules be laid down on the subject. Schoolmasters do not give certificates to boys when they leave school to join another school. Under these circumstances boys take care to misinform a schoolmaster to whom they apply for admission. Enquiries often complicate the matter. A certificate from some respectable person as to the conduct of a boy seeking admission is sufficient. A chance of reclamation is a privilege of humanity.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—A Government high school which is patronised by the people, inasmuch as it charges decidedly higher fees and which is almost self-supporting, is a national school, though under the direct management of Government. Government ought not to withdraw from such schools. High schools in different zillas are model schools.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—As far as the services of duly qualified Indians in this Presidency cannot be secured; but in Madras and other provinces Indians are employed.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—I am not aware of any college being permanently under Native management. For some time European professors worked well under Mr. K. L. Chhatre in the Deccan College.

Ques. 67.—Are the circumstances of any class of the population in your province (e.g., the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—Genuine Muhammadans seek education as in Sindh. What are called Muhammadans

indiscriminately are converts to Islamism from classes not intellectually disposed. Not belonging to intellectual classes they do not seek education. I have already spoken of this. If their case is exceptional, the case of large masses of cultivators and petty traders is equally exceptional. The truth is—Government should not have anything to do with castes and creeds in India. They are so many. A tendency to favour the Muhammadans is, I believe, the cause of the riots between Muhammadans and Hindus. All classes and creeds should be left to themselves. Competition and fair play will gradually communicate an impulse to what is called the education of Muhammadans.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government should spend money on public instruction in all places where education has not made progress sufficient to make Government schools self-supporting, and should maintain its own schools by the side of those which seek to proselytise the people. Religious neutrality necessitates this.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—The success of high schools in the Bombay Presidency has established that they specially thrive under Native management; and it is time that Natives should be professors.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—The former rules of grants-in-aid are liberal enough, the system itself being simple and practicable.

Supplementary Question.

Ques. 71.—Is the question of the admission of Māhārs and Dheds a question raised by the whole class of Māhārs and Dheds? Is it real? Has it any practical bearing?

Ans. 71.—The question of the admission of children of Māhārs and Dheds into Government schools is not raised by the Māhārs and Dheds themselves. It is not real and has not any practical bearing. It is a groundless agitation caused by sentimental English officials and unpractical Native reformers.

Cross-examination of MR. M. M. KUNTE.

By MR. LEE-WARNER.

Q. 1.—With reference to answer 4, is the exclusion of any class of the community from equal rights of citizenship in your opinion an "idle question, devoid of solid practical interest," to the whole community?

A. 1.—Yes, when the surroundings are considered.

Q. 2.—With reference to your answer 8, do you intend that the schoolmasters in each Municipal area should be isolated, and not be transferable to the employment of other Municipalities on promotion?

A. 2.—I think they should be isolated.

Q. 3.—With reference to answer 16, what do

you mean by "the Ingreji way," and where have you heard the expression?

A. 3.—It is a Marathi expression commonly used and established. It means diplomatic, or double.

By MR. TELANG.

Q. 1.—Do you think there is any difference in points of morality between the students educated in Government and in Missionary institutions?

A. 1.—I am not aware of any.

Q. 2.—We have been told that Muhammadans in Sind do not seek English education. Don't you think special encouragement should be given to Mussalmans in such a case?

A. 2.—I do not consider that special encouragement should be given.

Evidence of THE REV. D. MACKICHAN, March 27th, 1852.

I would premise that the statement which I have the honour to submit is less full and comprehensive than I should have desired; but the shortness of the time allowed me for the preparation of my evidence has made it impossible for me to do full justice to the subject. I have reason to believe that it will, however, be fully supplemented by the evidence which will be presented to the Commission through the Provincial Committee which is about to visit the Bombay Presidency.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—The opportunities which I have had of forming an opinion on the subject of education in India are such as have been afforded by a seven years' residence in Bombay, during the whole of which I have been engaged in the work of education. During the last five years I have acted as Principal of the Free Church Institution, one of the two aided colleges in the Bombay Presidency.

As an examiner in the Bombay University since 1875 and a Fellow of the University since 1877, I have had opportunities of becoming acquainted with the higher education in its relation to the University.

The mission with which I am connected conducts also a number of primary boys' schools and several large female schools, some of them the oldest of the kind in the Presidency.

I have also visited some of the districts of Western India, and I have had opportunities of intercourse with Natives of different classes, which have enabled me to ascertain their views on some points connected with education in the Bombay Presidency.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—In the Bombay Presidency the attention of Government has been directed to the spread of primary education, and considerable progress has been made. As far as possible local aid has been evoked, but the great proportion of the expenditure is met from the proceeds of the local cess. In the year 1879-80 a sum of R12,34,126 was expended on all kinds of education in Government schools below high schools and colleges. Of this sum R6,85,288 came from the local cess, R2,99,380 from Provincial Funds, the remaining R2,39,466 from fees and subscriptions.

I believe that the system pursued in regard to the maintenance of these schools is on the whole a sound one, and that local taxation would be borne by the people without much repining, if they saw that the benefits of education were more widely diffused among the different sections of the population and among the villages of the respective districts.

I also believe that a more fully developed system of European inspection would be a great stimulus to primary education, and would have a beneficial influence on its tone and character.

In the detailed working of the system too much is entrusted to subordinate officers, higher education receiving relatively more attention from the higher officials.

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Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The number of indigenous schools in the Bombay Presidency is not large, and the quality of the instruction generally inferior. I believe that the general experience of the Educational Department, which more than twenty years ago devoted a considerable amount of attention to the question—how far indigenous schools may be improved and utilised in the general educational system,—has been, that these schools cannot be turned to much account, and that it is difficult to raise the status of the teacher or to improve the character of his methods. The grant-in-aid system has not been applied to such schools to any appreciable extent.

I should say that, considering the difficulty experienced in finding and training teachers and the small capacity for improvement which indigenous schools manifest, it is very doubtful whether the development of such schools can be regarded as practicable in connection with a general scheme of education. Still, it would appear to be the duty of Government to consider such schools on their individual merits, and only when they cannot be improved, so as to meet the requirements of the people, to establish its own schools.

In applying to such schools the grant-in-aid system, care should be taken to adopt suitable standards, not too widely separated from the traditional standards of the schools. A gradual improvement in indigenous schools might thus be effected.

I make these remarks under the impression, which I think is correct, that indigenous education in the Bombay Presidency was less developed under the ancient régime than in many other parts of India.

It is stated that in some parts of the Presidency these schools are dying out. They receive grants-in-aid, but the sums given are of trifling amount.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Government can depend on private effort only to a limited extent for the supply of elementary instruction in rural districts.

Private effort cannot be looked for except in a limited number of towns and districts, and, whether aided or unaided, it cannot be expected to supply elementary instruction in regions in which the people are entirely apathetic on the subject of education or are unwilling to receive its benefits.

I am most decidedly of opinion that a system of primary education, strongly supported by the Government and vigorously pushed by its highest officers, supplemented by aided primary schools in places where private enterprise is prepared to undertake them, is the only means by which we may hope to see elementary education extensively diffused among the population of Western India, of whom little more than one per cent. can read.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—The answer to this question will largely depend on the particular places in which it is proposed to entrust Municipal committees with the management of schools.

Some Municipalities, such as, for example, that of the city of Bombay, might be safely entrusted with the support and management of the higher as well as primary education; many other Municipalities, even in a few places where higher education exists, could only be entrusted with the management of primary schools. As a general rule, the Municipalities are now competent to support and manage the kinds of schools to be found within their bounds. I take for granted, of course, that some system of organised Government inspection would be maintained.

I am not prepared with any definite suggestions to reply to the second part of this question. It might be possible for Government to fix a minimum expenditure, and to require an annual increase on the allotment of funds for education; this increase to be determined by the growing demand for education in the different places and by the increasing resources of the Municipalities.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village school masters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The present provision for training teachers is quite inadequate. A very considerable proportion of the teachers in the Bombay Presidency are *untrained*. The Normal school system must be very largely extended. At present there are no aided Normal schools. The social status of Government village schoolmasters is generally good as compared with the status of the indigenous schoolmaster.

It might be possible to improve his status by giving him some recognised place in connection with local or Municipal committees.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—I have never heard any complaints under this head. I believe that the arrangements regarding the vernaculars are on the whole suited to the circumstances of the population throughout the Presidency.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of

primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—Believing that the work of primary education must mainly devolve on Government, I am of opinion that the only means of increasing the number of primary schools, without adding to the expenditure of Government in the Department of Education, that seems practicable, is the reduction of the expenditure under the other heads, *viz*, in secondary and college education. The sum thus set free could be devoted to the development of the Normal school system and to the multiplication of primary schools with properly trained teachers, also to the more efficient inspection of such schools as suggested in answer to question 2.

The practicability of the extension of primary education will be shown more in detail in the answer to some of the following questions.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know no instance of such a transference. During the few years succeeding the publication of the Education Despatch of 1854, the attention of the Educational Department was directed to those portions of the despatch which relate to the development of private enterprise in the work of education. A few years after the despatch was published, small grants began to be given to a few Native schools, but no grants were made to Missionary institutions. The Director of Public Instruction, in his Report for 1858-59, stated this fact in the following terms:—"No grants have been made to proselytising schools in the Presidency—a circumstance that I cannot but look upon with satisfaction."

It was not till 1863 or 1864 that grants-in-aid were properly introduced and rules framed for their systematic allotment. Meanwhile the Government system had grown and become consolidated. The tendency to regard aided education as not properly within the pale of Government sympathy and support had been developed, and allusions to the principles of the despatch were now dropped. The idea of carrying out these principles does not appear to have been ever entertained during the last twenty years of educational administration in the Bombay Presidency. At the time when grants-in-aid were introduced, the Director of Public Instruction was opposed to granting aid to mission schools, and the representatives of aided education did perhaps less to urge upon the Local Government the duty of carrying out these principles than they might have done.

I should expect that now, under a Director who is not thus opposed, there would be a much greater readiness to carry out in an impartial manner the principles of the despatch, if they are reiterated with the weight of Government authority.

As will appear most clearly from answers given below, aided education has been dealt with in a manner fitted, not to encourage and develop, but rather to restrain and depress private enterprise.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any

interests which it is the duty of Government to protect?

Ans. 16.—There are such cases. I might instance the Deccan College. This college (1879-80) was educating 83 students at a total cost of ₹50,229, of which only ₹4,662 came from local sources, *i.e.*, at a total cost of ₹605 per student per annum, and at a cost to Government of ₹548.

Poona is distant only 119 miles by rail from Bombay, and, while it is in some respects a distinct centre of population as regards the student class, there is frequent interchange between the two cities. Frequently Poona students study in Bombay, and *vice versa*. It seems therefore quite unnecessary to maintain at such an extravagant cost to Government a college so near the large Government College of Bombay.

If the Deccan desires to have the privilege of a local college, it might do what Gujarath has done for Ahmedabad—provide by means of endowments and subscriptions a large proportion of the total expenditure. Ahmedabad, which is a district centre, has a college teaching up to the Previous Examination, which, thus supported, to some extent takes the place of the F.A. Examination. I might suggest that the reduction of the Deccan College to the position of a college teaching up to the Previous Examination would effect a very large ultimate saving, and would give Poona equal educational advantages with Ahmedabad. I would add that there is enough wealth and enterprise among the natives of Poona to enable them to meet a considerable portion of the expenditure of such college, and even to secure the retention of the present college as a college teaching up to the highest degrees at a much smaller cost to the State.

The Elphinstone High School of Bombay, out of a total expenditure of ₹45,339, receives only ₹11,528 from Provincial Funds. An institution possessed of such extensive local resources is quite ready to be loosed from direct Government control, and take its position among schools locally maintained with the assistance of a grant from Government.

The Poona High School costs Government annually ₹11,243. In the same city there are several private institutions. One of them is conducted, without any assistance from Government, by educated Native gentlemen, who in other departments also have shown considerable enterprise. Not having a sufficiently detailed knowledge of the condition of these various high schools, I refrain from expressing a very positive opinion in this case; but I would suggest that the fact that private Native enterprise, represented by some of the leading educated Natives of Poona, has thus entered the field of higher education, even without the promise of aid from Government, is a most significant one, and suggests the inquiry whether the high school of the city need longer be maintained as a Government institution.

The Elphinstone College of Bombay is a well endowed institution. I am not aware that any one desires to see it weakened by any loss of its resources. But I have no doubt that private liberality amongst the wealthy and educated Natives of Bombay could so largely supplement the existing endowments that the Educational Budget would be relieved of a large portion of the large item which is annually allotted to the maintenance of this institution, the annual total cost

of which may be stated at ₹80,000, the cost to Government being over ₹40,000.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—Native gentlemen, as indicated above, have shown this willingness, and I believe that with due encouragement, in the form of adequate aid from Government, more would.

I know also that Missionary societies would be prepared to enter more largely into this work, if the aid given by Government were more liberally administered, and if the position of aided schools in relation to Government were such as is contemplated in the Education Despatch.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—I cannot here enter into details in answer to this question, the answer to which depends so much upon particular circumstances.

I may say that in Western India there is amongst the Natives an amount of private enterprise and capacity for managing business that would warrant the expectation that, in the event of Government announcing its determination to withdraw in a given term of years from the maintenance of any higher educational institution, local committees to prepare for the new state of things would be organised, which would devise measures for the successful introduction of the new system. I do not think that it would be necessary for Government to do more than to announce a suitable system of grants-in-aid. The change might be effected gradually, and the sums which would undoubtedly attend its introduction in a few of the leading examples would tend to its speedy adoption elsewhere.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (a) colleges, (b) boy's schools, (c) girls' schools, (d) Normal schools?

Ans. 19.—In answer to this question, I make the following extracts from a statement on this subject sent to the Commission, to which my name is appended as one of the signatories:—

"1. I would at the outset ask the attention of the Commission to the general working of the grant-in-aid system in this Presidency. With the exception of one or two fixed grants, continued in accordance with pledges made to certain schools before the present grant-in-aid system was introduced, and a number of small grants to indigenous schools, all grants in aid of education in this Presidency are made upon the principle of payment by results—results being understood to mean the results of certain periodical examinations.

"This system is liable to many defects, even under the most favourable circumstances, and with the fairest possible administration. It cannot be supposed that the educational results of a year can be adequately tested by the few questions which it is possible for an Inspector to put in the course

of a brief examination. Nor is it possible for boys, in such circumstances, to do justice to themselves. It is the frequent experience of those who have observed the performances of boys at these examinations, that they are generally inferior to their performances in their daily class-work, and that often those who have attained the highest proficiency in the work of the year fail, through nervousness, or some such cause, to satisfy the Inspector, who has no acquaintance with their real attainments. This difficulty, it must be remembered, is peculiarly great in this country, in which Native boys are not accustomed to hold much intercourse with Europeans.

"2. But, apart from these general considerations, there are special objections to the system of payment by results, as administered in this Presidency.

"The first of these which we would note is the varying standard of the biennial examinations by which these results are determined. In India the personnel of the Educational Department is constantly changing. Hence it is not unusual for successive examinations to be conducted by different officers, and striking discrepancies, not to be accounted for simply by fluctuations in the efficiency of the schools, are of constant occurrence.

"I would also point out that the rules under which payment by results is made are so framed as to yield the smallest possible grant. Subjects are sub-divided, and it is enacted that failure on the part of a pupil to pass even in one sub-division deprives the school of the grant on his account for the whole subject. Such a rule affords an examiner large scope for reducing the grant by undue severity in the details of any subject. To elucidate the point fully would require a statement of minute details with which I do not wish to trouble you at present.

"3. That Government does not regard the development of aided education in this Presidency as one of the objects which it is bound to promote, is most clearly shown by what took place in the year 1876.

"The Director of Public Instruction, in recording the work of his Department in respect of aided schools, thus writes (*Report of the Director of Public Instruction in the Bombay Presidency for the year 1876-77*):—

"The total cost to Government of all aided schools was therefore R96,828, while the returns from Managers show an expenditure of R3,74,900 from private funds.

"Under the liberal grant-in-aid rules published in 1872, the number of aided schools has in six years risen from 85 to 255, and the number of scholars from 9,147 to 20,099. But Provincial funds being no longer able to meet the growing demands of aided schools, a revision of the rules was ordered by Government during the year under report. For the purpose of this revision the Managers of the most important of the schools under recognised management were invited to a conference; and His Excellency the Governor in Council, after considering the recommendations made at this conference, was pleased to issue *new rules, which withdraw grants for passing matriculation and grants for salaries, and reduce by one half the grants for passing the F.A. and B.A. examinations.*¹ The grants for the school² examinations have been left as before; but *the attendance qualification has been raised from 75 to 100 days,*³ a form of school register has been prescribed, and a day of attendance has been defined as meaning not less than four hours of instruction given on the same day.

¹ This statement at first sight seems to imply that the schools were unaffected by these changes. The Matriculation Examination being a school examination conducted by the University, these reductions most vitally affect the aided schools.

² The italics are my own.

"At the same time four private native high schools were struck off the list of registered schools. To this the Director refers in his Report for 1877-78 in these terms:—

"The falling-off recorded may possibly be attributed to the cessation of the Government grant¹ and the consequent inability or unwillingness of the proprietors to employ teachers thoroughly qualified to teach up to the Matriculation standard.—(*Report for 1877-78, p. 31.*)

"These extracts, in which the present Director of Public Instruction, an impartial administrator, describes the necessity under which he was placed of cutting down the grants, whenever the rules under which they were administered had begun to accomplish the end for which they were supposed to have been drawn up, demonstrate the unsatisfactory nature of the relation in which Government stands to aided education in this Presidency. It is determined beforehand that, however efficient or successful aided schools may prove, the amount allotted,² viz., R70,000, must not be exceeded. Under such a Procrustean system, if aided schools are so efficient as to establish a claim to more than Government has beforehand decided to grant, either such sweeping reductions as those above described must be made, or, as such changes cannot be often attempted, the severity of the examinations must be increased, and a smaller number of boys passed.

"4. As the Commission is confining its attention to native education only, it is necessary that I should here point out, that of the sum thus voted for grants-in-aid a very large proportion is allotted to European and Eurasian schools, for example, to take the case of high schools, to which I now specially allude, out of R36,093 granted in 1879-80 (I choose the Report of this year because of the conveniently arranged tables which it contains) to aided high schools, only R13,862 were obtained by high schools for Natives.

"In dealing with the educational returns for this Presidency, it is most important that this analysis should be made; for when European and Eurasian schools are thus set aside, the smallness of the sum granted to aided schools for Natives is at once apparent. And yet, small as it is, it is allotted in that fixed and predetermined manner to which reference has been made. Under such a system aided schools receive no encouragement, and several of them, had they not been strongly supported by the societies to which they belong, would have ceased to exist.

"5. The changes made in the grant-in-aid rules in 1876 were both great and sudden. The rules as thus altered are still in force. No grant-in-aid for teachers, or for boys who pass the Matriculation Examination, is now given. This latter change has produced a strange want of continuity in the system. For all standards below Matriculation, and for the University standard, immediately above it, grants are obtainable, but not for the standard in which the work of our high schools culminates, and which of all the standards costs us most. To several of the aided high schools this sudden deprivation of the grant for Matriculation occasioned a loss of from R1,000 to R2,500 annually, a diminution of income which has been most seriously felt.

"6. In this connection I beg to bring before the Commission more in detail the facts regarding high schools.

¹ The italics are my own.

² Increased to R82,000 in the present year.

"In the Report of the Director of Public Instruction for 1879-80 it is stated that the number of Government high schools is 18, with an aggregate average attendance of 3,412; and that there are 10 aided high schools for Natives with an aggregate average attendance of 1,927.

"From this it appears that the average attendance in the aided high schools is equal to that in the Government high schools, and that more than one-third of the total number of pupils attending high schools are in aided institutions.

"The following table exhibits the facts with regard to attendance and cost:—

	No. of Schools.	Aggregate average attendance.	Total cost of each Pupil.	
			R	R
Government High Schools	18	3,412	77	37
Aided High Schools	10	1,927	37	9

"These figures show that while aided high schools are conducted at about half the cost of Government schools, the grants-in-aid given by Government to these schools are not only small in the aggregate, but also utterly out of proportion to their comparatively moderate expenditure. Even if Government should agree to bear a moiety of their expense, the cost to Government of the education of each pupil would be only half of what it is in Government schools on the present system.

"7. A comparison of the efficiency of these schools, as indicated by the results in the last Matriculation examination (1881), shows that Government high schools passed on an average 37 per cent. of the number of candidates sent up, while the proportion of successful candidates from aided schools for Natives was 40 per cent.

"8. The Examination returns for 1880 give 40 per cent. for Government schools and 49 per cent. for aided schools. This fact is referred to in the Government Resolution on the Report of the Director of Public Instruction for 1880-81 (see p. 141 of the Report).

"9. In striking contrast with what was done in 1876 to reduce the support given to aided institutions is the action of Government in relation to its own high schools. This is exhibited in the following statement:—

Year.	Number of Pupils in Government High Schools.	Amount spent from Provincial Fund.	
		R	a. p.
1876-77	3,273	1,15,424	14 4
1877-78	3,435	1,22,205	8 6
1878-79	3,423	1,30,807	5 0

"10. During the year 1877 Government was maintaining expensive high school, some of which, such as those of Ratnagiri, Ahmednagar, Nadiad, cost Government from R.64 to R.72 per pupil, while the corresponding aided institutions, which were thus severely dealt with in 1876, were costing the State on the average R.9 per pupil.

"11. Colleges.—The aid given to colleges is still smaller in proportion to expenditure than that given to high schools.

Bombay.

I exhibit the facts regarding colleges in the following table:—

YEAR.	No. of STUDENTS IN		TOTAL COST OF EACH STUDENT.		COST TO GOVERNMENT.	
	Government Colleges.	Aided Colleges.	Government Colleges.	Aided Colleges.	Government Colleges.	Aided Colleges.
			R a. p.	R a. p.	R a. p.	R a. p.
1879-80	243	70	557 4 0	405 11 9	360 14 9	50 5 9
1880-81	291	113	497 11 11	263 11 5	316 4 7	52 9 7

"The amount of grant-in-aid represented in this statement will at once be seen to be most inadequate—one-eighth and one-fifth of the total expenditure.

"It is in this department of education, specially, that the system of payment by results works most unsatisfactorily. The efficiency of aided colleges does not vary much from year to year, but the amount of aid given does. It is dependent on a fluctuating standard, viz., the examinations of the University. It is the opinion of many connected with the Bombay University that the standard of the examinations exhibits a very great variation from year to year, and this bears with special hardship on aided colleges which must maintain a constant expenditure. I have alluded to the varying standard that is applied to schools; I believe that the University examinations exhibit the same defect in at least an equal degree.

"In the Report of the Director of Public Instruction for 1876-77 it is stated that the grants for students in aided colleges, who passed the F.A. and B.A. examinations, were reduced by one-half. This sweeping reduction was only accomplished through the influence of a large number of school-managers who were less specially interested in the higher education of Natives.

"12. But I must ask your attention to one or two more patent evils in the present system as applied to colleges. There is no encouragement given to the highest department of the college course. Aided colleges are not encouraged, so far as the assistance of Government is concerned, to prepare students for the examination for the degree of Master of Arts. No grant is given on account of candidates who pass this examination, and the same holds true of the B.Sc. degree, when it is taken by a student who has already passed the B.A. examination.

"13. Lastly, whatever may have been the motives which led to the introduction of the rule to be now stated (and there is reason to think that the apparent intention of the rule is good), it is a great hardship to aided colleges that the grants for the second and third year of the Arts course can only be given on account of students who have attended the aided college in question from the beginning of the course. A grant is given on account of each student who passes any one of the three University examinations; but in order to earn a grant in the second examination it is necessary that the student should have passed the first from the same college, and in order to earn a grant in the third examination it is necessary that the candidate should have passed both the first and second from the same college; or, to put it more simply, for the first grant two college terms must be kept, for the second four, and for the third six. The

result of this is, that in the case of a student who has spent even one term in another college, instruction during the remaining five terms is unaided, or aided only when the student is unfortunate enough to fail in the examination and requires to keep his term over again. Now, it is a fact that for various reasons, some good and some bad, students do change their colleges, and it is no less true that the labour bestowed upon a student during the second and third year of his course is not lessened by the fact of his having spent the first year, or any part of it, elsewhere. In this way a proportion of the work done by aided colleges is quite unaided. We are not aware that it makes any difference to a Government college that a portion of its students have attended any other college during any part of their curriculum, but this fact is sufficient to deprive an aided college of any title to a grant on account of such candidates.

"14. The injustice of such a rule seems all the greater when it is remembered that Government is most lavish in its expenditure on its own colleges. In 1880-81 the expenditure of Government from Provincial Funds on its own colleges was R92,039; on aided colleges R5,943;—the average attendance being 291 in the three Government colleges against 113 in the two aided colleges.

"15. I would suggest that when private enterprise is engaged in the work of primary education, more encouragement might be given by more liberal grants and a more liberal way of administering them. It has been found that too little account is taken of the difficulties under which these schools labour on account of the irregularity of the pupils; for example, the grant is sometimes determined by an examination held at a time when the pupils are engaged in field work or absent in connection with some religious holiday. I believe that the system of payment by results cannot be successfully applied to such schools, and I am acquainted with cases in which, it being found impossible to work under this system, Government grants have been declined. With respect to the aid given to primary schools, the Revd. R. A. Hume, of Ahmednagar, writes¹:—

"The American Marathi Mission has been working for nearly 70 years in Western India. In 1880 it employed 76 male and 14 female teachers. The Government grant-in-aid rules have never been of any use or stimulus to our schools. I have already advocated the putting of our schools under Government inspection for two reasons—(a) because it seemed possible that such inspection might be an additional inducement to exertion on the part of our teachers, and (b) because it was believed that, when the paucity of the pecuniary results was made known, it would furnish ground for devising more liberal rules."

"16. I would add that female education is not so strongly supported as it should be, the system of payment by results being quite inapplicable on account of the fluctuating attendance in such schools. A grant awarded according to the system of payment by results with a capitation allowance of 8 annas per pupil is in the case of such schools clearly inadequate. I hold that the only satisfactory method of giving encouragement to such schools would be to grant half the expenditure, especially when such institutions are in their infancy. In illustration of the utter insufficiency of the present grants, I would quote the case of the Mission Girls' School at Ahmednagar. In 1879 this school had 100 pupils, 6 female teachers, the partial service of 2 good male teachers, and the

superintendence of a Missionary lady. The examination was fairly conducted, yet the grant, including the capitation allowance, amounted to only R298-8, while the annual expenditure of the school was not far from R2,000. In 1881 the school contained nearly 150 pupils; there were 7 female and 3 male teachers in addition to a Missionary lady. But the grant amounted to only R291, while the total expenditure was about R2,500.

"The relation of Inspectors to aided schools, under the system of grants-in-aid as administered in the Bombay Presidency, is for two reasons an unsatisfactory one. By the system of a fixed annual grant, which cannot be exceeded, the Inspector, whose duty it is to test the efficiency of the schools, is compelled to work with a foregone conclusion.

"When grants-in-aid were introduced on the present system, they were so adjusted that the maximum obtainable by any school should not exceed two-fifths of the total expenditure. Under this system, as it is actually worked, many schools do not obtain more than one-fifth, nor is it possible for them, when the total sum available is fixed beforehand, to earn more. The pressure put upon an Inspector under such a system must be in many cases as unpleasant to him as it is injurious to the true interests of the school.

"The second reason is that the Inspectors, as identified with the Educational Department, regard aided schools, as a general rule, with disfavour. They are rival institutions, and it is difficult for one identified with the schools of the Educational Department to divest himself of a certain feeling of opposition.

"The Deputy Inspectors, who assist the Inspector in his biennial examinations, are generally masters of Government schools. I know cases in which this arrangement has worked most injuriously in towns where there are two competing high schools, one belonging to the Government and the other being a private institution.

"The number of days' qualification was, in 1876, rendered more stringent for the precise purpose of reducing the grants. The qualification has not been altered. I do not think that it exists in Government schools as a necessary condition of examination.

"A comparison of the expenditure (1879-80) on the different kinds of education in aided and Government institutions yields the following results:—

	Government. R	Aided. R
Colleges	87,705	3,525
High Schools for Natives	1,26,493	13,863
Primary	2,99,380	(a) 48,519

For native primary education, say, R28,000.

(a) From this must be deducted a large sum spent on European and Eurasian primary education. I cannot ascertain from the published statistics the exact sum, but for male and female schools taken together it cannot fall short of R20,000. It probably exceeds this sum.

There are no grants to Normal schools.

Girls' Schools.—The Free Church Mission has had girls' schools for about fifty years. It is only now founded by Mrs. Wilson about the year 1830. that, at the suggestion of the Director of Public Instruction, we have applied for the registration of these schools. It has always been felt that the grants were so trivial, and the rules so unsuitable to the circumstances of female schools, that there would

¹ The letter has been printed and circulated to the Commission.

be little advantage in placing such schools under the grant-in-aid rules.

I should add that a liberal building grant for a female orphanage was made about fifteen years ago.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid, and inspection, from any religious principles that are taught or not taught in it?

Ans. 20.—The educational system as at present administered is not one of practical neutrality. The fact that Government excludes religion from its educational system (I do not pronounce any opinion as to the expediency or in expediency of the policy of Government in this matter) places in a disadvantageous position those who *do not*. The position of schools which impart religious instruction is thereby placed in a false light. Government by its action presents the appearance of having pronounced a certain judgment against religious teaching, or, at the least, so far as Government action is the standard in the eyes of the people, those who maintain any other system are placed under a great disadvantage.

I cannot conceal the fact that, as far as my experience goes, I have found the influence of the so-called neutral system to be decidedly anti-Christian and opposed to religion generally.

I may add that, the curriculum being adjusted on the principle that there shall be no religious instruction, it is more difficult for those schools and colleges in which religious instruction is given to find time and place within the limits of the school-hours for the subjects that must be studied. I do not, however, lay very much stress on this difficulty, as few students have shown any unwillingness to receive religious instruction, even although it implies an additional hour of attendance.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—In the primary schools the classes most largely represented are Brahmans, Kunbis, Baniyas, and the artisan classes, the Brahmans preponderating.

In the high schools and colleges more than one-half of the pupils are Brahmans, the Bania class being the only other class very largely represented.

The rates of fees for higher education are from R4 in the Matriculation standard to R10 in the college. In Poona the college fee is R5, and mofussil students and scholarship holders are charged at the same rate in Bombay. In aided colleges the fee ranges from R6 to 8.

While an increase in the rate of fee might be borne by the wealthier classes, it would fall heavily on those poorer students who have done most credit to higher education. I do not think that students pay so much less, regard being had to the circumstances of the country, than students in other lands. The complaint referred to in this question is true on one side of it—Government pays too much. There is so little in this country that corresponds to those noble benefactions that have given England its schools and colleges. Govern-

ment does here what private charity has done in England. Still, there have been some munificent donations in India, and if Government left more free room for the exercise of this liberality by withdrawing a considerable portion of its expenditure, I believe that endowments would be forthcoming.

I should not be in favour of any remedy which would make education much more expensive to the student than it is at present.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—In the Bombay Presidency there are several instances. The Proprietary School, a Parsi institution, is supported entirely by its fees. These fees, in some cases, I believe, amount to R7 in the Matriculation class. The school is attended by the children of the wealthier Parsi families chiefly.

The Fort High School is also self-supporting, and the Chandanvadi and Alfred High Schools; the two last are not particularly successful.

The Fort High School is a source of income to the proprietors.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—There is no doubt that it is possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution. But the conditions under which this equilibrium may be attained are not easily realisable.

In India Government prestige is a much more potent factor in the problem suggested by this question than it is in many other countries. Part of the prestige is due simply to connection with Government; part of it is also due to the success which such institutions have enjoyed through their power of thus attracting the better material for their educational operations. To this must be added the efficiency which Government has been able to maintain through the lavish expenditure of Government upon them, which has supplied them with every kind of aid to efficiency. In aided institutions the fee is generally lower than in the corresponding Government institutions. This is generally accepted as a condition necessary as a counterpoise to the influence which in this country attaches to anything connected with Government.

A condition on which I would insist would be an equal title to scholarships awarded for success in examinations open to the students of all schools and colleges.

Another condition would be an impartial system of examinations.

To these I would add a liberal grant from Government, which would not be subject to sudden or great fluctuation.

Were such conditions fully realised, I do not see any reason why a Missionary college in which the Bible is taught should not maintain its position in competition with a Government institution of the same order.

But I should wish to be allowed to add that I do not think that these conditions can be often

fully and simultaneously realised, and that a much simpler solution of the problem would be the removal of these inequalities which render these conditions necessary by placing all institutions of the same kind in the same relation to the State.

There are exceptions to what I have stated. I have known some students pay the higher fees of Government institutions for the sake of the Government prestige attaching to them; and, on the other hand, I have known many cases in which students have attached themselves to an aided college at a considerable pecuniary sacrifice, inasmuch as they forfeited thereby the Government scholarships which they once held only as students of a Government college.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—The large number of unemployed educated Natives in Bombay leads one to suppose that they do not readily find remunerative employment. For a recent opening in a Government office there were about 200 applicants; for another requiring higher attainments there were about 100 applicants. I believe there are cases in which the number of applicants is still greater.

Government, by its rules admitting on certain conditions those who have passed certain University examinations to the Revenue Department, has somewhat relieved the pressure caused by the disproportion of educated men to the situations formerly available for them.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 26, 27, & 28.—The arrangement of the school course is too much dominated by the requirements of the Matriculation Examination of the University. In the lower standard the foundations of the knowledge of the classical languages and of Mathematics that are required for entrance to the University must be laid. The time given to these subjects tends to the crowding out of more useful and practical studies, and the multiplicity of subjects required to be studied leads to the development of the tendency to *cram*, which has been so universally lamented in connection with the education of this country.

I have always been in favour of a separation of the Entrance Examination from the Government Service Examination system. I am of opinion that there should be a Government Service Examination corresponding in some manner to the Matriculation Examination, but differing from it in the substitution of more practical studies for those which the University requires as a test of culture preparatory to the admission to higher studies. I have come in contact with many Natives educated under

the old system, when there was less of the present Matriculation and other pressure, and I have generally found that their knowledge of our language was more thorough, and that their minds were more fully trained to think.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—In the year 1879-80, R.33,686, and in 1880-81, R.35,086, were expended in scholarships. These sums were spent entirely in connection with Government schools?

I am not aware of a single instance in which these scholarships are held in any non-Government institution. A portion of the sum above mentioned is allotted as Government scholarships to the Government colleges. No one can hold these scholarships but students attending a Government institution. These, together with private endowments, form a powerful attraction in favour of the Government colleges. The only scholarships to which aided colleges have an equal right with those of Government colleges are the University scholarships, which are not attached to any particular college. The Government college awards these scholarships to the students who stand highest in the Matriculation Examination. It thus naturally attracts the best students by means of scholarships derived from the public funds, and it is only a strong counter-attraction in the aided colleges themselves that can secure for them a share of the abler students. I need not enlarge on facts the obvious bearing of which on the question before us must be at once evident. I cannot say what proportion of the above-mentioned sum is applied to scholarships in Government colleges. It was only when recently made acquainted with the liberal and impartial system which obtains in some other parts of India that my attention was directed to the subject.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies? and how far is this support likely to be permanent?

Ans. 30.—In connection with our mission there is one English school in the Koukan, which receives a regular grant from the Municipality. The Municipality has always been favourably disposed to this school. The Collector, the President of the Municipality, to ensure that this grant was made with a full understanding of the circumstances, called a special meeting of the Municipality, or put the matter specially before the Municipality at one of its regular meetings. It was agreed without opposition to make the grant. This support promises to be permanent, at least so long as Government establishes no rival school there, and there appears to be no likelihood that Government will do so.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum does not afford a sufficient training for teachers in secondary schools. Many of our graduates are unfit for the work of teaching. During the years of their high school and college curriculum, they have generally had but little practice in the art of teaching; and, as a general rule, we find that we have to train our

teachers after they enter upon their work in our schools.

Under the old rules for grants-in-aid, it was understood that we devoted some time to the regular training of our teachers, on account of whom we received a grant-in-aid.

I do not think that special Normal schools are required for the training of teachers; but I believe that in connection with our existing high schools, both Government and aided, some system of training teachers might with assistance from the funds allotted for education, be devised.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I believe that the professors of Government and aided colleges might be invited to assist in this work, also the head masters of Government and aided high schools. I am inclined to think that if the time chosen were convenient, and the work properly distributed, voluntary assistance could be largely secured.

I have myself taken part more than once in the oral and written examinations of a Parsi institution in Bombay, and I believe that many would be willing to give occasional assistance of this kind in the aided or Government schools.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 34 & 35.—We have no rules binding us down to particular text-books. We select our own text-books from any series which we approve. We have no complaint to make under this head; only we consider that the text-books in use in our schools are more difficult than the corresponding Government text-books.

I do not consider that the production of a useful vernacular literature is so much hindered by the character of the text-book in use, as by the undue attention which the English language receives at the hands of students. The vernacular finds little encouragement. A knowledge of English is the condition of success in life, and it is naturally sought after and acquired as speedily as possible. The vernacular is thus generally neglected, and the number of educated young men who have a scholarly acquaintance with their own tongue is daily decreasing. We make the study of the vernacular compulsory in all our standards; but we know that in many cases the hour thus spent in the daily study of the vernacular would be much more gladly devoted by the pupils to any other subject. I would suggest that Government should give special encouragement to the study of the vernacular in English schools.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth

of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 36 & 37.—I have already anticipated to some extent the answer to these questions.

The immediate effect of such a withdrawal, as far as aided schools are concerned, would be the removal of many of the disadvantages under which aided education now labours, and the growth of a spirit of reliance upon local exertions which is impossible under present conditions.

I believe, also, that one of the results of such a withdrawal would be a more healthy and natural growth of education in proportion to the extent to which the people felt their need of it. It would not be safe to trust to the operation of such a principle in connection with the regulation of the supply of primary education, inasmuch as we hold that elementary education should, if possible, be imparted to all, while the higher education should grow with the nation's growing appreciation of it.

Primary education may be most advantageously carried on by Government; higher education may be entrusted to other agencies, for reasons already indicated.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I do not see any reason why the standard of instruction should deteriorate. I do not apprehend that there would necessarily be any great change in the teaching staff of the institutions in question. The Educational Department would continue to maintain a standard as high as that which prevails at present in testing the efficiency of the schools, and we may look to the Indian Universities to maintain and improve their educational traditions. As I understand the withdrawal here supposed, I do not apprehend any serious danger of the kind suggested by this question.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I am not aware that, beyond what is received *incidentally* in connection with the books studied in Government schools and colleges and the directly ethical parts of the University course, there is such instruction. In connection with the Bombay University, I should wish to inform the Commission that little encouragement is given to the study even of ethics in the technical sense. It is an optional subject in our University course, and I regret to say that many a student passes through the Bombay University with no more knowledge of mental philosophy than can be acquired from the study of such an unsatisfactory logical text-book as that of Fowler. It is also doubtful whether the manner in which ethics is prescribed as a voluntary subject secures any special attention to the principles of moral conduct.

Sir Richard Temple, in his last address as Chancellor of the University of Bombay, drew attention to the want of ethical instruction in the University and school course, and urged its introduction

into the lower, as well as the higher, departments of education.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Physical training receives a considerable amount of attention in Bombay, the Parsis taking the lead in this Department. There are gymnasia in connection with schools and colleges. One of the aided colleges is at present providing itself with the appliances required for such physical training. This is a department in which Government might give special help to the aided institutions.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so what is its character?

Ans. 41.—I do not know any indigenous schools for girls in the Bombay Presidency.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants to girls' schools are double in amount those made to corresponding boys' schools. The capitation grant is the same.

I do not consider that the distinction is sufficiently marked. The capitation grant ought to be larger, and the rule as to the number of days which qualify for presentation on the examination should be altered in favour of all female schools. The causes which detain girls at home are so numerous that it is difficult to present a large proportion, who have attended 100 days within the specified period.

Experience also shows, as I have already pointed out, that the grants have never induced many school-managers to register such schools for inspection.

Ques. 46.—In the promotion of female education what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Missionary ladies were the founders of female education in Bombay, and they have from the beginning manifested a steady interest in this work. As a rule, such ladies are acquainted with the vernacular, and are well qualified for superintending and teaching in such schools.

It would be possible for Government to greatly increase their facilities for engaging in this work by assisting them with grants in places where they desire to establish schools for girls. It is usually a long time before, in the ordinary course of educational venture, a school can be registered and examined with a view to the grant-in-aid. If ladies received some encouragement from the beginning, they might be enabled to organise schools in places where, for want of funds, they are unable to continue their efforts.

I believe that a school thus superintended will be likely to attract far more pupils than one conducted by a Native male teacher and occasionally visited by the Inspector.

I consider that in view of the small amount spent upon female schools, Government might well afford to be doubly liberal in a department of education, on the success of which depends so much the well-being of the races which England governs.

Supplementary Questions.

Ques. 71.—Can you suggest any method of school inspection which would be acceptable to the Managers of aided schools.

Ans. 71.—Should the present relation of Government to education continue, the only method of school inspection which would be acceptable to the Managers of aided schools would be one according to which these schools would be placed under the charge of an officer or officers unconnected with the Educational Department, whose aim it would be to encourage and develop the schools placed under his charge. In my view it is impossible for those who are identified with any particular class of schools to be satisfactory judges of the efficiency of schools which enter into any kind of competition with those with which they are themselves identified. Even should there be some exceptions to the principle which I have stated, still the tendency which I indicate is so natural and so general that any system which aims at an impartiality that shall not be open to question must take full account of the fact.

The adoption of the proposal to transfer Government schools to the direct management of other bodies would, of course, render this suggestion superfluous.

Ques. 72.—Is the system of payment by results suitable as a method of aiding education in colleges?

Ans. 72.—In my view it is most unsuitable, (a) because the expense of maintaining colleges being great, and the sum earned by each successful student on the system of payment by results being considerable, say Rs 100, accidents of examination and fluctuations in the standard, which are more or less unavoidable in our Universities, produce fluctuations in the grant which must seriously interfere with the financial conditions of these institutions. The present grants are quite inadequate. If they were increased, and the present system of administering them maintained, the fluctuations in the increase of aided colleges would be still more serious. It is most unsuitable, (b) because it is given according to the number of passes in the whole examination. A student who fails in any one subject fails in the whole, and for such a student aided colleges receive no grants. There is a manifest injustice in a system which takes no account of faithful work in several departments of the college course on account of a failure in some branch which may be due to no want of efficiency on the part of the college.

Other defects in the system, as worked in the Bombay Presidency, have been alluded to in the answer to question 19.

Ques. 73.—Are the conditions imposed upon aided schools in any respect more severe than those imposed on Government schools?

Ans. 73.—They are more severe in respect of the attendance, qualification, and the definition of a "day." Less than four hours' instruction does not constitute a "day" in reckoning the attendance in aided institutions. All half-days are lost to the school, so far as the attendance register recognised by Government is concerned.

Ques. 74.—Are there any features in the grant-in-aid rules which are calculated to render the obtaining of Government aid needlessly difficult?

Ans. 75.—There are features in the grant-in-aid rules which have this effect.

(a) Under the present rules, a considerable time must elapse before a school can be registered for examination under the rules. A school must have existed for nearly two years before, in the ordinary course, it can receive any payment of grant-in-aid. I appreciate the intention of this rule, but I think that it might be possible for Government to come to the aid of such schools much sooner, especially when it is considered that a school stands in more need of assistance when it is seeking to establish itself, than after it has succeeded in doing so.

(b) The attendance qualification is too stringent, as already pointed out.

(c) The sub-division of the examinations into too many heads and sub-heads, with the requirement that the pupil presented must pass in each sub-division of a subject in order to earn a grant for the school in connection with the subject, while it serves admirably as a means of reducing the grant or keeping it within narrow limits, occasions great hardship to the aided schools, and renders the obtaining of Government aid for a great part of the work done almost impossible.

I should wish to sum up my general position on the subject of grants-in-aid thus:—

For colleges the system of grants-in-aid on the principle of payment by results is most unsuit-

able. A fixed proportion of expenditure should be met by Government—what proportion I am not prepared to state. Considering the nature and expensiveness of college work, I should say a larger proportion than in any other department of education, with the exception, perhaps, of that of female education.

I should be in favour of the adoption of the same system in high schools.

In schools below high schools, I believe that the system of payment by results might be expected to work satisfactorily if the rates were devised on a more liberal scale, the new system of inspection suggested adopted, and the rates regarding subjects greatly simplified.

I do not think that the system of payment by results should be applied to female schools. Every possible hindrance of the development of these schools should be removed, and a liberal grant-in-aid, on the principle of the payment of a fixed proportion of the expenditure, should be introduced.

Female education is not yet a strong enough growth to be able to overcome the difficulties which are inherent in the system of payment by results, as has been known in the Bombay Presidency.

Cross-examination of the REV. D. MACKICHAN.

By MR. JACOB.

Q. 1.—In reference to your answer to question 15, are you aware that the Christian Vernacular Society have a flourishing Normal school at Ahmednagar, which has been aided by Government with a building-grant, and is regularly inspected by the Educational Department?

A. 1.—I am very well acquainted with the institution in question. But it is not now receiving aid from Government.

Q. 2.—Are you aware that there is in each educational division a well-equipped Government college for training teachers for primary schools?

A. 2.—Yes; but up to this time they have not given an adequate supply of trained men.

Q. 3.—In paragraph 4 of your letter to the Commission you have invited our attention to the smallness of the sum granted to aided schools for Natives, as compared with the grants to European and Eurasian schools. Are you aware that secondary and primary schools for Natives were paid last year more than one-half of the total examination grant of Rs. 80,000; and that the fixed grants paid last year to aided Native institutions were more than double those paid to the European schools?

A. 3.—I was not contrasting Native education as a whole with European education as a whole.

Q. 4.—Are you aware that while the number of aided schools and colleges for Natives has been nearly uniform during the last three years, their examination grants have been steadily increasing?

A. 4.—I believe this to be the case when primary, secondary, and collegiate institutions are taken as a whole.

Q. 5.—With reference to paragraph 10 of your letter, are you aware that the Bombay Government, in their Resolution on last year's Report on Public Instruction, expressed their satisfaction at this increase in the grants to aided schools,

and added that they would "always be prepared to recognise the claim for a larger allotment of provincial revenues to aided schools, so far as their finances would permit?"

A. 5.—That has not come before my notice.

Q. 6.—Are you aware that there are at present more than 20 private Native schools managed by individuals which are receiving grants-in-aid from Government?

A. 6.—I am aware that primary schools receive such aid; but the observation which I made had reference to such aided high schools as I am acquainted with in Bombay.

Q. 7.—Are you aware that, when Government reduced the scale of grants to aided schools in 1876, they likewise reduced their expenditure on their own schools in consequence of the famine, and that they have only now begun to recover from the financial pressure of that time?

A. 7.—I am not aware that when the reductions were made in aided high schools, there was such a diminution of expenditure in Government high schools. On the contrary, the figures as given in the reports for 1876 to 1879 show an increase in the expenditure on Government high schools.

Q. 8.—You have stated that Government high school expenditure increased; are you aware that the expenditure on Government high and middle schools has been decreasing during the last three years?

A. 8.—I have not made this comparison on middle schools for different years.

Q. 9.—Are you aware that, while Government is spending on colleges and secondary schools about Rs. 70,000 less of provincial revenues than it spent ten years ago, it has increased its expenditure on primary education by more than Rs. 2,00,000?

A. 9.—You have grouped colleges and high and middle schools together. In my statement I have taken colleges by themselves and high schools by themselves. In these questions I am asked to give my assent to statements regarding increase

and decrease of expenditure in different branches of education, grouped together in a way in which they did not come before me when I gave my evidence. I am unwilling to express my opinion on these aspects of the comparison, until I have examined them for myself.

Q. 10.—I find from the official returns that during the ten years that the more liberal grant-in-aid rules were in force, *i.e.*, from 1866 to 1876, the four mission high schools of Bombay and Poona incurred a total expenditure of more than ₹42,000 per annum, or ₹2,000 more than was incurred in the Government high school in Bombay. I also find that this Government high school during that period passed into the University nearly twice as many students as the four mission schools; and that in the last five years it has matriculated more students than all the ten aided Native high schools put together. Do you infer from these facts that the efficiency of this Government high school would deteriorate, if it were placed on the same footing as these aided schools that have been competing with it?

A. 10.—I am not prepared, without examination and analysis of the expenditure on the schools in question, to accept the case supposed; but granting that the expenditure on these schools has been greater than the expenditure of the one Government high school referred to, I should not infer that the efficiency of the Government high school would deteriorate, if it were put on the same footing as the aided schools; first, because in the case supposed it would not really be on the same footing on which they have hitherto been—existing under disadvantages that I have already alluded to in other parts of my evidence; and, secondly, because I do not consider that four distinct schools can be compared with one school by simply taking into account the facts of expenditure. There is a great difference between ₹40,000 expended on one school, and the same sum distributed over four different schools, one of which is in a different part of the country.

Q. 11.—If, as you propose, the grant-in-aid rules were made more liberal than at present, and the Elphinstone High School were made a non-Government institution and put under those rules, do you think it in any way probable, looking to the high efficiency of the school, that it would earn less than Government at present contributes to its support?

A. 11.—In instancing the case of Elphinstone High School as one of those institutions that might be transferred to local management, I did not mean to imply that a saving would be effected. I have no reason to suppose that Elphinstone High School would not earn a grant equal in amount to that which it now receives from Government; but with regard to this point we have no definite ground to go upon, because Elphinstone School has never been examined for a grant on the system of payment by results. I submit that an examination conducted for the purpose of testing the general efficiency of a school is entirely different from an examination the object of which is to assess a grant within general limits previously determined; and also that the returns of Elphinstone and all other Government high schools are based on an entirely different principle from that which is applied to aided schools. The difference is this: that boys are reckoned in Government schools as having passed under all heads who have been twice examined, whereas in aided schools a

boy who fails in any particular year can in no subsequent year be reckoned as having passed under all heads. And with respect to the Matriculation Examination, it is by no means evident that the Elphinstone High School maintains its superiority. It matriculates a larger number of students, but not, I think, a larger number in proportion to the whole number under instruction.

Q. 12.—Are you of opinion that a Municipal Corporation is a fit body to be entrusted with the direct management of an Arts College?

A. 12.—I am not of opinion that Municipalities in general should be entrusted with the management of the higher Arts Colleges; but I distinguish between the case of a college teaching up to the B.A. Examination and one teaching only up to the Previous Examination.

Q. 13.—What ground have you for thinking that a high school, having the complex organisation of Elphinstone, might be safely made over to the Bombay Municipality?

A. 13.—I do not think that there is anything so complex in the organisation of Elphinstone High School as to render it impossible for a body possessed of the intelligence and business capacity of the Bombay Corporation to manage it.

Q. 14.—With regard to your suggestion that the Government High School at Poona should be made an aided institution, would you please state whether you have any precise information to show that any Native gentlemen are to be found who would be both willing and fit to form a permanent board of management, or whether you base your suggestion simply on the fact that Poona is intellectually in advance of other towns in the Presidency?

A. 14.—I made no positive statement regarding the High School at Poona. I base my suggestion on the fact that Poona is thus intellectually advanced, and also on the fact that certain Native gentlemen have recently come forward and established a high school of their own in the town without aid from Government.

Q. 15.—Looking to the numerical weakness of the Missionary bodies in Western India, do you think that the Government has hitherto had any other course open to it than to maintain high and middle schools of its own in places like Ratnagiri, Dhulia, Shikarpur, and many other places in which the Missionaries have shown no disposition to settle?

A. 15.—In Ratnagiri there is a mission; but whether this mission would be prepared to establish a high school, I cannot say. The only other course open to Government would have been to endeavour to induce the local committees to establish a high school in such places. Whether Government has tried this method I do not know.

Q. 16.—Are Missionaries engaged in education more numerous at present in the Bombay Presidency than they were ten years ago?

A. 16.—As far as I can form an estimate, they are more numerous.

By MR. DEIGHTON.

Q. 1.—Do you consider that the examination of aided schools side by side with Government schools is in any way unfair to the former?

A. 1.—It is unfair to the former, because it is conducted for a different purpose, *viz.*, for the purpose of fixing a money grant; and where that

grant may not exceed certain limits, it is likely to be still more unfair; and also in certain places where the Deputy Inspectors, their examiners, are taken from the Government High School of the district, it is likely to be especially unfair.

Q. 2.—Do you consider that in the examination of candidates for Government service, boys from Government schools have any kind of advantage over boys from aided schools?

A. 2.—I believe that in the Bombay Presidency they have this advantage, inasmuch as their own masters are generally appointed to conduct these examinations at the different centres.

By MR. LEE-WARNER.

Q. 1.—Do I correctly state the position in regard to the Bombay grant-in-aid policy which you take up? I understand your main contention to be that the system is radically wrong in providing first for Government schools and colleges, and their expansion, leaving only a fixed residue, not to be exceeded, for the development of aided institutions. You also contend that the grants-in-aid and their expansion are an obligatory charge on educational funds, for which elastic provision must be provided. Is my statement of your views correct?

A. 1.—The first part clearly expresses my view. My only objection to answering the second part in the affirmative is, that it anticipates the settlement of the question of the direct relations of Government to educational institutions, which is not yet settled.

Q. 2.—Assuming that the principle of withdrawal by Government from secondary education is affirmed, I would ask, under what conditions this withdrawal should be effected? Would you withdraw, for instance, where no aided institution commanding the general confidence of all large sects of society in the town was at once available to take the place of the Government high or middle school?

A. 2.—Weight must be given to reasonable objections; but factitious objections would be sure to be raised, and would require to be carefully sifted.

Q. 3.—Again, would you withdraw where the Government high or middle school had attained such great efficiency that it would cost less to the State to maintain it than pay a grant-in-aid to it according to results?

A. 3.—I would; on the general principle that Government should seek to develop the private enterprise of the people; and also because the existence of Government institutions by the side of aided institutions introduces a disturbing element into the problem of education.

Q. 4.—Would you withdraw in favour of a private institution, which had only lately sprung into notice and could not claim to have its future success assured?

A. 4.—Due care must be taken that the institution is likely to be stable; for instance, the existence of a representative board of management would considerably reduce the difficulties of the case.

Q. 5.—Bearing in mind the financial limit to State assistance and the strong claims which primary education has upon it, do you not foresee

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a possible difficulty in pledging Government to support by grants-in-aid, to an unlimited extent, the expansion of secondary education? Would not the difficulty occur especially in certain advanced centres where a rush of private enterprise into education may be expected? For instance, Poona or Bombay might in course of time monopolise the greater part of State assistance to the exclusion of backward districts like Canara or Sind.

A. 5.—It seems to me that an indefinite expansion is not to be feared. If there were any signs of it, it might be possible for Government to frame rules to meet the case, just as Government at present would not increase its own schools indefinitely. Besides, any undue expansion would work its own cure.

Q. 6.—I mention another difficulty which occurs to me. Every reform or improvement in the system of education, such as the addition of agricultural classes or teaching of science, passes through an initial stage of expense and passive obstruction. The influence of Government can overcome these difficulties, and, if the object is worth it, ignore the expense. But will the Managers of aided institutions push reforms in the same way?

A. 6.—I cannot say that I see any special difficulty in connection with this. In regard to providing apparatus, Government have already shown liberality to aided schools, and if they want hereafter to push any special reform, they can render special assistance to the aided institutions.

Q. 7.—You advocate the appointment of a special inspection for aided schools. These schools are situated in Karachi, where Sindhi is spoken, in Poona and Bombay, where Marathi and Gujarathi are spoken, and in Belgaum, where Kanarese is spoken. Could one Inspector examine satisfactorily in four vernaculars?

A. 7.—No, certainly not. But I did not intend to enter into details, Government may devise how the principle of an independent Inspector should be carried out. Perhaps an officer on other duty could be deputed for this work. Your question anticipates the settlement of the question of the relations of Government with education, which is not yet settled. The work may become very much larger.

Q. 8.—In your answer to question 9 you state that "a very considerable proportion of teachers in vernacular schools are untrained." I find that the average is 48 per cent., being 61 in the northern Division and as low as 35 in the North-Eastern Division. Still, considering how long Normal schools have existed, considerable progress has been made. Of the untrained masters the best have acquired in the school of experience a better training than a Normal school would give, whilst the rest are not allowed to rise to pensionable salaries. What more could have been done in this direction?

A. 8.—I think the department has not neglected its duty, still I believe the Normal school might be still further developed. In the North-Eastern Division the proportion is small.

Q. 9.—You state in answer 21 that Brahmans preponderate in primary schools. On the other hand, I find that in schools of all sorts 22 per cent. are Brahmans against 61 per cent. "Other Hindus," and that 62 per cent. of the pupils in primary schools are cess-payers. What steps can

you suggest to increase the attendance of Hindus of lower castes?

A. 9.—I believe something may be done. I do not blame the department or a result due to social causes. On the contrary, I think the Bombay Education Department has struggled hard, even in the matter of low-caste boys. But constant effort is required.

Q. 10.—In your answers to questions 34-35 you allude to a subject of especial interest, namely, the small attention which the vernacular receives in high schools, and you suggest that the high school course should terminate in an Entrance Examination to the public service; would you then abolish the present examination at the end of the middle school course and place it at the end of the high school course?

A. 10.—My point is that whatever advantage is now gained by passing the Matriculation should be the reward of the high school course. Whether the standards should be raised or the public patronage re-organised, is a matter I do not enter into. I only want to cut the Public Service Examination free from the University and Matriculation Examination.

Q. 11.—Is not the comparison drawn by you in paragraphs 6 and 9 of your answer to question 19 fallacious? In order to show that the Government high schools cost the State more than four times as much as the aided high schools, you contrast the average cost of all the high schools under Government, including those in remote and backward districts, with aided high school in three or four central cities, such as Poona, Bombay, and Ahmedabad; ought you not to contrast the cost of high schools under Government in the same cities in which the aided schools exist? The comparison would then work out very differently, as these figures show. In 1878-79, the cost of each pupil in the Elphinstone High School was Rs 12-0-4. In the same year Government paid to four Missionary and one Native high school in Bombay grants by results which aggregated Rs 23-13-6 per head, or an average of Rs 4-12-3 per pupil in each of these five schools. The disadvantage is not as 4 to 1 but as 2½ to 1, and the extra cost in the Government schools is amply compensated by the extra efficiency of the boys it turns out.

A. 11.—I do not think the comparison fallacious. If the area is limited, it will undoubtedly show different results; but in whatever district or districts the comparison is made, it will show approximately the same results, that the cost of educating pupils in Government institutions far exceeds their cost in aided schools.

By MR. P. RANGANADA MUDALEYAR, M.A.

Q. 1.—In answer 14 you recommended a reduction of expenditure from Provincial funds on secondary and collegiate education. Do you consider such reduction desirable in any case, or only with a view to find additional funds for primary education?

A. 1.—I regard it as desirable in any case, and also for promoting primary education. When I say it is desirable in any case, I mean that, if Government should do less directly, local enterprise would be induced to do more.

Q. 2.—If aided high schools and colleges should generally take the place of Government high schools and colleges, what, in your opinion, would

be the probable saving thus effected under the head of expenditure from Provincial Funds?

A. 2.—I can only say that a saving will be effected by the closing of certain Government institutions and by the transference of others, but I cannot exactly say how much money will be saved altogether.

By MR. BROWNING.

Q. 1.—With reference to your answer to question 31, I believe you would establish a pupil-teacher system for secondary schools; that is, you would make a small allowance to young men pursuing their studies at high schools and colleges, on condition that they devoted certain hours a day to teaching, and prepared for a final examination in the art of teaching?

A. 1.—This indicates in a general way my views, but I do not know that young men attending college could devote more than a small time to teaching.

By the HONOURABLE BHODEB MOOKERJEE, C.I.E.

Q. 1.—Is it your opinion that, while Government should gradually withdraw from the direct management of high and middle schools, it should, at the same time, take to the direct control and management of primary schools?

A. 1.—I believe that the circumstances of the Bombay Presidency do not warrant the expectation that much may be done for primary education by private enterprise, and that a Government system must undertake the greater part of the work. I do expect that private enterprise will help in the work. But the work is so diffuse and extensive that it is impossible to expect that private enterprise will be found ready everywhere to meet the want.

By the REV. MR. MILLER.

Q. 1.—Why are you of opinion that all possible advantage should be taken of private and Municipal agency even in primary education, rather than that a complete centralised system should be set up under the management of Government officers?

A. 1.—On the general principle that in every department of education means should be taken to encourage the spirit of self-support and local enterprise.

Q. 2.—Are you of opinion that all untrained teachers should be removed? Should not those be retained who, though untrained, have shown themselves efficient?

A. 2.—I am not of opinion that all untrained teachers should be removed. The retention of those who have proved themselves efficient was contemplated in any statement I have made.

Q. 3.—Is it your opinion that the institutions referred to would retain their full efficiency if placed under the management of local committees and helped by such grants-in-aid as may be given to other kindred institutions?

A. 3.—I am of opinion that there would be no falling-off in their efficiency. Some of them might perhaps lose their present pre-eminence, but the general efficiency of institutions of the class in any particular place would certainly not suffer.

Q. 4.—In your answer to this question, why do you give the figures of *high schools for Natives* only?

A. 4.—Because this Commission is dealing with the question of Native education distinctively.

Q. 5.—Are you aware of any explanation of the system of scholarships paid from public funds being given to students of Government colleges alone? Are you certain that there is a definite rule so restricting them, or are you aware of any argument by which such an arrangement has been or may be defended?

A. 5.—I am not aware of any argument in defence of this system. These scholarships have been administered entirely within the Government institutions. Those outside Government institutions know nothing of their allotment.

Q. 6.—Do I understand that scholarship-holders pay less than others in the Government College at Bombay?

A. 6.—My information is based entirely on the statements of students. I have not investigated the question, but I believe that the fact is so.

By THE REV. DR. JEAN.

Q. 1.—If I have correctly understood your answer to question 14, you are of opinion that Government could, without closing its own establishments, reduce the expenses made upon them by appealing to the well-to-do classes for assistance?

A. 1.—Yes, as regards the Elphinstone College to which you refer. I believe the Natives of Bombay take so much interest in that college that they would spontaneously maintain it, without the necessity of Government appealing for subscriptions.

Q. 2.—Is not one of your objections against results grants, *viz.*, that good pupils at times fail to do justice to themselves at the Inspector's examination, and are rewarded below their merit, partly refuted by the fact that middling pupils sometimes show themselves to advantage, and are rewarded above their deserts?

A. 2.—I think the danger of being rewarded too highly is much less than that of their failing to obtain their due.

Q. 3.—As regards the predilection which you say that pupils show for the study of English, do you think that it might and should be checked?

A. 3.—The only means of amending this would be, I think, to encourage the vernaculars more than has been done. I think pupils will and should be attracted to the study of English as long as the English rule remains.

Q. 4.—With reference to your answer to question 20, in a locality where there are several communities, having each its own creed, to which each

sticks steadfastly (a), do you think that a single school in which instruction in a special creed is made compulsory would meet the wants of the population? And (b), in case it were not possible for each section of the population to maintain its own school, should not Government, which professes religious neutrality, either maintain its own school there, if previously existing, or, if there were no Government school, establish one?

A. 4 (a).—I do not think that in all cases it will meet the wants. (b) The question does not express the only alternative.

Q. 5.—If a special Director or Inspector were appointed for aided schools, as you suggest, in case that Government schools be maintained, have you any ground to hope that such a Director or Inspector would not show himself more favourable to the schools of his own caste, race, or creed than to others?

A. 5.—That is a kind of partiality to which any system whatever is liable.

By MR. FOWLER.

Q. 1.—You have stated your opinion to be that the "result system" of grants is most unsuitable to colleges. To what, if any, class of schools do you consider it suitable?

A. 1.—To primary schools, if rules were not too minute, nor subjects too much sub-divided, and the attendance condition less severe; the time of examination should also be suited to local conditions.

Q. 2.—You spoke of the condition of 100 days' attendance to qualify for a grant as being too severe. Within what period must such attendance be made?

A. 2.—Within the twelve months preceding the examination.

Q. 3.—Do you regard 100 days' attendance in a year as too many?

A. 3.—Not more than should be expected for a year, but grants should be given to boys who might not have been in the school a whole year, and so not have made the required attendance.

Q. 4.—Is four hours in your opinion too long for a school-day's work?

A. 4.—No; but the weekly half school-day should count. Our usual school-day is of six hours.

Q. 5.—You say a *master* in a Government school is taken as a *Deputy Inspector* to examine in a rival aided school. Does this mean that an assistant master in a Government school is, at the same time, a Deputy Inspector of Schools?

A. 5.—The Inspector associates a local master with him in the examination of a school, which is often a rival to the school that the said master belongs to. The master may thus be regarded as a Deputy Inspector *pro tem*.

Evidence of THE RIGHT REVEREND L. MEURIN, S.J., D.D., ROMAN CATHOLIC BISHOP OF BOMBAY.

Ques. 1.—Have you any statement of your views on the subject of education and on the questions suggested by the Commission which you wish to lay before the Commission?

Ans. 1.—The 60th of the questions suggested for the examination of witnesses before the Commission on Education runs thus:—"Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from

the direct management of colleges and schools? Whilst concurring with the Roman Catholic Bishops of the Madras Presidency in their negative answer to this question, I beg leave to add my opinion on the following, to my mind very important, question:—"How far is the charge true that the present scheme of education in Government schools fails to educate any class of society in the highest sense of the term? and if it is

true, what practical remedy for the defect can be suggested?

Viewing this question from the stand-point of the Government of India, it seems to me that education, as everywhere else, so here in India, must aim at that particular height of instruction and at that particular degree of moral perfection, which will enable the rising generation, when launched into independent domestic and public life, not only worthily to rank and to harmonise with the best men of the present generation, with whom they will have to associate, but also to raise the level of the present civilisation to such higher degree as a wise Government would consider both desirable and practically obtainable. The education is, in the hands of the rulers, to be treated as a powerful screw, or rather as *the* screw, for heightening the intellectual and moral perfection of their subjects.

If we regard the present intellectual and moral development of India, we must acknowledge the fact that it is, on the whole, still so deplorably low that to suppose it on a level with the intellectual state of England, as we appear to do in our Matriculation and subsequent examination-papers, seems to be a mistake. We see a great number of highly instructed young men in eager search of low-salaried offices, competing with a still greater number of much less instructed young men; and this seems to prove that their instruction is, on the whole, above the level of the requirements of society. I feel indeed inclined to deprecate the high intellectual standards at present insisted upon by Government, and rather strongly to recommend the comparatively much neglected groundwork of a more general, solid, and useful education to be diligently raised in the primary schools, to be given a more practical turn in the secondary schools, and to be completed in the superior schools by such scientific instruction as suits the generality, and not a small fraction merely of the young men who are expected to take a share in the higher public administration of the country. The highest instruction, which renders specially gifted young men able to take a part in the superior offices of Government, may properly be left either to private study or to a course in European Universities, or, for particular purposes, to particular, such as Engineering, colleges. The very high standard, for instance, of mathematical sciences now demanded in our University examinations is useless for nine-tenths of the students, and for more than one-half of them a positive nuisance, inasmuch as they absorb an unreasonable part of the time and energy of those who are not naturally gifted for this particular branch of human science, and thereby prevent them from perfecting themselves in other branches much more useful for their future career.

Taking, therefore, the question in this sense, it seems to me that Government is not to be charged with neglecting to educate our Indian youth to an insufficiently high level, but rather with trying to do the contrary, to exact from them so excessively high an amount of science that the vast majority of the young men going up for higher studies are unable, in their present condition, to appreciate, to digest, and to make a good practical use of the treasures with which their intellects and memories have been laden.

But, if we understand the above question in this sense, *viz.*, whether the present education given to the rising generation of India is to be called education in the highest sense of the word, I am afraid, only a decidedly negative answer can be given. The test of the quality of education is its result. Now, education has for its object to direct the children of the people towards the same end towards which the law and the government of the land direct their parents. The object of all law and government is to guide the people towards happiness: of the ecclesiastical law and government towards eternal happiness, of the civil law and government towards terrestrial happiness; the object, therefore, of education is to teach and form the mind, *i.e.*, to instruct the intellect and to educate the heart of the rising generation so far as to enable them to acquire happiness: of religious or Church education how to obtain above all the celestial, and of secular or State education, how to acquire terrestrial happiness.

Does, then, I ask, the result of the present State education answer the legitimate expectations of our rulers and of the wisest men among the people? Do the educated Natives, individually as well as collectively, derive from their education, both for themselves and for the people at large, a degree of earthly happiness at once desirable and practically obtainable?

If we turn our eyes to the agricultural, the industrial, the commercial, the administrative, and the governing classes, we find in all these branches, side by side with not a few encouraging, perhaps too great a proportion of unsatisfactory results of the present educational system; whilst we see even a certain number of gifted young men, especially in the Press, constantly swelling the number of dissatisfied and sometimes even disloyal subjects.

Nor can we shut our ears to the heart-felt and mournful complaint of many of the most experienced and virtuous men among the population, that the education imparted in the Government high schools and colleges sweeps away, together with many popular prejudices, also many a legitimate national custom, and above all their ancient religious faith, whilst the substitute given for all this is neither European civilisation nor the Christian faith, but mere infidelity coupled with a boastful exhibition of unrestrained liberty.

There seems to be very little doubt that the present system, especially of higher education, procures the desirable sufficient degree of terrestrial happiness, on the whole, neither to the educated youth individually, nor to the people collectively, and that, consequently, it fails to be Education in the highest sense of the word.

It will not be difficult to reach the root of the evil by the following few fundamental considerations.

Social or terrestrial happiness, the object of State rule and education, must necessarily be based on the right direction of man's intellect and on the right formation of his free will, that is, on *social truths* and on *social morality*, the latter derived from the former, because the will must be guided by reason.

The social truths in question are the expression of some primary notions which underlie all government in the world and form the foundation upon which the social order, all government, and consequently the happiness of the people, are based.

These primary notions are the following:—

1. As man must live according to the dominant tendencies and imperative requirements of his nature, he is forced to put himself into communication with his fellowmen, and to maintain himself in such society: man is a social being.

2. No society is possible without a ruling power at its head for the conservation of its unity and order.

3. No ruling power can exist without legitimate authority and the right of commanding on the part of the ruler, and the corresponding legitimate subjection and the duty of obeying on the part of the ruled.

4. The relations between the members of society, arising from their respective natural rights and duties, must be ruled by just and equitable laws corresponding to these rights and duties.

The primary social duties flow naturally from the above truths or notions, and form what is usually termed the social morality, which is the guide for all political laws and customs, the principle of social justice on the one, and that of social virtue on the other side.

Now, these principles of social order, which form the essential maxims of all Government, and must be inculcated on the minds of the rising generation, are not self-evident so as to require no demonstration, but they must be logically derived from the following primary notions of natural religion dictated by reason:—

6. These truths and principles are based on some primary notions of natural religion.

1. It is God, the Creator, who has created man a social being.

2. It is God, the Supreme Ruler, who imposes upon man's free will and guides his own ever good and just will, and commands him to obey the laws of nature and universal order established by himself.

3. It is God's divine Providence which has ordered human society to be preserved by being ruled over by a Government.

4. It is God's wisdom and justice which grants to the ruler authority, and exacts from the ruled obedience.

5. It is God, the eternal Judge, who sanctions both his own law and all just laws given by the rulers of this world who rule with the authority given by him to them.

If these religious principles and motives are eliminated, in accordance with the prejudices of some ephemeral modern systems of thought, the above-mentioned primary social truths and moral maxims must either be derived from the axiom of utility, expediency, or some similar elastic notion, which everybody is at liberty to twist so as to make it subservient to his own selfish end; or they must remain hanging in the air, liable to be flung to the winds by a host of philosophical or political schemers or adventurers, who do not scruple to undermine all social order, and to lead the people to the abyss of strife, dissolution, rebellion, and destruction.

Bombay.

There is no possibility of defending an independent morality which dis-

7. The primary social truths and precepts of natural religion are based on some fundamental self-evident principles of reason.

ent morality which dispenses with all religious tenets as its foundation; for the three elements of morality, which make of man a moral being, *viz.*, the first principle of all moral law, that there is a distinction between good and evil; the first principle of all moral duty, that we should do good and shun evil; and the first principle of all moral action, that man possesses the freedom either to fulfil or not to fulfil that duty, cannot be based on any foundation beneath, or within man himself, but only on a basis outside, above, and independent of, man.

The moral law, or the distinction between good and evil, must be demonstrated to be immutable, necessary, absolute, and universal; but man is subject to changes, to errors, to passions, to prejudice, to wilful wickedness; he has therefore no sufficient basis for the moral law within himself, albeit he has the faculty of reason for recognising it. The basis and fountain of all moral law cannot be but God, the immutable, eternal, necessary, absolute being, whose essence is goodness itself.

The moral duty, the obligation to do good and to shun evil, must have been laid upon man by a higher being than he himself is, for otherwise that obligation is only a voluntary resolution of man himself, from which he may recede at any time he thinks it convenient. Only God can be the supreme legislator for man.

The freedom of man, without which he would not be a moral agent, entails responsibility; responsibility entails merit and demerit; and these again entail reward and punishment. Man's moral freedom must, therefore, be based on the existence of an omnipresent witness, who is likewise an infinitely just and omnipotent judge, who rewards and punishes man, if not in this world—or rather because not always in this world—certainly in the world beyond the grave. This is again God, and God alone.

There is, therefore, no moral law, no moral obligation, no moral responsibility, independent of God, eternal goodness itself, the supreme law-giver, the omnipresent, just, and almighty Judge of man.

Without entering here into a more explicit

8. Hence a new practical consideration of this subject, I confine myself to teaching based on religion.

the above enunciation of the necessity of religion as the basis of all social order, and to putting accordingly the following practical question which at once comprises all the difficulties which in our circumstances can arise from the principles laid down above:—

Q. 2.—How far would it be right, and how far practical, to introduce moral teaching based on religion in schools under Government inspection, whilst strictly maintaining its neutrality in religious matters?

A. 2.—In order to answer this question, in which the greatest interest of all who have the education of India at heart must be centred, it is necessary to make a clear distinction between natural and supernatural religion, which alone will enable us to save the principles laid down, whilst satisfactorily dealing with the Government principle of neutrality in religious matters, and with the legitimate claims of the different religions obtaining in India.

Religion determines and regulates the bond existing between man and God, and between man and man on account of God. This bond is either the natural bond fixed by God in creation, or a supernatural bond super-added by him above man's nature. Natural religion is, therefore, known by our human reason from the nature of man and the nature of God; whilst supernatural religion, when it exists, must be known from a revelation by God, which, when proved as a historical fact, is to be accepted by faith in God's word. If there is a divinely revealed religion, it cannot possibly be in contradiction with the natural religion as dictated by reason, because the author of both, revelation and reason, is one and the same unerring and truthful God.

In India we have the Christian, the Jewish, the Muhammadan, the Parsi, and the Hindu religions, with their numerous sub-divisions or sects, all of whom claim to be the work of God or divine revelations. Their adherents are on the whole faithfully and often enthusiastically attached to them. But none of these religions and none of their adherents will ever grant that their tenets are against reason, however much they may admit them to be above reason.

From this it will be, and must be, admitted by all religions and their adherents that the dictates of reason, or natural religion, is their common ground-work, the basis on which they meet in harmony, and beyond which alone they take their departure from one another. Any religion denying this would condemn itself as unreasonable, and by its own mouth stigmatise itself as unworthy of God as well as of man. As far as my knowledge goes, there is in fact not a single of the religions prevalent in India which commits itself to such a suicidal disclaimer of reasonableness.

Supposing the adherents of all the religions of India are unanimous on the precise tenets which form a necessary part of the natural religion, the collection of those tenets would yield the desired welcome ground-work on which Government could safely, justly, and without opposition or contradiction, base the moral teaching which it is absolutely necessary to introduce into all schools of India, in order to possess a precious rallying point for its endlessly distracted population, a solid foundation for the common social order, a bond of unity and coherence of the whole people, and a moral fortress for the stability of the Empire, a thousand times more reliable than Army, Navy, and Police together.

Has Her Majesty the Queen, or has the English Government, ever bound themselves to neutrality in matters belonging to the natural religion, to the dictates of human reason? Decidedly not. The Proclamation of Her Majesty the Queen in Council to the Princes, Chiefs, and People in India, dated 1st November 1858, says:—

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our convictions on any of our subjects, and we strictly charge and

enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects."

This is a promise not to interfere with the various religions of India, believed in by their adherents as of divine origin; but there is not the slightest assurance of neutrality with regard to the dictates of reason which form the natural religion.

Neither could Her Majesty the Queen, nor can the Government of India or any Government, pledge itself to indifference or neutrality regarding the primary religious dictates of reason without sapping the very foundations of all social morality and of its own authority. It is not only a fully admitted right, but it is an imperative duty of Government, to acknowledge, to profess, to proclaim, to invoke, to maintain, and to carry into practical effect those tenets of the natural religion on which all social morality is based. Neither can Government abstain from doing so, nor can any religious community object to it, without condemning themselves as unreasonable, and laying themselves open to the charge, the former of betraying its trust, the latter of preparing rebellion. Government is entitled and in duty bound to educate the rising generation only in those theoretical and practical principles which lie within the sphere of natural religion; but it is not entitled, and would indeed break its pledge of religious neutrality, if it attempted to educate the Indian youth in the Christian or any other religion which claims to be a divine revelation, and oversteps the sphere of the natural religion dictated by human reason.

More than that, Government, if desirous of being faithful to the trust imposed upon it by Divine Providence, is even in duty bound to insist on the religious theories and moral maxims of human reason being taught in all schools within its dominions, be they conducted by Government itself or only inspected and aided. And still more, whenever it should be reported that in any school, however free and independent of Government, doctrines are being taught and inculcated which go directly against the dictates of reason, teaching, for instance, injustice, immorality, human sacrifices, rebellion, and similar offences against social morality, Government has not only the indisputable right, but also the indispensable duty, to check and to punish such attempts on the temporal welfare of both the individual pupils of such school and of society at large.

After this consideration there remains only the second part of the question: how far is it practical to introduce moral teaching based on religion into schools under Government inspection? The principle of justice once laid down with perfect clearness, this practical question is not as difficult as it at first appears to be.

1. To determine the tenets and precepts of natural religion to the satisfaction of all religionists, requires a knowledge of all religious systems and a sound philosophical and theological knowledge of the line of demarcation between the natural and the supernatural spheres.

13. Government cannot renounce this teaching, nor can any religion object to it, without stultifying themselves.

14. Government is even bound to insist on this teaching.

15. Proposed plan for the introduction of this teaching.

2. To propound those doctrines and maxims in books adapted respectively for primary, secondary, and high schools requires a most careful and cautious elaboration of the whole material on fixed principles.

3. To introduce those books into the Government and other schools requires only a few delicate regulations on the part of Government.

4. To examine the schools on the Government Book of Morals, and to support, to reward, and to assist them accordingly, requires nothing but the sincere religious impartiality already guaranteed to the peoples of India.

The first practical step could be taken by Government inviting the heads of the great religions prevailing in India either to submit on their own account an enumeration of such tenets and precepts, or to give their opinion on a list submitted to them by Government. If the latter plan be chosen, the list proposed by Government should contain, among others, at least the following essential points:—

1. The existence of a Supreme Being, called God, Parameshwar, Ormazd, Allah, or whatever name the various religions give to him.

2. The omnipotence of God as the author of the Universe, of the world, of man.

3. The providence of God as the Supreme Ruler of the world.

4. The Justice of God as the Supreme Lawgiver and Judge.

5. The endowment of man with intellect and free-will, his social and moral character, and the corresponding end for which he is created.

6. The continuation in existence of man's soul after his death.

7. The certainty of just retribution to be given by God to man in the next world.

8. The special duties of man towards God (religion), towards his neighbour (charity and justice), and towards himself (prudence, temperance, and fortitude).

9. The possibility of divine revelation.

This last point, taught by reason, is to serve as the proper link for the addition of such books of religious instruction as the adherents of a particular religion may think proper to introduce into their private schools. The very fact of Government furnishing this link will entirely allay the apprehensions which unenlightened religionists may still entertain at the introduction of the Government Book of Morals.

The second practical step could be taken by Government offering a prize for the best Book of Morals (or whatever inoffensive name be chosen), based on the above-mentioned principles, say one for the primary and a more explicit for the secondary schools, to be presented to Government within a specified time. The larger and philosophical explanation of the whole system for the high schools may fitly be reserved till after the selection of the two former books. It may be advisable to secure to the books selected the express approval of the heads of the various religions before sanctioning it definitively as the Government Book of Morals for the use of all schools in India. It might be also prudent to rule that no change in this book be made before

the lapse of a specified period, say of ten or fifteen years.

It will not be difficult to obtain, if not a ready, at least a gradual acceptance of the Government Book of Morals by all, even private schools, provided Government grant the express permission to link to it any book for teaching the particular religious tenets and precepts enjoined by each particular religion. In the grant of this liberty will precisely consist the perfect neutrality in matters of religion guaranteed by Government to the peoples of India. This liberty comprises, of course, the permission to give in the vernacular translations of the Government Book of Morals to the Supreme Being the particular name used by the respective religions.

The sanction to be given to the introduction of this Government Book may consist in the grant or refusal of State aid, or even of the license of teaching, to the Managers of the schools, according as the instruction they impart with regard to its tenets and precepts be effective or the reverse. It is understood that the school inspectors and examiners are to be bound to conscientiously carrying out the intentions of Government.

In schools and colleges directed by Government itself, most stringent rules should be introduced and insisted upon for the direction of the masters and professors; in accordance with which they would be obliged to let their whole teaching, and especially their moral training of the pupils, be pervaded and impregnated by, but also confined to, the tenets and maxims of the Government Book of Morals; and this not only in the hour allotted to the teaching of this Book, but in all branches, and especially in philosophy, history, and literature, where the teacher has the most ample opportunity for imbuing the minds of his pupils with either right or wrong, clear or hazy, conservative or destructive, wholesome or dangerous notions of religion and morality.

If Government masters and professors allow themselves, under the pretext, for instance, of history, by a biassed and partial judgment on historical facts or persons, by means of some unfounded and vague notions of enlightenment, progress, impartial superiority and proud position above all parties, to instil into the hearts and souls of the youth, confided by their parents and by Government to their conscientious care, irreligious principles of this or that ephemeral philosophical schools; prejudices, disrespect, aversion or scorn directed against the tenets or followers of any religion not their own; and thus to betray their sacred trust, and to sow religious and social enmity and strife, in contravention to all precepts of charity and tolerance; then they surely merit to be regarded as real and insidious enemies to the common social order and happiness, and to be treated with the greatest possible severity according to the strictest justice of a Government pledged to perfect neutrality in matters of religion. The same scrupulous neutrality must be observed regarding the text-books for the various subjects introduced by Government in their schools, or prescribed for Government examinations. It cannot be denied that Government has on this score not been altogether free of blame.

The proposed plan of introducing into all schools a Government Book of Morals obviates all legitimate complaints of the followers of any of the existing religions; it grants, guarantees, and protects religious freedom of conscience to all individuals and to all religious communities; whilst, leaving the Missionaries free to do their best for the propagation of their religions, it prevents them from using the authority and power of Government for their peculiar purposes; it satisfies the wishes of those right-thinking men who see in

the present Government education only the extinction of all positive religion and the spread of an infidelity which carries in its bosom the germs of the greatest possible social and political evils; and, lastly, it binds all the Indian subjects of Her Majesty the Queen with one reasonable and healthy intellectual and moral bond, which cannot fail to bear in a more distant future the most precious fruits of social harmony and union on a basis, not invented by man, but laid down by the Creator in the inmost depth of man's reasonable nature.

Evidence of MRS. MITCHELL, Lady Superintendent, Female Training College, Poona.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—In reply to this question, I have the honour to state that I came out to India in 1841 and have since resided for the most part of the time in Poona up to the present. During all that time I have been engaged in Native female education more or less. I have had scholars of every race and caste—Hindus of all castes, Muhammadans, Parsis, &c. I spent 4½ years in Bombay from 1866 to 1873, during which time I was Lady Superintendent of the Alexandra Native Girls' English Institution. In 1870 I came to Poona to take charge of the Government Female Training College and have been engaged in this work ever since. If I can in any way serve the cause of female education which has been my life-long work, by giving any information which may lead to the extension of good sound instruction throughout the land, I shall indeed feel myself honoured.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—I am not aware of the existence of indigenous female schools worthy of the name in this province. The obstacles to establishing schools for girls have been and are still very great; there may, however, be more instruction going on in private among the women of this province than most of us are aware of—the case of my friend Ramábái Sanskrita would suggest this. How this remarkable Native lady has acquired such a wonderful knowledge of Sanskrit and such remarkable proficiency in her own language, both in speaking and writing, while she possesses great good sense and practical knowledge, are questions well worthy of the attention of the Educational Commission. There may be other similar cases that people know nothing of, and every one would be glad to hear of such.

Ques. 42.—What progress has been made by the Department in instituting schools for girls, and what is the character of the instruction imparted in them; and what improvements can you suggest?

Ans. 42.—I shall only speak of what has come under my own observation, leaving others to speak of what has come under their notice. I found five small primary female schools in Poona when I arrived, which were supported by Government; these were affiliated shortly after my arrival to the Normal institution to which I had been appointed. I send the following memorandum from J. B. Peile, Esquire, then Director of Public Instruction, No. 2597, dated 8th November 1870,

which shows the plan of the work then appointed for me to do:—

MEMO. No. 2597 OF 1870-71.

OFFICE OF THE DIRECTOR OF PUBLIC INSTRUCTION,
Poona, 8th November 1870.

To

MRS. MITCHELL,
FEMALE NORMAL SCHOOL.

The Director of Public Instruction has the honour to forward a memorandum of the arrangements agreed upon at the opening of the Female Normal School.

2. A form of abstracts for salaries and other charges is appended. These are to be submitted on or after the 1st of each month for the countersignature of the Director before they are presented at the treasury.

3. Mrs. Mitchell is requested to fill into the first month's abstract the sum which represents her expenses on account of conveyance to and from the school. This sum, if approved, may be entered afterwards as a fixed monthly charge.

4. The rent may be paid to the owner of the building monthly through Ráo Sáheb Narayen Bhai, and a receipt should be taken each month and kept in the school records.

5. Mrs. Mitchell will draw and pay the scholars' stipends, and a register should be kept of such payments in which the receipts of the students should be taken. This should be open for inspection as part of the school records. The same course should be observed with regard to the pay of the assistant teachers.

6. The contingent allowance of R15 is for stationery and similar petty supplies. It may be drawn monthly, and any surplus accruing may be kept in Mrs. Mitchell's hands to be expended at discretion on small improvements in the school. An account should be kept of this expenditure also.

7. Any inexpensive humanising agency, such as flowers in pots, pictures, &c., may be bought from such surplus or specially applied for to the Director, who will be glad to see the ground in the centre of the court made ornamental.

8. The pay of the Vernacular Master and peon attached to the Practising School will be provided, until further notice, by the committee of that school. With these items Mrs. Mitchell need not concern herself.

9. The scholars should be divided into classes according to qualifications. The advanced class will now have stipends of R8 per mensem, and the second class stipends of R7. At a future time, when girls of all ages are attending the school, a third or candidate class may be formed, to the girls in which a small subsistence allowance will be made.

10. Mrs. Mitchell is requested to submit for approval, after such experience as she finds necessary, a time-table and course of study. In the time-table it should be arranged that each student should in turn have practice in teaching a class in the Practising School.

11. The object of the school is to qualify the young women to teach the subjects included in the vernacular standards, of which Mrs. Mitchell has a copy. To do this they must learn a little more than the standards contain, and of course instruction in the art of teaching must hold an important place in the school course. English is not included, as it is not to be taught by the students, but a little English may be taught to the most intelligent girls as an extra study if Mrs. Mitchell finds any among the students who seem likely to repay such additional trouble.

12. Two degrees of attainment may be aimed at. Girls who are only of small ability may be trained to teach only the three lower vernacular standards, and their training

may stop there; girls of better capacity should be trained to teach the whole six vernacular standards. The former will be appointed to small village schools and the latter to larger schools.

13. Mrs. Mitchell is requested to report when she considers any girls competent to take charge of a school, and an examination of them will then be held by the Inspector. The first two who are ready for employment may replace the male teachers, who will then be otherwise provided for. The next will take charge of the schools in Poona.

14. There are three private girls' schools in Poona and one Government girls' school. The Director will be glad if Mrs. Mitchell will consider herself the Superintendent of all these schools and affiliate them to the Normal school. The Committee of the private schools who are mostly also the Committee of the Normal School have already assented to this proposal. It has been suggested that each of the above four schools should attend on a fixed day in each month at the Normal School and undergo a day's instruction and examination there. This plan should be tried as an experiment and the result reported.

15. When any new expenditure besides the already sanctioned items is required for the school, the course is for Mrs. Mitchell to apply to the Director of Public Instruction, explaining the object and stating the proposed cost. After his approval is obtained, she is authorised to submit to him, for countersignature, a bill for the amount.

An attendance return of teachers and stipendiary students in the form appended should be forwarded to the Director at the end of each month.

(Signed) J. B. PEILE.

It will be seen from this plan and subsequent operations of which I shall now speak that the Department has done a great deal and gone to considerable expense on account of female education during the last 12 years, notwithstanding what were once thought to be insurmountable obstacles—

1. The Female Training College was established in November 1870. When first taking charge I found 8 grown up women and had a few more shortly after the institution was opened. Female education was then in a very elementary state. We know that, generally speaking, before a Normal department has been begun there have been, and naturally ought to be, good model schools as feeders. Let it be borne in mind that this has not been the case here; the Department has had to work with the material offered. At first most of the women admitted did not know their letters. Up to April 1878 there was no entrance standard. To have passed the third vernacular standard was then made the Entrance, and there were besides four special standards framed for the Female Training College. The standards now in use in all our primary schools, and also in the Training College, are the following:—

STANDARDS FOR FEMALE SCHOOLS.

Standard I.

Marks.	Hours.	
100	11	1st Head.—Native Multiplication Tables up to 20 x 10. Easy questions to be solved, with their use.
100	11	2nd Head.—Modi and Bálbodha Bára-khadis complete. Writing easy words of simple letters.
100	11	3rd Head.—Reading Bálbodha First Book with tolerable fluency. Recitation of the poetry in the book.

Standard II.

100		1st Head.—Native Multiplication Table of fractional figures from $\frac{1}{4}$ to $2\frac{3}{4}$ multiplied by integers 1 to 20, and easy questions in Mental Arithmetic to be solved by their use. Notation and Nu-
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Bombay

meration up to 100,000. Addition of not more than four numbers, each less than 10,000. Subtraction of numbers less than 10,000.

100 10 2nd Head.—Reading the Second Book in Bálbodha and the first 30 lessons in the Modi First Book, with understanding of the part read. The poetry to be repeated.

100 9 3rd Head.—Writing to dictation in Bálbodha 3 lines from the First Book, with not more than 6 mistakes. Modi, large-hand, to be commenced.

100 5 4th Head.—Plain sewing.

Standard III.

100 8 1st Head.—Multiplication and Division of numbers less than 10,000 by numbers less than 100, and Reduction involving the use of native tables of money, weight, measure, and capacity. Easy Mental Arithmetic to be solved by the aid of the Multiplication Tables learnt.

100 9 2nd Head.—Reading the whole of the 3rd Departmental Book in Bálbodha and the First Book in Modi, with understanding of part read and meaning of words. Poetry of the Third Book to be understood and repeated.

100 8 3rd Head.—Writing to dictation in Bálbodha 3 lines from the book read, with not more than 6 mistakes. A full writing book (Modi large-hand) to be produced.

100 3 4th Head.—Geography.—Knowledge of what a map is, e.g., of the cardinal points of the compass, and how they and different portions of the earth are represented, &c.

100 5 5th Head.—Plain needlework.

Standard IV.

100 8 1st Head.—Arithmetic.—In addition to previous standards, four Compound Rules and Simple Proportion. Easy sums in Mental Arithmetic, involving the native tables of money, weight, measure, and capacity.

100 9 2nd Head.—Reading the prose parts and 100 lines of the poetry of the Fourth Book in Bálbodha, with understanding of part read and meaning of words. The poetry to be also repeated. Reading a well-written Modi paper to be brought by the Examiner.

100 8 3rd Head.—Writing to dictation in Bálbodha and Modi 3 lines from the book read, with not more than 6 mistakes. Modi copy-book to be produced (middle-hand).

100 3 4th Head.—Geography.—Elementary geography of the Collectorate, involving knowledge of its boundaries, rivers, mountains, made-roads, railways, principal towns, &c. Places to be pointed out on the map.

100 5th Head.—Plain and fancy needlework.

STANDARDS FOR THE POONA FEMALE NORMAL SCHOOL.

ENTRANCE STANDARD III.—Standard for Girls' Schools.

First Year's Course.

Hours.

- 5 *1st Head.*—Add to the Entrance Standard the four Compound Rules and the Rule of Three. Native tables of weight, money, measure, and capacity.
- 8 *2nd Head.*—Reading. The prose part of the 4th Book, with understanding of the subject-matter and meaning of words. Grammar, distinguishing parts of speech. Poetry, 45 stanzas to be understood and repeated.
- 5 *3rd Head.*—Writing to dictation 4 lines from the book read with not more than 5 mistakes. Modi, a full copy-book of medium hand to be shown.
- 5 *4th Head.*—Geography of the Presidency and neighbouring provinces, rivers, mountains, Native States, zillas, towns, &c., to be pointed out on the map. History of Māhārāshtra to go in with the study of the map of Bombay Presidency.

Second Year's Course.

- 5 *1st Head.*—In addition to the 1st year's course, Compound Proportion, Simple Interest, and Vulgar Fractions. Mental Arithmetic.
- 8 *2nd Head.*—Reading.—The prose part of the 5th Book with understanding of the subject-matter and meaning of words. Grammar, Declensions and Samās as in Dadoba's Smaller Grammar. Poetry, 50 stanzas of poetry from the 5th Book to be understood and repeated. Reading Modi, 3rd book.
- 5 *3rd Head.*—Writing to dictation 5 lines from the book read with not more than 5 mistakes. Modi, a full book of small-hand to be shown.
- 5 *4th Head.*—History of India (संक्षिप्त) by Vinayek Kondev Oka. Geography of India with information as in the 1st year's course.

Third Year's Course.

- 5 *1st Head.*—In addition to the previous standard, Practice, Decimal Fractions, and Compound Interest. Mental Arithmetic.
- 8 *2nd Head.*—Reading. Prose part in the first 233 pages of the 6th Book with understanding of the subject-matter and meaning of words. Easy Etymology. Grammar, Conjugations and Prayogas. Easy Parsing. Poetry, 70 stanzas from the portion read to be understood and repeated. Reading Modi ordinary official papers.
- 5 *3rd Head.*—Writing to dictation 5 lines from the book read with not more than 5 mistakes. Modi writing.
- 5 *4th Head.*—In addition to the previous standard, History of England (by Hari Keshavji) down to the end of the Reign of Henry VIII. In addition to the previous standard, Geography of India and Europe.

Fourth Year's Course.

- 5 *1st Head.*—Arithmetic complete. Native accounts. Day-book, keeping of household accounts.
- 5 *2nd Head.*—Sixth book. Reading the Prose part of the latter half with understanding of the subject-matter and meaning of words. Etymology. Grammar, Dadoba's Smaller Grammar, complete with Parsing. Poetry, 75 stanzas from the part read. Modi, reading any paper brought by the examiner.
- 5 *3rd Head.*—Writing to dictation 5 lines from the book read with not more than three mistakes. Modi, writing a small

essay in current Modi hand on a subject treated in the 6th Book.

- 5 *4th Head.*—History of England, complete. General Geography of the world. Elements of Physical Geography, including the knowledge of the rotundity of the earth and its motions, the equator, the poles, the tropics, latitudes and longitudes, the seasons, day and night, eclipses, tides, climate, rain, dew, &c. Map drawing of India.

N.B.—No girl to be admitted to the Female Normal School unless she has completed and passes under the 3rd standard for Girls' schools.

Standards for Needlework.

- 1st Year's Course.*—Neat patch-work, hemming, overseaming back stitching as required in simple articles of native dress.
- 2nd Year's Course.*—Further progress in above stitches and some skill to be shown in putting things together in articles of native dress.
- 3rd Year's Course.*—Tucks and gathers, as in articles of European wear, button-holes and eyelet holes.
- 4th Year's Course.*—Still greater neatness and progress, some articles of fine white sewing, with small tucks and fine gathers, button-holes and eyelet-holes, cutting out simple articles of dress.

During the whole course fancy needlework and other ornamental studies may be added according to the progress made in plain work.

The Marāṭhī language is the chief medium of communicating instruction. Lately a Hindustāni Department has been begun, from which I have great hopes that Muhammadan girls may be reached. The great body of our 34 pupils are high-caste Hindus, of whom 6 are Brahmins and 18 Marāṭha Kunbis, 1 Sonar, and 1 Vāni. There is also one Jewess and one Muhammadan. Since 1872, 34 mistresses have been sent out to situations from the Training College, as follows:—3 in 1872, 4 in 1873, 7 in 1875, 3 in 1876, 1 in 1877, 2 in 1879, 3 in 1880, 5 in 1881, 6 in 1882.

There have been up to this time 34 mistresses sent out, and they are labouring in different parts of this Presidency. At first, as a rule the mistresses are appointed to take charge of schools in the city of Poona, so as to gain experience before being sent to a distance, where they are likely to have greater trials and difficulties.

2. Let me say a little of the six primary schools in the city of Poona which have lately come entirely under my charge. My assistants and I have regularly attended to them more or less from the beginning; but in December 1879 they came under our administration, and I have since done the duties of a Deputy Educational Inspector in addition to my own as Lady Superintendent. To speak of the results of this work is rather premature as yet. We have begun by having better school-houses as far as we could, so that the little girls under us are not now taught in wretched hovels as they formerly were, and we have set ourselves to remove the obstacles to the progress of our work as far as may be in our power. The Practising School more immediately attached to the Training College is the most advanced; to this school Miss Morris, my assistant, has devoted her chief attention, which has resulted, not only in benefit to the little girls, but to the women who go into it as pupil-teachers, &c. On the success of this school especially a great deal of the success of the Training College depends, though all the other primary schools are feeders to our central institution. Let me here speak of the chief great hindrance to our work in these schools—early marriages. Hardly has a girl of high caste acquired a little elementary knowledge than she is called

away to be married at the tender age of 8 or 9. I think, however, there is some appearance of change in this matter. A few most respectable gentlemen are allowing their girls to grow up before marriage; some girls attend school after their marriage, though time is lost in visits to the mothers-in-law; there have been remarkable cases of widow marriages lately. I hope all these changes will eventually lead to the abolition of this great evil; the true remedy for this and similar evils is the education of *both men and women*.

From the above rather meagre statement I hope it will be seen that the Department have done much for female education.

The only improvement I would here suggest in the present course is that a few of the more promising students in our college should have English as a foreign language added to the above standards. I know that English is studied by native girls without a proper knowledge of their own vernacular, when they cannot even sign their names in the written character of their own language; this is an obvious abuse, and there never can be real appreciation of our language by such students nor can they ever gain any knowledge of English literature. A few of our students studying English after going through the course laid down in the Maráthi standards, would have a good effect on female education in general, and some would doubtless eventually turn their information to good account in writing in their own language for the benefit of their countrywomen. The additional expense would be well laid out on such, and the time well occupied.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—If mixed schools can be established there can be no objection to them.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—I have already spoken of what has been done in this matter by the Educational Department here, and am in a manner committed to it; it is for others to suggest a better system which can be carried out. As to the sort of women to be trained as teachers, I would here say just one word. I have found in my own experience that so far from married women being the best sort to be trained I have just found the reverse, as the husband has been as often a hindrance as not; the best women I have had have been widows or single women. Let the candidate be received for what she is in herself rather than on account of her circumstances, though these ought to have

due consideration. These remarks apply to Native women of course.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than those to boys' schools, and is the distinction sufficiently marked?

Ans. 45.—I am sorry that I am unable to answer this question, never having had anything to do with grant-in-aid schools.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies, and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies, who have set themselves to study a native language so as to be able to communicate freely with the people of the locality in which their lot has been cast, have done much good in the advancement of female education. Without the study of some native language or other I do not see that European ladies can do much good. I could give many instances which have come under my own observation of ladies who have spent their time in the instruction of Native women and girls, and those who have met with success are those who have studied native languages.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—My chief objection to the administration of Government female schools, as far as our mistresses are concerned, is that when those mistresses leave Poona for the districts, they are put under gentlemen who are Deputy Inspectors; this is contrary to all native ideas of propriety. It is not my object here to condemn any particular set of men as a class, but the system, as it applies to this country, is bad, and I have known individual cases of great hardship arise from it; the obvious conclusion to be drawn from the above statement is that native girls' schools should be inspected by ladies of high character and attainments, European ladies in the first instance, but I can see no objection to such a lady as Mrs. Ramábái Sanskrita, or one of our own women, occupying such a post eventually, after getting older and more experienced, especially if, in addition to being good Maráthi scholars, as they ought to be after having passed our Training College standards, they have acquired English so as to have some appreciation of its literature.

Cross-examination of MR. MITCHELL.

By MR. JACOB.

Q. 1.—With reference to answer 44, do you think that a school mistress who is a married woman living with her husband, would, as a rule, be more popular with parents than one who is unmarried or single?

A. 1.—Perhaps so in the first instance, but I think a good woman would have her own weight. Besides, when she is married, the character of the husband must be taken into consideration.

By MR. TELANG.

Q. 1.—Can you specify the sort of hardship which results from mistresses of female schools being placed under gentlemen who are Deputy Inspectors to which you refer in your answer 8?

A. 1.—The general character of my objection, to which there are, I am glad to say, exceptions, is a coarseness of manner arising from ignorance of how to treat a lady.

By MR. LEE-WARNER.

Q. 1.—With reference to your answer 42, last part of paragraph 1, can you state what has become of the 34 mistresses sent out from your college; whether they are still engaged in tuition?

A. 1.—The following list will give the information required. The column "Married" refers to the state of the civil condition of the lady on entering the institution.

Nominal List of Women sent out from the Female Training College, Poona, since the date of its foundation down to the year 1882.

No.	Names of Women.	Caste.	Whether Married or Unmarried.	Year in which sent out.	Particulars with regard to Employment, &c.
1	Yashodábái . . .	Brahman . . .	Widow . . .	1872	Appointed to a School in Poona City; subsequently to Bhiwandi, and thence to Ahmednagar, where she now is.
2	Ahilyábái . . .	Kunbi . . .	Married . . .	"	Appointed to school in Poona City, subsequently to Sátára; resigned.
3	Sagunábái Joshi . . .	Brahman . . .	" . . .	"	Wife of a trained master; appointed to Sholapur; died some years after.
4	Vithábái Thorát . . .	Kunbi . . .	" . . .	1873	Appointed to a school in Veuguria, subsequently to Kolhapur.
5	Gangábái Dalvi . . .	Brahman (Senvy) . . .	Widow . . .	"	Never accepted a scholarship; appointed Assistant Mistress in Female Training College; subsequently married Mr. Bhandari in December 1874; lives in Bombay.
6	Chimnábái Sálunke . . .	Kunbi . . .	Married . . .	"	Appointed to a school in Poona, subsequently sent to Kelshi in the Ratnágiri District; died from fever some time afterwards.
7	Káshibái Rode . . .	Brahman . . .	" . . .	"	Appointed to a school in Poona City; subsequently sent to Bhiwandi, is now Mistress of the Sátára Girls' School.
8	Bhágirthibái Káshináth . . .	" . . .	" . . .	1875	Wife of a trained master; appointed to a school in the Poona City; subsequently sent to Sholapur, where she now is with her husband.
9	Rangubái Sákharám . . .	" . . .	Unmarried . . .	"	Appointed to Bhávanagar State, where she remained for some years; died of fever in Poona.
10	Tánibái Jayashingkar . . .	" . . .	Widow . . .	"	Appointed to a school in Karád, her native village; subsequently appointed Assistant Mistress in the Female Training College, Poona; thence sent to take charge of the girls' school at Miraj; remarried to Mr. Tarkhadkar, Head Master, Hyderabad High School (Sind), in January last; resigned.
11	Sonábái Sakhárám . . .	" . . .	Unmarried . . .	"	Appointed to be Mistress of the Practising Girls' School attached to the Female Training College; subsequently sent to Baroda Girls' School; resigned in 1879.
12	Sagunábái Deva . . .	" . . .	Married . . .	"	Wife of a trained master; appointed to a school in Poona; transferred to Sátára; subsequently to Baroda, where she now is with her husband.
13	Durgábái Joshi . . .	" . . .	" . . .	"	Appointed to a school in Poona; afterwards Mistress in the Female Training College; thence sent to Kálbádevi Road Girls' School in Bombay, and is now in Miraj in place of Tánibái mentioned above.
14	Rahibái Shirki . . .	Kunbi . . .	" . . .	"	Appointed to a school in the North-East Division; afterwards appointed to Sávantvádi, where she now is.
15	Gangubái Rushi . . .	Brahman . . .	Widow . . .	1876	Appointed to a school in the Poona City; afterwards to Kalyán; thence to Nágdevi Road Girls' School in Bombay, where she now is.
16	Girjábái Pawár . . .	Kunbi . . .	Married . . .	"	Appointed to a station in the Southern Division in Konkan; thence to Sholapur, and thence to Pandharpur, where she now is.
17	Miriámábái Samson . . .	Jew . . .	" . . .	"	Appointed to the Kámáthipura Girls' School in Bombay, where she now is.
18	Sakhubái Sonár . . .	Sonár . . .	Widow . . .	1877	Appointed to a school in Poona and transferred to another, where she now is.
19	Saraswatibái Chowndi . . .	Brahman . . .	" . . .	1879	Appointed to a school in Poona; subsequently sent to Pen in the Kolába District, where she now is.
20	Gayábái Deshmukh . . .	Kunbi . . .	" . . .	"	Appointed Assistant Mistress in the Kámáthipura Girls' School in Bombay, where she still is.
21	Gangubái Shirki . . .	" . . .	Married . . .	1880	Appointed to a school in Poona City; thence sent to Baroda as Mistress of the Girls' School, where she now is.
22	Champábái Pardeshi . . .	Pardeshi . . .	Unmarried . . .	"	Appointed to a Girls' School in Poona, afterwards sent to Kálbádevi Road Girls' School in Bombay, where she still is.

Nominal List of Women sent out from the Female Training College, Poona, since the date of its foundation down to the year 1882—continued.

No.	Name of Women.	Caste.	Whether Married or Unmarried.	Year in which sent out.	Particulars with regard to Employment, &c.
23	Manubái Sakhárám .	Brahman . .	Unmarried .	1880	Passed in 1880, but too young to be placed in charge of a school; teaches 5th vernacular standard in the Female Training College and studies Hindustáni.
24	Bhágirthibái Máne .	Kunbi . . .	Married . .	1881	Appointed to Alibág Girls' School; died in May last.
25	Rádhábái Sutár . .	"	"	"	Appointed to Kárwár, and thence to Násik Girls' School, where she now is.
26	Krishnábái Gulav . .	Brahman . .	Widow . . .	"	Appointed to Nipáni Girls' School in the Southern Division, where she now is.
27	Gangubái Gavli . . .	Kunbi	Married . . .	"	Appointed to a school in Poona, and afterwards to Kalyán, where she now is.
28	Rosheubi Syed	Muhammadan .	"	"	Appointed pupil-teacher in the Practising School, Poona; is now Assistant Mistress in the Female Training College; also studies Hindustáni with the prospect of being appointed to a Hindustáni Girls' School.
29	Gazubái Walimbe . . .	Brahman . . .	Widow	1882	Appointed to Vengurla Girls' School, where she now is.
30	Rádhábái Mugntkar . .	Kunbi	"	"	Lately appointed to Shukarwár Peit Girls' School in Poona.
31	Tárábái Sálunke	"	Married . . .	"	Married to a trained Teacher (Assistant Master in Sadáshiv Peit Girls' School); she has lately been appointed Mistress of the Budhawár Peit Girls' School in Poona.
32	Vithábái Mahájan . . .	Brahman . . .	"	"	Lately appointed Mistress of the Sadáshiv Peit Girls' School, Poona.
33	Yamnábái Káshikar . .	Sonár	Widow	"	Pupil-teacher in the Practising Girls' School in Poona.
34	Káshibái Shewak	Brahman . . .	Married . . .	"	Pupil-teacher in the Poona Shukarwár Peit Girls' School.

Q. 2.—If primary education were transferred to the management of Municipalities, would you advocate an exception in the case of female primary schools?

A. 2.—I entirely agree with Mr. S. S. Bengali that, for the reasons given by him, the female school should be excluded. In the city of Poona not a single female school has received any encouragement, even in the matter of giving prizes, from the Municipality.

By THE PRESIDENT.

Q. 1.—Are there any objections in respectable native society to little girls going alone through the streets to school?

A. 1.—I think there is. In Poona we always send an old man to take the children to and from

school. The feeling is that little girls might hear bad language, or suffer annoyance, or even be subjected to thefts of their jewellery if they went alone. The elder girls come and go to school alone with perfect safety.

Q. 2.—As a matter of experience, how many girls have you been able to keep at school after ten years of age?

A. 2.—Several thousands of little girls have come under my observation, belonging to all classes, from Brahmans to sweepers, including Native Jews, Parsis, and Muhammadans. I have now upwards of 400 girls under observation. A very small proportion continues with us after 9 years; of these about one-half are single, the other half married, but they have not gone to their husbands' houses. I append a statement giving details of caste of 375 pupils.

Statement showing the Number of Girls on Rolls of the six Government Primary Schools in the City of Poona at the end of August 1882, with their Ages and Castes. Primary means studying up to Vernacular Standard III.

Ages.	Districts of Castes.											Total.				
	Brahman.	Kunbi.	Parbhn.	Tambat.	Sozar.	Muhamma- dan.	Iercol.	Wani.	Shimpi.	Pardeshi.	Jews.		Kamathi.	Teli.	Sutar.	
9 years and under	33	30	1	2	4	...	1	2	6	4	4	1	...	1	208	
10 years old	14	16	...	2	2	...	...	2	2	...	...	...	...	...	88
11 ditto	4	11	...	2	2	...	...	2	3	...	...	...	...	...	39
12 ditto	3	8	...	...	1	...	...	...	...	...	...	...	...	...	25
13 ditto	...	1	...	...	...	...	...	...	...	...	...	...	...	...	7
14 ditto	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1
15 ditto	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1
19 ditto	...	2	...	...	1	...	...	...	...	...	...	...	...	...	4
21 ditto	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1
22 ditto	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
25 ditto	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1
TOTAL	55	65	1	6	10	1	2	4	11	5	4	1	1	1	375	
															Grand Total	37

Q. 3.—With reference to answer 43 in your evidence, do you think it possible to establish mixed schools on any considerable scale?

A. 3.—I do not think it possible. They would be viewed with disapproval by native society.

Q. 4.—Do you think that a supply of educated women exists at present in the Bombay Presidency from which, say, three Inspectresses of Schools could be obtained and kept up?

A. 4.—They should be English women at first, unless an exceptional native lady like Rámábai Sanskrita could be obtained. I do not think, however, there would be any difficulty in keeping up a staff of three native female Inspectresses in this province.

Q. 5.—Have you any Muhammadan girls under instruction?

A. 5.—I have only one Muhammadan girl among the 400 girls under my observation. There would be a difficulty in Muhammadan little girls being instructed, like our other girls, by male teachers.

Q. 6.—If you had more money for female education, do you think that there is an effective demand for additional girls' schools in the Bombay Presidency?

A. 6.—I think so. There is an increasing demand for female education in native society, notwithstanding much opposition.

Q. 7.—Is your supply of female teachers equal to the present demand for them?

A. 7.—No.

Q. 8.—If you had more money to spend in training female teacher, do you think that you could increase the supply?

A. 8.—I have not yet thought it my duty to spend the whole sum placed at my disposal for training female teachers. I think, however, that money could be well spent in providing low-caste female teachers for the lower castes of the Hindus. I have not yet found this a practical question in my own institution.

Q. 9.—Will you favour the Commission with your views as to teaching by Zanāna Mission ladies?

A. 9.—I know of several such ladies. But I have not seen much of their work, although what I have seen of it is excellent.

Re-examined by MR. JACOB through the President.

Q. 1.—Are you aware that there is a considerable number of girls of the low castes attending the free schools of the Presidency?

A. 1.—I was speaking only of the Poona City. I am not aware of facts outside that limit.

Q. 2.—Are you aware that in the rural districts of the Deccan Muhammadan girls freely attend girls' and even boys' schools?

A. 2.—No. I am not aware of the fact.

Q. 3.—Are you aware that in 1880-81 there were 2,745 Hindu and Muhammadan girls attending boys' schools in the Presidency?

A. 3.—No.

Evidence of Mr. V. A. MODAK.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been head master of several of the high schools in the Bombay Presidency during the last fifteen years, and have always taken a deep interest in the progress of education in all its branches.

(2) As a member of the committee of the Female Normal School at Poona, I am practically acquainted with the difficulties connected with the subject of supplying teachers for female schools.

(3) I have mixed with all classes of people, and have found frequent opportunities of ascertaining their views on the subject of education in all its branches.

(4) I have travelled through several of the districts in the Presidency, and have thus had opportunities of making myself acquainted with the present state of primary education in this part of India.

(5) My experience has been gained in the Bombay Presidency, and specially in the Central Division.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I think that on the whole the system of primary education in Bombay has been placed on a sound basis.

(2) A large portion of the annual expenditure on education is devoted to primary instruction; and schools are established wherever the people evince a genuine desire for education, and are ready to guarantee a minimum average attendance of 20 children, and to provide half the cost of the school-building.

(3) The instruction imparted in these schools is useful, and generally suited to the wants of the people; and the method of teaching is intelligent. Regularity and punctuality in attendance are insisted upon, and strict discipline is maintained throughout. The head masters are, as a rule, trained men, and they are assisted by a staff of teachers who have passed the 6th, or at least the 5th; vernacular standard. The schools are annually inspected by a competent inspecting staff, and a considerable degree of efficiency is thus secured.

(4) If a slight change is made in the procedure of establishing primary schools with a view to fully utilise the existing indigenous schools in the province; if the standards of instruction are simplified and one or two subjects of a practical character are introduced therein; and if all the sources at the disposal of the Educational Department are fully and economically used, the system of primary education in this province is, in my opinion, quite capable of development up to the requirements of the community.

(5) My detailed remarks on this point I reserve for my answers to Questions 4, 9, and 11, where they will come in their proper place.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any

classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In my province primary instruction is sought for by most classes of people. The aboriginal tribes, however, entirely hold aloof from it on account of their wild habits and extreme poverty; while the Muhammadans and extremely low-caste Hindus do not avail themselves of the means of education placed at their disposal as readily as the other classes of the Hindus do.

(2) The chief causes of this backwardness are the utter ignorance and the consequent want of appreciation of the usefulness of education which characterises these classes, and their comparative poverty. In the case of the Muhammadans this backwardness also arises from the influence exercised by the priests, who discourage every kind of instruction except reading the Korán.

(3) The attitude of the influential classes among the Hindus towards the extension of elementary knowledge to the lowest castes is at present one of passive indifference, rather than of active opposition. Although, in most cases, they will not allow their children to sit along with low-caste children, still they will have no objection to the latter being taught by one of the assistant masters in a separate part of the school-building.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The number of indigenous schools in the Bombay Presidency, according to a calculation made in 1875-76, was 2,714, with 61,448 scholars in that year. But the information on which this calculation was based was chiefly supplied by masters of Government primary schools, and they must have only reported such indigenous schools as were in their immediate neighbourhood. No notice was apparently taken of the outlying indigenous schools, for, according to the latest census returns available, there are about 8,000 villages in the Presidency with a population of 500 and upwards. Now, in a village containing 500 people, there must be about 40 boys of school-going age, taking one-sixth to be the ratio of school-going children to the whole population, and one-twelfth that of school-going boys; and I can scarcely believe that a village having 40 boys of school-going age can be without a school of some sort, unless it is solely inhabited by the lowest and the poorest classes of people. Moreover, there is a large number of indigenous schools in the large towns; and even in the smaller towns and larger villages, there are always some

indigenous schools existing side by side with the Government schools. Taking all these things into consideration, and observing also that even in villages with a less population than 500, but inhabited by higher classes of Hindus, there are always indigenous schools maintained by them for the education of their children, we cannot be far wrong if we take the indigenous schools at present existing in the Presidency to be at least half as many more as those given in the return above alluded to; that is to say, about 4,000 indigenous schools existing side by side with and around the 4,705 Government vernacular schools given in last year's Educational Report.

(2) These indigenous schools are in no way a relic of the ancient village system, which only provided the village with a priest who taught the Veda by rote to such children as came to him to learn. Indigenous schools confined to secular education is entirely a modern institution, though we cannot trace its origin.

(3) The subjects of instruction in indigenous schools are reading and writing the current hand, and mental arithmetic, required in the ordinary transactions of the rural population. The instruction given in these subjects is of a very defective character. The boys simply learn to read and write unintelligently, and they learn to cast accounts without the least knowledge of the principles of arithmetic. Printed books are scrupulously excluded from the course of instruction pursued in these schools, and the system of discipline in vogue is the discipline of the rod. No catalogue of any sort is kept, and attendance is never marked.

(4) The fees charged in these schools are from two to four annas in rural districts, and from four to eight annas in towns. In the former the fees are sometimes paid in kind.

(5) The masters of indigenous schools generally come from the class of Brahmans, and their qualifications are often of the most meagre description. Those who have no lands of their own and are too idle to rent lands from others for cultivation, who have not even a small amount of trading capital to work upon, who have failed to obtain any kind of employment above menial service, either under Government or otherwise, and those who have also failed to qualify themselves for any profession, but yet are above the mean life of beggars, generally take to the life of indigenous school masters. What can be expected of such men? They are, as a rule, ignorant of anything beyond the simplest subjects they teach, namely, unintelligent reading, writing, and casting accounts.

(6) The foregoing remarks apply to indigenous schools generally. There are, doubtless, some schools of this class, here and there, that have profited by the close contiguity of their neighbours—the well-ordered Government schools.

(7) I do not know of any arrangements made for training or providing masters for the indigenous schools. Men of the description given above find their way to places where, by establishing an indigenous school, they can gain a precarious livelihood. Sometimes well-to-do country-people find out some such person in their neighbourhood to establish a school for their own children; and they also allow their poorer neighbours' children to attend on the payment of some fee.

(8) Under altered circumstances, however, I think that indigenous schools can be turned to good account as part of a system of national education; and the method I would adopt for the purpose is

this: when an application for a new school is received, I would ask the applicants whether they had an indigenous school in their village. If they said yes, I would ascertain the nature of the school and the qualifications of the teacher, and would offer a reasonable grant-in-aid of exceeding ₹50 a year, provided the applicants could get their indigenous master to adopt an intelligent method of teaching reading and writing, keep an attendance roll and send in a monthly statement of attendance and fees, and offer his school for examination at the annual visit of the inspecting officer. If the schoolmaster is young and capable of improvement, he will gradually improve his school under this system. If he were found to be utterly incapable of any improvement, the villagers could in a little while be induced to dispense with his services, and employ in his place a person who had gone through the course of instruction pursued in Government vernacular schools. Gradually trained men, or at least men who have passed the vernacular 6th standard and obtained a second class public service certificate, can be placed at the head of such schools, which in that case will not be very inferior to any schools directly under the management of Government. As regards indigenous schools which cannot be utilised in this way, I would offer the masters an annual grant simply on the results of a general annual examination of their schools in their own standards, varying from ₹20 to ₹50, according to the number of boys in the school and the qualifications of the master. I would at first insist on no other condition than that of the annual examination, and would not even require the master to keep a roll-call, provided the headmen of the village gave assurance to the inspecting officer that the number presented for examination was really attending the indigenous school during the previous year, or at least previous six months. When the indigenous masters are once accustomed to receive Government aid, they will be most reluctant to forego it, and will thus be gradually induced to adopt an intelligent mode of teaching the very subjects they were teaching before in an unintelligent way, to keep a roll-call, and to send in a periodical return. The character of these schools will be gradually improved in the manner above indicated. In course of time most of the indigenous schools will have changed hands, and will be found managed by men who have been directly or indirectly influenced by the Government method of teaching.

(9) The masters of most of the indigenous schools are, in the opinion of inspecting officers, unwilling at present to accept State aid, and to conform to the rules under which such aid is given; and consequently there are only 75 of such schools hitherto recognised by the Educational Department. But many of them may be brought under the influence of the Department by gradually extending the grant-in-aid system to them according to the method above suggested.

(10) In Bengal, during the last ten years, the Educational Department has, under the system initiated by Sir George Campbell, brought under its influence more than 40,000 indigenous schools by means of the grant-in-aid process; and, altogether, it would seem that about nine-tenths of the total number of indigenous schools in that province are at present aided by Government in some shape or other, and have been thus absorbed in the national system of primary education. What has been possible to do in Bengal to this enormous extent

may be much more easily done to a much smaller extent in Bombay by sympathetic treatment and by fostering care.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—No system of home education prevails in my province, and consequently there are no data to enable me to form an opinion as to the comparative value of home and school education.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction, in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—As I have already stated in my answer to question 4, there is a large number of indigenous primary schools unaided by Government, supplying, however imperfectly, the want of elementary instruction in rural districts; but there is no chance, in my opinion, of their making the desired improvement to any marked extent without direct support from Government. How this may be done, and how these schools may be gradually absorbed in the national system of education, I have fully explained in the same place. By making offers of similar aid, many young men that are now qualifying themselves for the lower grade of the public service, and others that are being brought up in Government vernacular schools, may be induced to open fresh indigenous schools in smaller villages at present unprovided with any means of instruction; so that, in course of time, there will be no village deserving the name that is not supplied with an elementary school wholly or partially supported and managed by Government.

(2) The various Missionary societies that have hitherto mostly confined their educational operations to towns, can be easily induced to establish schools in rural districts, especially for the education of the low-caste children, with a fair amount of State support.

(3) There are at present no other private agencies available for promoting the work of primary instruction.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal Funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—Primary and middle-class schools of every description may, in my opinion, be safely entrusted to Municipal Committees for support and management, wherever they have exhibited sufficient intelligence, public spirit, and the power of combination for civic purposes in other matters, reserving to Government the power of inspecting the schools annually, and laying down the standards of instruction to be followed.

(2) Assuming that the provision of elementary instruction in towns is to be a charge against Municipal Funds, the only security I can suggest against the possibility of Municipal committees failing to make sufficient provision, is to fix by special enactment a certain proportion of the Municipal revenues, which the committees should

be required to devote to the purposes of education within their limits. This proportion should be adequate to the educational wants of the different Municipalities. As schools of the class above indicated are now mostly provided for out of local funds throughout the country, and as town populations with large revenues do not contribute any portion of these local funds, it is but fair that they should provide for their own educational wants, so far as they relate to primary and middle-class instruction, by contributing a certain proportion of their public revenues.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village school masters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—As regards the system of providing teachers for primary schools now in force, I have to offer one or two remarks.

(2) There are at present 1,677 trained as against 1,929 untrained teachers of primary schools employed in the Presidency. It is evident from this that the five training schools for masters, now existing in the different Divisions of the Presidency, are not alone able to supply a sufficient number of trained teachers even for the existing number of Government schools; much less will they be in a position to supply the increasing wants of the Department, when primary education is much more widely extended. I should, therefore, suggest that training classes should be attached to the district and taluka schools, from which masters may be supplied for schools in the rural districts. Besides, such of the masters of the indigenous schools as are young and capable of improvement will make efficient teachers in course of time for moderate requirements of the rural population. Such of those as may be found willing may be sent temporarily to the training classes and schools to receive some instruction there in the art of teaching.

(3) The present status of village school masters, owing to their small pay, is very low indeed; and they do not exert any beneficial influence whatever among the villagers. The only means, other than increase of pay, which I can suggest for improving their position, and enabling them to exert their influence among the villagers, is to impart to them some little knowledge of scientific agriculture, native astronomy, medicine, and law in addition to the subjects already taught in the training institutions.

(4) The present course of training colleges extends over three years. If one year be added to that period, and if the whole of the first year be not spent in revision, as is done at present, it will not be difficult to impart to them a moderate amount of knowledge in these additional subjects; especially as none are admitted to these institutions now, who have not passed the 6th or the highest standard of vernacular education.

(5) The knowledge of these additional subjects will, in my opinion, considerably improve the condition of the village school masters. It will make him an invaluable member of the village community, and thus enable him to exercise a beneficial influence among the villagers.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them

more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—What makes the instruction in primary schools unacceptable to the community at large, and especially to the agricultural classes, is, not the want of any new subjects which they wish to have taught, but the presence of some which they do not care for, namely, the reading of printed books, history, and geography. These subjects most of the old-fashioned people think to be utterly useless.

(2) What will make primary schools more popular is, giving prominence to reading, and writing the current hand well, and casting accounts readily by the method of mental arithmetic, and by making poetry, history, and geography, and the scientific system of arithmetic voluntary subjects forming the highest standard of education at primary schools, which those boys should not be made to learn who do not wish to do so. If, in addition to this, a little instruction in scientific agriculture and some knowledge of the system of village accounts were introduced into the course of instruction, and effectively taught by masters who have themselves learnt them at training institutions, I have no doubt the primary schools will be very popular with the community.

Ques. 11.—Is the vernacular recognised and taught in the schools of your provinces the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernaculars recognised and taught in the schools in the different divisions of the Bombay Presidency are the dialects of the people; and their teaching, therefore, does not in the least make the schools unpopular.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I have already partly anticipated the remarks I had to make on this subject in my answer to question No. 4. I have there shown how the large number of indigenous schools that are scattered throughout the country may be absorbed in the national system of education, and how they may be gradually rendered more efficient. I shall, therefore, content myself here with stating how this may be done without making any additional demands, at present, on Imperial revenues, and without diverting for this purpose funds which are now devoted to other equally important objects.

(2) I have above stated that the existing unrecognised indigenous schools may be gradually turned into aided schools, receiving annual grants according to the general results of the annual examination, the average attendance, and the qualifications of the master. I have also stated that the grants should not be less than R20 or more than R50 a year. Now, considering that there will be many schools of inferior character, we may safely take, on an average, R3 as the monthly grant which shall have to be paid as State aid to each indigenous school. Taking the number of indigenous schools that have thus to be aided to be about 4,000, the monthly sum which will have to be expended this way will be about R12,000; and the additional annual expenditure which will be required on this account will thus be about R1,44,000. This demand can be met by utilising for this purpose

certain sources of the annual income of the Department which are not yet utilised. These sources are as follows:—

1stly.—There is first the annual savings from the local educational cess, which for the last three years have averaged at about R69,000 per year. These savings need no longer be added to the Local Fund reserve, as that fund has already reached so high a figure as R5,68,302, which will be probably sufficient for all contingencies arising for diminution of local cess, caused by scarcity of rain, &c.

2ndly.—This large amount of Local Fund, which is not wanted for any immediate purpose, may be put to interest, which will, in that case, annually amount to at least R19,000.

3rdly.—There is a large amount saved every year from Provincial grants, which during the last three years has averaged at about R92,000. Now, this large amount is annually allowed to lapse to Provincial funds, which there is no reason to do; for, although Government are unwilling to indefinitely increase the Provincial grant, they will not grudge to allow the present nominal amount of the grant to be fully expended. If there is any technical objection to this, it can be got over by increasing the nominal annual grant to that extent.

(3) Now these three items of annual revenue will amount to about R1,80,000, which will be more than sufficient for aiding 4,000 indigenous village schools, which, according to the above calculation, will cost Government only about R1,44,000 annually. The remainder may be devoted to the spread of female education, the claims of which on public revenues have yet received but small recognition at the hands of the Educational Department, as I shall have occasion to point out in the proper place.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854, for the simple reason that the state of things therein contemplated under which this could be done is yet far distant, if indeed it can ever be attained. That time is far distant yet, at least on this side of India, unless we mean to hand over the work of higher education to sectaries and adventurers, and thereby check the spread of higher education by the abandonment of those institutions which are now its mainstay, not to probable, but certain decay, which the Home Government in that very paragraph disclaimed any wish to do. A strong disclaimer like that contained in the paragraph above referred to is even now necessary.

(2) Those who chiefly avail themselves of high and secondary education out of the Presidency town, mainly belong to the middle classes of the people, who are yet too poor to provide for their

own educational wants to the extent to which they will have to do it under the grant-in-aid system.

(3) Higher education and the desire for it has not so far advanced in the Bombay Presidency as to induce private men of the requisite learning and talents, experience, and pecuniary resources, to open higher institutions to any extent on their own account, and to manage them with increasing efficiency, even with the prospect of getting liberal grants from Government.

(4) There are, no doubt, many Missionary Societies which have established higher institutions in the larger cities, and which are ready to avail themselves of Government aid. But their avowed object being sectarian propagandism, people in general have no confidence in their disinterestedness, or in the efficiency of their secular teaching. That this is true of the majority of their institutions is shown by their poor attendance, and still poorer results, notwithstanding that they charge very low fees, and are mostly under European management. Government, therefore, have hitherto been naturally averse to transfer the work of public instruction to such bodies.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I know of no case in which this can be done without injury to education, and to certain other interests which it is the duty of Government to protect.

(2) There are at present only two higher Government institutions in the Presidency that can educate men for the University in all its stages and branches. These are the Elphinstone and Deccan Colleges. Now, neither of these institutions can be closed or transferred to private bodies for the following reasons.

(3) These two colleges are institutions of a very long standing, and they have all along been conducted with an efficiency which has been rarely exhibited by any of the private colleges. They are much more numerously attended, and have achieved much brighter results than many of the private institutions.

(4) St. Xavier's College in Bombay has no doubt shown a considerable degree of efficiency, but it has an insufficient staff, and but small attendance. This is a striking fact, considering the central position of that institution with reference to the native town. Elphinstone College, with its higher fees, fewer free-studentships, and most inconvenient locality, has on its rolls more than double the number of students that attend St. Xavier's College. This shows how much more popular the former college is than either of the Mission colleges in Bombay, and how the cause of higher education would suffer, if that sole Government college in the Presidency town were abolished or transferred to any private agency.

(5) As regards the Deccan College, it is the only institution of the kind out of Bombay; and it would be doing a great injury to the cause of higher education to abolish it, or even to reduce its status. It would be unfair to compel mofussil students of the middle classes, with extremely moderate means, to join the Elphinstone College in Bombay, where the fees and the cost of boarding and living is disproportionately high, and beyond

the reach of most people outside the Presidency town.

(6) It is necessary for Government to maintain both their colleges in their present status for reasons above stated, and also with a view to maintain the principle of religious neutrality, which will be clearly violated if higher education were practically handed over to the sole management of Christian Missionary Societies, and all Hindu, Parsi, and Muhammadan students were compelled to attend their institutions entirely against their will.

(7) As regards secondary education, there is only one Government high school in each district, besides the Elphinstone High School in Bombay. Now the latter is almost a self-supporting institution, the Provincial expenditure upon it being only about ₹11,000, that is, less than one-fourth of its total cost. I do not think that any private body, whether Missionary or otherwise, can manage that institution with half its present efficiency with the same amount of Provincial grant. No private school in Bombay has yet been able to achieve half as good results as the Elphinstone High School; and, as that is the only institution to which parents, who are suspicious about the influence of Missionary teaching, and who have no confidence in other ephemeral schools started by young adventurers, can send their children, it would be unsafe to meddle with that institution; for it cannot but injure the cause of education in Bombay, and make the observance of the principle of religious neutrality utterly impossible.

(8) What I have said above with regard to the Elphinstone High School may be said with greater force of the Government High School at Poona; where there are no other agencies at work at present, which can take up the work which it has been doing with a success and efficiency second only to the Elphinstone High School in the whole Presidency. It will not be alleged that any of the three institutions in the city can take the place of the Poona High School, at least for some time to come. The state of the Free Church Mission School is too well known to make it necessary for me to make any remarks on it here. Of the native institution all that I can say is, that it has simply managed to exist during the last few years; and as regards the New English School, which has been started by some graduates fresh from the University, it would be sufficient to say that it is so new, and its future is yet so uncertain, that an old and highly successful institution like Poona High School cannot be dispensed with to make room for it. The Poona High School, unlike the Elphinstone, has no endowments to depend upon; yet its fees alone cover more than half or nearly 55 per cent. of the total expenditure. The cost to Government for each pupil in it is only about ₹20 per year.

(9) As regards the other district high schools, there are no private high schools, Missionary or otherwise, in their vicinity, even in a tolerable state of efficiency, to do the work which Government high schools are now doing, namely, that of giving secondary education to the middle and lower classes. The Mission schools at Surat, Ahmedabad, and Belgaum have recently been showing some signs of improvement. But it will take a long time before they are able to do the work of Government institutions with any chance of permanence; and as there are no other private high schools than those established by Missionary Societies in these

outlying localities, the people will simply be left to the alternative of sending their children, whether they like it or not, to the Mission schools which insist on sectarian religious teaching. The cause of education cannot but suffer greatly by the change.

(10) All the private agencies above alluded to, which are at present taking part in the work of high and secondary education, should, however, be heartily encouraged with a fairly liberal aid from State funds, that they may, in the course of time, be in a position to take upon themselves a much greater share of the work of public instruction than they have hitherto done. State aid, however, should be given to such institutions only as are open to all classes of the community, and as do not force religious instruction on those who do not want it.

(11) If it be urged that the Government institutions cost more than private ones, I reply that the increased cost is much more than compensated by providing the country with an educational system, which is far superior in order and discipline and general efficiency to any other educational system not under the direct control of Government, and which carries with it the entire confidence of the people on account of its perfect neutrality in matters of religion.

(12) The great superiority of the Government over private colleges is undisputed; and the superiority of Government over private schools is sufficiently indicated by the results of the Entrance Examination during the last twenty years, that is to say, ever since the organisation of the University of Bombay. These results have been tabulated by the University Registrar for the Director of Public Instruction, and are published at page 32 of the Annual Report of the Bombay Educational Department for the year 1880-81. From these results it is clear that while 39 per cent. of the candidates from Government schools have passed the Entrance Examination, only 29 per cent. have passed from private schools; and while Government schools sent up 54 per cent. of the total number of successful candidates, private schools only sent up 30 per cent.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—The country is not yet sufficiently advanced in wealth and education, especially out of Bombay, to encourage any gentleman to establish schools and colleges to any extent, on their own account, even with the prospect of securing grants-in-aid.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—I do not think that the time is yet come, or even that it is near, when Government, or any local authority having control of public money, may safely announce its determination to withdraw, after a given term of years, from the maintenance of any higher institutions. The only proper course to adopt at present would be to help all private institutions without considerations of race or colour, caste or creed, to improve their effi-

ciency, and to place themselves on a firm footing, by means of a fair and liberal system of grants-in-aid. They should, however, be controlled by the Educational Department by a strict annual inspection, not only with reference to the subjects taught in them, but also with reference to their general discipline and management.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The Government educational system is, on the whole, one of practical neutrality. In its own institutions Government scrupulously abstains from inculcating any sectarian religious principles; while in the case of aided schools it only gives grants-in-aid purely according to the results of their secular teaching. If only Government aid were equally distributed between Missionary and non-Missionary institutions on the one hand, and between Christian and non-Christian schools on the other, there would be no cause whatever for the complaint which is heard in some quarters with regard to the working of the grant-in-aid system, or with regard to the observance of the principle of strict religious neutrality.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—With the exception of Parsis, whose number is comparatively small, it is the middle classes that principally avail themselves of collegiate institutions, whether Government or aided, for the education of their children, judging from the caste returns given for several institutions in the Annual Report of the Bombay Educational Department for 1880-81. Now, as the middle classes mostly consist of men of moderate means, and as the college fees are at present very high, the complaint is altogether unfounded. This is specially so in the case of the two Government colleges, which are situated at long distances from the town proper. In their residence at college, which is very costly, is rendered necessary in the case of most students.

(2) The same remarks, *ceteris paribus*, apply to schools. The complaint may have some foundation as regards the Elphinstone High School, as it is largely attended by Parsis, who may be considered as a wealthy class. But then there is the Maráthi side of the same school, which consists mostly of Hindu children of the middle class; and as two different rates cannot be charged for the two different sides of the school, the present rate of fees (₹ 3 to 4) must be accepted as sufficiently high for those who attend that institution.

(3) As regards other schools (I am here speaking of Government schools only, for the fees in private schools are admittedly low) which are situated in the mofussil, I have already stated above, in a former answer, that the majority of the boys attending them belong to the middle classes, for whom the present rates of fees are sufficiently high;—nay, in the case of many parents, I know from personal knowledge, the charge on account of fees presses very hard.

(4) The rate of fees payable for collegiate education in the Bombay Presidency is from R5 to R10 per month. As regards high schools, the rate of fees is different for different schools, and different rates of fees obtain in different standards of the same school. In the Elphinstone and Thána High Schools the highest fee payable is R4 per month, in the Poona High School R3, and in most of the other high schools R2.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I do not know of any such college; but I believe the Parsi Proprietary School, and one or two Parsi schools in Bombay, are entirely supported by fees.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I believe it is quite possible for a non-Government institution of the higher order to become influential and stable, even when in direct competition with a Government institution. St. Mary's Institution in Bombay is an instance in point. By single-hearted devotion to their work, and by strict enforcement of discipline, the Managers of that institution have acquired for it a position of considerable influence and stability. If other private institutions work with the same energy and devotion to work, there is no reason why they should not achieve similarly good results.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—What may be the experience of colleges on this point I cannot say; but with regard to high schools I have noticed that some of the private schools, especially Missionary institutions, where in many cases numbers are chiefly looked to and discipline is neglected, often interfere with the maintenance of strict discipline in Government institutions.

(2) Boys that have failed to obtain promotion in the latter, readily find admittance into the higher classes of the former; and then, on the plea of being in those classes there, after a time they return to be admitted into similar classes of the Government schools. Ill-natured boys, knowing well that if they are expelled from Government institutions they can readily find admittance into private ones, are not as obedient and respectful to their masters as is necessary for the maintenance of proper discipline in the classes.

(3) This sort of unhealthy competition is injurious to the cause of sound education; but, as it is impossible to bring about an agreement between Government and private institutions on this point, the only remedy I can suggest is, that inspecting officers, when they visit the aided institutions, should see that promotions in, and admissions to, those schools are always made in accordance with the standards recognised by Government. This point should be borne in mind in determining the grant for general discipline and management.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Bombay.

Ans. 25.—I do not think that there is any ground for complaint on this head as yet. Indeed it is often difficult for Educational authorities to find a sufficient number of educated Natives to enter the Educational service; and it is well known that only a few graduates have as yet sought admission into the Revenue Department under the existing rules, although there are many vacancies awaiting them there.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools is certainly useful, but I cannot say that for those who do not pursue their studies beyond their school career it is sufficiently practical. It must be admitted that at present the aim of secondary education is mainly to prepare men for the University career. But I do not see any reason why after the 5th Anglo-vernacular standard, which is the standard for the First Class Public Service Certificate Examination, the classes in secondary schools may not be divided into two departments, one preparing for the University, and the other for the practical occupations of life. In the former may be taught classical languages, and the other subjects which are necessary for those who want to enter the University; while in the latter penmanship, composition, letter-writing, book-keeping, and a thorough acquaintance with the forms recognised in official and mercantile correspondence. The Entrance Examination should be the goal of the former; while a special examination may be held simultaneously with the Entrance, where the student's knowledge of the subjects taught in the practical department may be tested, and certificates of proficiency in those subjects granted to enable them to enter practical life.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I have already anticipated the answer to this question in my answer to the last one. The principal aim of secondary education being, as I have above said, to prepare men for the University, its curriculum is naturally arranged with that end in view; but I cannot say that the attention of teachers and pupils is unduly directed to it.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not think that the number of pupils in secondary schools who present themselves for the University Entrance Examination can ever be too large for the requirements of the country. I do not believe that the country would be any the worse for having as many of her sons as well educated as possible before they enter the different walks of public and private life; and it is unnecessary to suggest any remedies for a state of things which does not exist, and would be in no way injurious if it did exist.

Ques. 29.—What system prevails in your province with reference to scholarships, and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—There are certain University scholarships endowed by private individuals which are open to all institutions alike, whether Government or private. Besides these, each college has its own set of scholarships, mostly endowed by private gentlemen, and in some cases receiving grants from Government. There is no general scholarship system in the Bombay Educational Department. To some of its institutions Government allows a small monthly sum for scholarships; and the aided schools, which receive annual grants from Government, may set apart a portion for scholarships to be held by their students.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I do not think that the University curriculum alone can afford a sufficient training for teachers in secondary schools, nor is the costly machinery of special Normal schools needed for the purpose. There are two ways in which this may be done. The college professors should give joint certificates to such of their students as wish to enter the Educational Department after completing their college career, stating whether their conduct has been unexceptionable throughout, and whether their bearing is gentlemanly, whether their attendance has been marked by regularity and punctuality, whether they are neat, accurate, and methodical in their written work, and thoughtful, faultless, and simple in their oral communication. The holders of such certificates may be at once appointed masters in secondary schools, and confirmed after a year's probation on the recommendation of the head of the school. Those who cannot get such certificates at the time of leaving college, but have afterwards qualified themselves for the teacher's profession, may be admitted as candidates in some of the leading Government schools; and after a trial of six months, during which the head of the institution should ascertain whether they have got the qualifications specified above, they may be recommended for probationary appointments, in which they should not be confirmed till after one year's further trial.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—At present the Bombay Presidency is divided for the purposes of inspection into five divisions, each of which has an Inspector, assisted by one Deputy and one Assistant Deputy Inspector for each district. All Government primary schools are, as a rule, visited once a year by the subordinate inspecting officers. The Educational Inspectors supervise the work of their subordinates generally, and conduct the examination of all secondary schools, Government or aided. But a single annual visit, which, when schools are numerous in any district, must be necessarily hurried, cannot be quite satisfactory. I should, therefore, propose that the district and taluka school masters, who are generally experienced and well-trained men, may be turned into half-time Inspectors, who should visit the surrounding village schools within easy distance at least twice

a year. They should be paid travelling allowance at the usual rates, and a temporary assistant should be given them to work in their schools during their absence on inspection duty. The small additional funds which will thus be required to make the inspection system as thorough as possible, may be defrayed from the savings mentioned in my answer to question 14.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The number of educated men (notwithstanding the talk about there being too many of them for the requirements of the country) is yet too small to enable the Educational Department to secure voluntary agency in the work of inspection and examination.

(2) The present local committees in connection with primary schools are not capable of exercising even a general supervision over the schools under their control; much less can they be expected to take part in the regular work of inspection and examination.

(3) In Bombay and Poona the Government high schools are examined by college professors, but this cannot be strictly called a voluntary agency. It is merely an internal arrangement of the Department, made with a view to give some little relief to the inspecting officers.

(4) There is material enough in Bombay, however, which may gradually be turned to good account, by forming an examination board to inspect the educational institutions in the Presidency town. In Poona I do not think this is yet possible.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—I do not think that there is any ground for the complaint as regards text-books, because private institutions are at liberty to introduce any books they please, provided they are similar in quality to the text-books sanctioned for Government schools by the Educational Department. As regards examinations, in order to determine the grants to be paid to aided schools, Government has laid down certain standards, and Educational Inspectors are guided by them in conducting the examinations. There is not the least interference on the part of the Educational officers with the internal arrangements of private institutions.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—In the present state of education in India the Government must take part in every branch of it. In no branch whatever can education be left solely to the care of private agencies; nor can Government afford to dispense with any existing private agency that may be doing any useful educational work. The vast extent of the country and the enormous numbers of its population require that both the State and other agencies should combine to carry out the great work of education. I have indicated more than once in

my previous answers that the country is not yet sufficiently advanced to make it safe for Government to withdraw, even to a small extent, from the direct management of any of its schools and colleges. It is enough if sufficient scope is given by the State for the development of private institutions by means of a liberal system of grants-in-aid.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The only effect of the withdrawal of Government at present from the direct management of schools and colleges will, in my opinion, be to check the spread of education; and instead of assisting the growth of a spirit of reliance upon local exertions and combination for local purposes, it will simply dry up the only source from which such a spirit first springs in large towns, and then spreads to rural districts. I am decidedly of opinion that such a step, taken under the present circumstances of the country, cannot but frustrate the very objects of advancing education which the Despatch of 1854 had in view. These objects may be thus summed up:—

- (1) To confer upon the Natives those vast moral and material blessings which flow from the general diffusion of useful knowledge;
- (2) To secure a general sympathy in the Native mind for the work of moral and social regeneration;
- (3) To secure intellectually fit and faithful officers for the Government;
- (4) To rouse the Natives to develop their resources, to advance their commerce, and to increase their wealth;
- (5) To secure the diffusion of the improved arts, sciences, philosophy, and literature of Europe in India, by making the Natives familiar with the works of European authors, and with the results of the thought and labour of Europeans in every department of useful knowledge.

Now all these noble objects of that noble Despatch are just being partially and gradually fulfilled by means of the development of higher education; and to weaken its machinery, in any way, at this time, would be like sapping the foundation when the structure has just begun to rise, or laying the axe at the root of a tender plant, which we ourselves have planted, and which we wish should grow and be covered with abundant fruit and blossom.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I have already partly anticipated my answer to this question. I am afraid that the removal of that wholesome rivalry which now exists between Government and private institutions, and which has proved extremely useful for the gradual development of both, will lead to the deterioration of the standard of instruction in all classes of institutions; and I do not think that any precautionary measures can prevent this evil result.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—I do not think that any systematic instruction in duty and the principles of moral conduct is given in any Government colleges and schools. Indeed, apart from sectarian religious teaching, it is doubtful whether any system of moral education, as such, is pursued in any school or college whatever on this side of India. But I know of my personal knowledge and experience that, although instruction in duty and moral principles does not form a separate subject of instruction in any college or school, still professors and teachers, in the course of their teaching and in their intercourse with pupils, do take advantage of every opportunity which offers itself to impress on their minds a proper sense of duty and moral obligation. I think that if Butler's Analogy and Sermons and Paley's Natural Theology were introduced as text-books in the necessary classes in Government colleges, and the teaching entrusted to sympathetic professors, all that can be done in this matter by regular instruction will have been done. For the rest we must look to the personal influence of professors with their pupils. If the professors themselves are actuated by a strong devotion to duty, a true appreciation of the sacredness of great moral truths, and a serious desire to see them respected on every occasion, they cannot fail to exercise a wholesome influence on the minds of their pupils.

(2) In schools, Chambers' Moral Class Book, Day's Sandford and Merton, Robinson Crusoe, and similar books are used as text-books. These and the other departmental books contain many lessons, which are replete with instruction in moral truths; and I have found in most cases that masters do take advantage of these opportunities to inculcate moral principles on the minds of their pupils.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Both the Government colleges and most of the secondary schools are provided with gymnasia for the physical education of students. I have also seen in some primary schools the masters attending to the physical education of their pupils. I think that every school ought to have a small gymnastic apparatus of its own, and a portion of the school-time should be devoted to gymnastic exercises. Wherever possible, schools should be provided with play-grounds when boys could engage in healthful out-door games, under the superintendence of their masters. These play-grounds are, in my opinion, even more useful than the gymnasia.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Except among the Muhammadan who have indigenous schools of their own, here and there, for teaching girls to read the Korán, there are no indigenous female schools in any part of the Bombay Presidency with which I am acquainted.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction im-

parted in them? What improvements can you suggest?

Ans. 42.—If we keep in view the great principle laid down in paragraph 83 of the Despatch of 1854, namely, that “a far greater proportional impulse is imparted to the educational and moral tone of the people by means of female education than by the education of men,” the progress made by the Department in instituting schools for girls cannot be considered as satisfactory.

(2) Mr. Howell, in his note on the state of education in India in 1866-67, in reviewing the progress of female education up to that date, stated that “the frank and cordial support of Government to female education, promised in the Despatch of 1854, had not been given, and that only a beginning had been made in some provinces.” Since then, through the exertions of the late lamented Miss Mary Carpenter of Bristol, two female Normal schools have been established at Ahmedabad and Poona respectively; and some progress has no doubt been made in the work of female education. But the number of girls’ schools is still extremely small, and even of that small number only a few schools, here and there, are provided with female teachers. During the four years succeeding the publication of Mr. Howell’s note, pretty good progress was made in this direction. The number of Government girls’ schools, which in 1866-67 was 61, rose in 1870-71 to 159, and the number of female scholars from 1,935 to 6,066; that is to say, in four years the number of schools was more than doubled, and the number of scholars increased more than threefold. But during the ten years following, namely, from 1870-71 to 1880-81, female education seems to have received a check from some cause or other; for the number of Government schools only rose from 159 to 198, while the number of scholars from 6,066 to 11,691, which can by no means be regarded as satisfactory progress in the work of female education. According to the latest published Educational Report, we have in the whole Bombay Presidency only 198 schools for girls, against 4,001 for boys, and 11,691 as the number of girls receiving education in Government schools against 240,815 boys. These figures by no means show that the progress of female education is commensurate with the education of men.

(3) I have in the above calculation taken no account of 34 aided girls’ schools attended by 3,325 girls and 66 inspected ones with 2,596 girls. But even these latter do not show sufficient progress. During the ten years from 1870 to 1880 the aided schools have only risen from 23 to 34, and the inspected ones from 36 to 66. Altogether the condition of female education has not relatively much altered since the time Mr. Howell wrote the note above alluded to; and what he said on the subject then may be said with very little alteration now — “that the immediate obstacles to progress are the want of trained school mistresses and of adequate inspection, and that the greatest degree of success has been achieved in those provinces where a personal interest in the movement has been most evinced by the District and Educational authorities.”

(4) I would conclude my remarks on this part of the subject by adding that the education of men having chiefly occupied the attention of Government and the public, “the impulse imparted to the educational and moral tone of the people,” to use the language of the Despatch, is far less

than it would have been, if female education had met with that “cordial sympathy” which was expressed for it in the Despatch if the work had been carried on with the enthusiasm which marked the early attempts to establish schools for boys, and if the progress of female education had thus been commensurate with that of the education of men.

(5) Almost all the female schools at present only read up to the 4th standard (vernacular), which is the same as that for boys. It is rarely that the higher standards are taught, and there is not a single Government Anglo-vernacular schools or high school for the education of grown-up girls. The services of the European mistresses in the two female Normal colleges, whose work consists chiefly of superintendence, can be easily utilised in this direction; and if Anglo-vernacular classes are formed in these two institutions, I am sure, by-and-by, we shall have native ladies qualified to enter upon the work of higher education.

(6) When English education was first introduced in this country in the different district towns, schools were established for boys and conducted by some of the best men from the colleges, who were well paid for those times. These schools were at first very thinly attended, but have been gradually developed into the present high schools. I do not know why even a beginning in this direction has not yet been made, with a view to promote the cause of the higher education of females.

(7) If the apathy of the people be urged as the cause of this backwardness, I reply that the early attempts at the education of boys encountered an equal amount of apathy and prejudice. But as these hindrances were overcome in the course of time by patience and perseverance and zealous exertions, I do not know why the experiment should altogether fail in the case of female education. It is true that the social customs of the people require girls to leave their schools at a very early age; still, if well-trained and respectable English mistresses, who have fully mastered the vernacular of the districts, were placed at the head of the superior schools, I have no doubt that gradually people will begin to keep their girls longer at school than at present: for, naturally, parents have more confidence in respectable female teachers than in men, however respectable the latter may be. At least the system is worth trying; and as the education of boys has so long been almost exclusively attended to, a small portion of the public funds and some share of public attention should now be directed to this important branch of public instruction.

(8) The standards of instruction used in girls’ schools at present are somewhat simpler than those which prevail in boys’ vernacular schools, but they are of the same nature. Girls are taught the rudiments of reading, writing, arithmetic, history, and geography. As girls in many cases are not likely to continue to receive education as long as boys, it is necessary, I think, to give them in short space as much useful knowledge as possible. Their series should be simple and less technical, and should contain more historical anecdotes and short biographical notices, besides lessons in easy poetry and general facts from astronomy and natural history. They should likewise be taught a little of domestic economy, both Indian and English. In the Reading Series, there should also be lessons in morals, manners, and personal

habits of cleanliness and tidiness, attention to which should be practically drawn by the teachers.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—In very small places, where enough girls cannot be got to form a separate class, they may be allowed to sit along with the boys up to the age of 6 or 7, or at the most 8. Beyond this I do not think it proper to mix boys and girls together in the same class.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The best method of providing teachers for girls appears to me to have as many young ladies trained in the female training institutions for that purpose as possible. These should be, as far as practicable, the wives of the masters trained in the male training colleges. At first there may be some difficulty in inducing masters to bring their wives to be trained in the female training colleges with a view to work as mistresses; but if good scholarships are given to both, and lodgings provided free while they are being trained, and if the joint salary of master and mistress after employment were made sufficiently tempting, I am sure that some at least would be found willing in the beginning to join the training colleges on these terms. Their superior prospects will soon induce others to follow their example. At first these girls shall have to be taught in the female Normal schools from the beginning; and, therefore, it will be necessary to keep them at their school a year or two after their husbands have finished their course at the male training colleges. In that case the latter may be, during that period, employed in the local vernacular schools on as good pay as they would get outside; so that the husbands may remain with their wives as their natural guardians, till they have gone through their course of training, and are prepared to take up the work of teaching. They should then be appointed master and mistress in the same place. By-and-bye intending masters, seeing the advantage of having their wives trained as mistresses, will make a beginning in their own villages by sending them to the village schools, where they may learn up to the 3rd vernacular standard. In the course of time every considerable town will have its female school side by side with the male school, and every considerable village school will have its female class side by side with its male classes; the former conducted by the mistress, and the latter by the master. By this arrangement the main difficulty that is now experienced in connection with the female Normal schools will be removed, namely, that of securing for them candidates about whose character the people have not the least suspicion, and in whom, when employed, they may place perfect confidence.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants to girls' schools are double in amount to those to boys' schools, and the standards of examination are somewhat simpler. But, considering the necessity of stimulating the progress of female education, I think even more liberal grants than these are necessary. To a well-conducted private school for girls I would give half its actual expenses.

Bombay.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—In Bombay one or two European Missionary ladies have established Anglo-vernacular schools for girls; but they are not well attended, as their fees are high, and as they insist on sectarian religious teaching. In Poona there is one small vernacular girls' school recently established in the city by a Missionary lady, and there is also an Anglo-vernacular school in the camp established by the wife of a Missionary. The ladies who conduct these schools, and one or two others belonging to the Ritualistic Mission in Poona, devote some of their time to giving instruction to women in a few private families. But there is just a beginning made in this direction. As yet the attention of many European ladies has not been drawn to this subject; and in the case of the few whose attention has been drawn to it, no earnest attempt is made to learn any of the vernaculars of the country, with a view to make themselves practically useful in the work of female education. If prizes were offered to such ladies for proficiency in any of the vernaculars, and if the names of those who succeeded in winning the prizes were published in the educational reports, and if their work in connection with female education were spoken of in departmental Annual Reports and Government Resolutions thereon with warm commendation, I think it is quite possible to increase the interest which ladies might take in this cause.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—I will here refer to one chief defect that I have noticed, and that I have heard complained of by out-siders, namely, the distraction, and pressure, and cramming caused by the multiplicity of the subjects laid down in the Departmental standards of instruction, which are followed in primary and secondary schools. Arrangements are just being made for the revision of the standards, and a wholesome change in the direction may be soon expected.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I have already stated in a former answer that the only two colleges maintained by Government in the Presidency are indispensably necessary for the higher education of the people, and the expenditure on their account ought not to be grudged. I have also shown there the necessity of maintaining intact the few institutions for secondary education which exist in the Presidency. The expenditure on that account also is absolutely necessary. But I believe that considerable saving may be effected by substituting Native for European agency in the Inspectorial staff, which may be applied towards improving the prospects of the masters of primary schools.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—I am not aware of any institutions being set up by Government where there already was any efficient institution enjoying the confidence of the people.

Ques. 50.—Is there any foundation for the statement that officers of the Educational Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—I do not think that there is the slightest foundation for the statement. On the contrary I believe that officers of the Educational Department, not connected with the actual work of teaching, take very little interest in higher education.

(2) Most of the officers in the Educational Department, especially in the subordinate ranks, have had some practical training in the art of teaching and school management.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—There is no such tendency that I am aware of. In the case of some primary schools, which are located in prosperous towns, English classes are added to the primary classes, wherever the local bodies are ready to pay a fair proportion of the additional expenditure. This, instead of being checked, should by all means be encouraged. For the Despatch of 1854 distinctly states that "while European knowledge can reach the masses only through the medium of the vernacular, the English language must be recognised as the perfect medium; and both therefore must be cultivated together in all schools of a sufficiently high class to maintain a qualified school master."

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I do not think that this should be so, or that it is practicable. If the scholarships and free-studentships were awarded only to the best students of the middle and poorer classes, and if the number of free-studentships and half free-studentships were raised to a small extent, no such variety in the rates of fees would be necessary.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—I do not think that the demand for education in Western India has reached such a stage as to make the profession of teaching a profitable one. In Bombay some Parsi young men have opened schools as a means of maintaining themselves; but I cannot make sure of their being men of good position. In Poona some enterprising young graduates of the University have recently established an English School, but their position is not yet assured; nor do they, as far as I know, look upon their school as a sufficient means for maintaining themselves.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I consider that the maximum number of pupils that can be efficiently taught as a class

by one instructor is in the case of colleges 50, and in the case of schools 30.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—I think it will be more convenient for students of moderate means to pay the college fee by the month, rather than by the term.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—Not at all; on the contrary, I think that a strict interpretation of that principle requires that Government should directly manage colleges and schools wherever the different religious communities have not the means, or are not otherwise prepared, to open and manage, with any expectation of permanence and with progressive efficiency, higher institutions for their own children; for it is not right that such communities should be forced to adopt the only alternative, namely, that of sending their children to schools and colleges established by Christian Missionary Societies for the chief purpose of religious propagandism.

(2) At present there is no private agency whatever that can do what the Missionary Societies, backed by the enormous pecuniary contributions received from Europe and America, are doing in the way of establishing colleges and schools of the higher order. If Government withdraws from the direct management of any of its schools and colleges, Missionary Societies will at once step in to take them up, or to strengthen their existing institutions, or to open new ones in their place and manage them with liberal grants from Government. The practical result of this will be that higher education will be almost entirely in the hands of Christian Missionaries, supported by Government from public funds. I have not the least doubt that this will be looked upon as a clear violation of the principle of religious neutrality, and will, in my humble opinion, destroy that confidence which people have in Government for their impartial treatment of all religions alike.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—University professorships, if they were held by men who are authorities on their own subjects, would be very beneficial to the educated public; but what our colleges want at present is the tutorial system of lecturing, that is, testing the knowledge of students by frequent questioning, awakening their minds by occasional hints, and supplementing their knowledge wherever it is imperfect or unreal.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—I think that in every case promotions from class to class should be left to school authorities, and not made to depend on the results of public examinations, which do not always test the real attainments of individual boys, and must, in the nature of things, be of a superficial character.

Ques. 64.—In the event of the Government withdrawing from the direct management of

higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—I have already stated in my answers to more than one question that at present Government cannot safely withdraw from the direct management of higher institutions, either generally or partially.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—I think it is for the present necessary to have European professors for English Literature, History, and Political Economy, Logic and Moral Philosophy, Applied Mathematics and Experimental Sciences, in colleges educating up to the B.A. standard, provided they are such as have really mastered their subjects. As regards English literature, the reason is evident, and I need not express it here. As to the other subjects mentioned above, I think the professors must come from those countries in which fresh light is being thrown upon them constantly, and where they are not studied merely for their historical value. With regard to pure Mathematics and oriental languages, I do not think that European professors are necessary; though even in the case of these subjects I would at present have one chair in each filled by a European of unquestioned

attainments, in order that a wholesome rivalry may exist between European and Native professors of these subjects, so as to encourage original thought and research.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—As yet there is no college on this side under Native management; but even if there were any, I do not think it likely, considering the means that Native Managers would have at their command, that European Professors would be employed by them in their own colleges.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution, on the ground of its religious teaching?

Ans. 68.—I have already answered this question in anticipation in my answer to question 50; and for reasons there stated I do not think that Government would at all be justified in withdrawing from any existing school or college in any part of this Presidency.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—There are no data as yet on this side of India to enable one to form any opinion on the matter.

Cross-examination of MR. A. MODAK.

By MR. K. T. TELANG.

Q. 1.—Could the division of course of studies proposed by you in answer 26 be made without additional expense?

A. 1.—No; I do not think it could.

Q. 2.—Do you think it is properly the function of secondary schools to prepare students for particular trades or occupations?

A. 2.—From the absence of any institutions specially adapted for this purpose, I think it becomes a necessary function of the existing institutions to secure it.

Q. 3.—What mode of qualifying as teachers do you contemplate in the case of those who do not hold the certificates referred to in your answer No. 26? And how are the qualifications to be judged?

A. 3.—My answer 31 refers to the incompleteness of their college education. Those who leave college without completing the course should make up the deficiency before they undertake teaching; and the head of the institution must ascertain that they have done so.

By MR. LEE-WARNER.

Q. 1.—You have explained your reasons for objecting to the transfer of State schools, whether primary or secondary, to private or corporate bodies. In addition to the reasons given by you, do you apprehend that, if the high and secondary schools of Poona were transferred, as has been suggested, to the Managers of the new English School, there would be a tendency to exclude from these schools the lower castes or any particular section of the community who now find a ready admission to Government schools?

A. 1.—Yes; I think that in the present state of Indian society there will be such a tendency.

Q. 2.—Do I correctly understand your recommendation in regard to primary education and indigenous schools to amount to this—that the present State schools should be continued, but that any future extension should take the form of aiding indigenous schools, and not of opening fresh Government schools?

A. 2.—Yes; that is exactly my recommendation.

Q. 3.—Under such circumstances would there not arise a difficulty in the case of backward races like the aboriginal tribes or the scattered rural population of backward talukas like Jávli, where very few indigenous schools exist?

A. 3.—At first there might be some difficulty in the cases of these races or classes; but it could be gradually removed by encouraging men from the lower ranks of society to open new indigenous schools. The Missionary Societies would also do something to assist the efforts of the Education Department in this matter.

Q. 4.—In view of the important position which you propose to give to indigenous schools, and in reference to your answer 4, would you consider it essential to the recognition of indigenous schools that the following conditions or any of them should be insisted on?—

1. Indigenous schools must be examined annually *in situ*.
2. Their teachers should be trained as far as possible and in all cases competent men.
3. The schools should be inspected constantly and their return of attendance verified.
4. The assistance given should be adequate and permanent, and not a small dose of

rupees liable to be diminished by every change of policy.

A. 4.—I agree unreservedly to the first 3 conditions: as regards the 4th, assistance would necessarily vary according to the results of the examination.

Q. 5.—A complaint has been made to-day before the Commission that the present system of grants-in-aid interferes injuriously with the freedom of Managers of private schools in the matter of the course and character of instruction. Do you consider the complaint well founded?

A. 5.—No. I do not think it well founded. There is no more interference with the curriculum or management of aided schools than what is indispensable for the determination of the amount of the grant.

Q. 6.—Provided Government maintain their own schools according to the present system, do you consider that Missionary Societies, as at present aided, occupy a useful position in the scheme of education in Bombay, and a position perfectly compatible with a policy of religious neutrality?

A. 6.—I have stated in one answer that the assistance rendered to Missionary schools should be given on condition that religious instruction is voluntary, and on that condition I think that Missionary schools occupy a very important and proper place in our scheme of education.

By MR. JACOB.

Q. 1.—Do you understand the Government system of scholarships to be intended chiefly as a stimulus to the boys already in the high and middle schools rather than as an attraction to the boys outside in the lower schools?

A. 1.—Yes; I think it is intended as a stimulus to boys already in the schools to rise from class to class.

Q. 2.—Do you consider that any further stimulus than the present number of scholarships and free studentships is needed for the boys in the primary schools?

A. 2.—I think some further stimulus is necessary for the benefit of poorer boys who would seek admission into higher schools.

Q. 3.—In your 14th answer you speak of an average saving from Educational Local Funds of R69,000. Are you prepared to state that the greater part of this sum is not arrears of cess-receipts which became due, but were not paid during the late famine?

A. 3.—I have made up this average from the last three years. I am not prepared to make the assertion implied in the question.

Q. 4.—Are you prepared to show that the claims for new masters and new school-buildings, which could not be satisfied during the famine years, have not forestalled the whole of that balance of R69,000?

A. 4.—That may be the case.

Q. 5.—Can you show that the Educational Local Fund balances are not the working capital of the district committees, and that therefore those balances could be put out to interest?

A. 5.—I am under the impression that so large a working balance is not essential. I should say 25 per cent. of actual expenditure would be a sufficient working capital.

Q. 6.—Are you aware that a considerable amount of the Local Fund balances has already been invested in Government paper?

A. 6.—I have heard that some portion has been so invested.

Q. 7.—With regard to the savings in the Provincial grants referred to in your 14th answer, are you aware that considerable portion of them was really forestalled by the pay of officers on furlough in England and by postponed payments on account of grants-in-aid, and that in 1881-82 the actual charges on the whole show an excess of more than R20,000?

A. 7.—I have not been able to get any returns for 1881-82. I obtained the returns for the three previous years. My impression was that the savings shown in those returns were not liable to the charges you speak of.

Q. 8.—With regard to your answer 20, in which you imply that the grants-in-aid are not equally distributed between Missionary and non-Missionary schools, are you aware that the policy of the Educational Department hitherto in refusing grants to non-Missionary institutions maintained for the pecuniary profit of the proprietors, has been in accordance with strict instructions to this effect from the Secretary of State?

A. 8.—I never heard of any such instructions.

Q. 9.—Are you aware that the system of school inspection by taluka masters was actually in force in several divisions of the Presidency before the late famine, and is now being partially re-introduced?

A. 9.—I was not aware that the system did exist.

Q. 10.—Are you aware that the Revenue and other officers of Government constantly visit the primary schools in their districts and render the most valuable assistance to the Educational Department?

A. 10.—I have heard of their visits, but I am told they do not examine the schools thoroughly.

Q. 11.—Are you aware that the Education Department has frequently in past years deliberately abstained from opening a school in a village in which there was already a fairly efficient indigenous or Missionary school? And can you quote any instances of such abstention?

A. 11.—Looking at the whole policy of the Education Department, I believe it must be so, but I cannot quote any instances.

Poona, 4th September 1882.

Evidence of MR. R. G. OXENHAM, Principal, Deccan College, Poona.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Nineteen years' service in the Depart-

ment of Public Instruction, Bombay, as Professor and Principal of the two Government Arts colleges, Elphinstone College, Bombay and Deccan College, Poona, as a University Examiner and Syndic, as Examiner of Schools in Bombay, Poona,

Kolhapur, and Belgaum, and as a Member of the Educational Commission appointed by the Government of India in the year 1877.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I know of no such case, and doubt if any such exists in this Presidency.

Ques. 20.—How far is the whole educational system as at present administered one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—As far as I am aware, the Government system of education is strictly neutral and impartial as to religious principles taught in colleges and schools.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Published tables appended to the Director of Public Instruction's Annual Reports give statistics showing the classes who avail themselves of colleges and schools. Confining myself to the Government colleges, as to which I have means to form an opinion, I should describe the students as mostly poor men. The rate of fees payable in Deccan College is Rs 30 per term, or Rs 60 per annum. This is found a considerable tax upon the means of most students, and represents a larger sum, compared to their means, than the fees paid by under-graduates at English Universities.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—St. Xavier's College, Bombay, is an example of such a non-Government institution as I understand this question to refer to.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—I believe that educated Natives do, as a rule, find remunerative employment, and that an Indian University education is much more directly remunerative than an English one, subject to very few exceptions. A Bombay graduate can make certain of Rs 50 a month or more within a year or two, if not immediately, after taking his degree. This is as if an English graduate found his degree worth £200 a year to him.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of candidates for Matriculation in Bombay is greatly in excess of the

Bombay.

number of students who propose to themselves to graduate, or are at all qualified to take advantage of a University education. This excess is chiefly due to the fact that hitherto the Matriculation Examination has not been regarded as simply a test of fitness to enter the University and begin the studies leading to a degree, but as a convenient test of the higher schools and a qualification for employment. Less than one-tenth of those who matriculate proceed to the degree of B.A., and less than one-fortieth of the candidates are qualified to do so. Taking the Bombay University Calendars for the years 1871-72 to 1880-81, I find that in that decade 2,915 candidates passed the Matriculation Examination and 283 passed the B.A. Examination. It is desirable to maintain an independent test of the higher schools, and the University would seem the most efficient authority to provide this. The present Matriculation Examination might be called the University Middle-class Examination, or any other suitable name, and a competent knowledge of some vernacular language might then be required from all candidates. At present, owing to two distinct classes of candidates having to be considered, it is impossible to require more than a minimum of vernacular knowledge, as those who propose to themselves a University career (the only candidates for Matriculation in its proper sense) must devote time and study to some classical language, while those who desire to pass in order to qualify for employment require no knowledge of any classical language. If the examination were freed from this difficulty of double function and became a middle-class one, no additional charges need be incurred, and the character of the examination might be maintained or altered solely from that point of view. Possibly such a subject as accounts and book-keeping might be thought a useful addition. The first University examination of the students would then be the Previous Examination, and the colleges would be free to make their own arrangements for admission of students, while the University might still require from candidates for P.E. the same number of terms as at present to be kept at an affiliated college. This would, I believe, be found one of the greatest improvements in the system of education since the foundation of the Universities, and would furnish a standard and test of middle-class, as distinguished from University, education, without in any way compromising the latter, while very materially promoting and developing the former.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—In this Presidency each Government college has scholarships attached to it, some founded by Government and some by private endowments. The scholarships attached to the University may be held by students at any affiliated college. None of the University scholarships were founded by Government. Some University scholarships are what would be called at Oxford "close," *i.e.*, limited to candidates from certain districts; but all the scholarships in the Government Arts Colleges are open, and awarded in accordance with the result of examination.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be

most effectively taken by the State and by other agencies?

Ans. 36.—The great difference between the various systems of education prevalent in different provinces was forcibly impressed upon myself, and, I believe, the other members of the Educational Commissions appointed by the Government of India in 1877, and nothing was more apparent than that “a complete scheme of education for India” does not in fact exist, nor would absolute uniformity be desirable or even possible. Certain general principles might, we thought, be laid down, but the scope of our Commission did not, as we understood it, extend to the question now under reply. I believe that the State might prescribe a minimum of education as necessary in all settled districts and provide means for securing this minimum by board schools wherever local effort failed to do what was necessary. The State might also provide in a few carefully selected centres higher schools, maintained as models of what such schools should be, and as themselves valuable Normal schools to train teachers. Such schools should, however, be limited in number to encourage the establishment of local or private schools of a similar class, and to avoid the anomaly of maintaining a Government school at perhaps an increasing charge, and at the same time subsidising rival institutions. Extending this principle to the highest education, Government might provide colleges (in this Presidency two Arts Colleges would be ample); limiting in this case also the number of students, and encouraging the foundation of other colleges by local effort, as the number of persons to be provided with collegiate education exceeded that which the Government colleges could undertake. If these principles were adopted and firmly adhered to, the natural growth of education would be stimulated, and the prospect of a time when the State could abandon the charge of all but primary education would be brought within measurable distance: for there would spring up under such a system colleges and schools with no limit to their future extension except that of the demand for higher education—a demand which rises and cannot but continue to rise until a time must come when the provision of private colleges and schools would justify the State in a withdrawal from any direct effort in this direction. In the absence of a settled and declared policy such as is above sketched, those who might be inclined to provide for higher education may be deterred by the prospect of an indefinite competition with the State—a competition in all countries injurious and in India fatal to private enterprise. In encouragement of local private efforts, the State should, I venture to submit, be more generous towards endowments than to building funds, meeting, so far as was possible, subscription to the former with equal, and to the latter with half or one-third of, the amount subscribed. An endowment fund is a permanent provision for education which can be transferred should it prove desirable, while money sunk in a building is liable to be lost beyond recovery if the building at any future time is found unsuitable, and in any case buildings are subject to deterioration. Local efforts can frequently succeed in raising a definite sum for an immediate and visible object, while the real difficulty is to secure permanence.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct

management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The withdrawal of Government support from colleges and schools to any large extent would, I believe, be very unwise, but with a view to future results, such as are sketched in my answer to question 9, which are, moreover, the declared policy of Government, it might be desirable to limit somewhat the direct management by Government of such institutions; and this might be done without any addition to expenditure or sacrifice of efficiency. As regards the Arts Colleges, I would point out that the whole course of studies is of necessity determined, and success or failure tested, by the University. There appears therefore no very obvious reason for the direct management by Government being more in the case of colleges than in that of the University. In both, the Government have complete and sufficient control in the appointment, and, if necessary, the removal, of the whole governing body, and in the financial dependence of University and colleges. Beyond this it is practically impossible that the management by Government can be exercised. It would therefore seem reasonable that this, which is now the fact, should find expression in official procedure, and both the Government and the Director of Public Instruction be relieved from references entailed by the existing system. At present all fees and room-rent received are paid into the Treasury, and the college authorities have no power to dispose of any part of them. For the library, scientific apparatus, and contingencies, three separate grants are assigned, and as to details of these, questions frequently arise which are referred and lead to correspondence and even Resolutions of Government, all which might be avoided, and the Director of Public Instruction, Accountant General, and Government, relieved of much unnecessary labour. The amount of the fee fund is more than sufficient to meet all these charges, and might be so applied, all excess being paid into the Treasury, or a lump sum equivalent to these charges might be assigned, and the college authorities required to submit accounts half-yearly or annually; but details, such as what proportions of the grants should be devoted, in any given year, to books, to binding, or to library furniture, should not require any reference, the college authorities being held responsible that the grant was in no case exceeded, or applied to any purpose not legitimately falling under the head for which it was assigned. Books and apparatus should be purchased in the open market. If the fee fund was allowed to accumulate, as is now done in case of University fees, the interest would in four years be sufficient to set free the whole of the minor grants for library and apparatus, and eventually form a substantial endowment.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—College and school discipline do much to instil principles of morality and a sense of duty in such points as honesty, truthfulness, consideration for others, &c., and I believe that under the

necessary condition of religious neutrality no direct teaching of morals could be so effective.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Gymnasia are provided at many schools and at both the Government Arts Colleges. The students of Deccan College have also a boat club.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I am not aware that the amount now expended on higher education in Bombay Presidency could be reduced at present. As the receipts from fees rise, expenditure may be to some extent reduced: but there is considerable misapprehension on this point. Speaking generally, high education can never be expected to be self-supporting in India, and is not self-supporting in Europe. Persons who have not had a public school and University education may not always remember that the richest nobleman in England does not pay for the education of his son more than a fraction of what that education costs, and that if the cost of college education in England were calculated, as it is in India, by comparing the total expenditure with the receipts by fees, it would be seen that all the fees received in a year do not meet more than one or two out of many heads of expenditure. Endowments and the profits arising from the boarding of pupils supply the greater part of the income. The fee-receipts in Deccan and Elphinstone Colleges amount to 16 per cent. of the total expenditure. The average fee receipts at Oxford are about 13 per cent. These figures I have taken from the last Report of the Director of Public Instruction, and from the Report of the University of Oxford Commission presented to Parliament in 1881. If the corresponding figures for the Irish Queen's Colleges are taken, the result will stand thus:—

Average percentage of fee-receipts to total expenditure in Indian colleges.	}	16 per cent.
Do. do. for Queen's College, Cork, $\frac{2}{3}$ per cent.		

I have not at present the returns from the other

Queen's Colleges to refer to, but the general results are in accordance with those for the college at Cork. Irish colleges are in some respects analogous to colleges in India, being in a poor and backward country and mainly dependent upon the State.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—About 50 I believe to be the maximum number; but the proficiency of the class, the subject taught, and other considerations might materially reduce this maximum.

Ques. 59.—In your opinion, should fees in colleges be paid by the term or by the month?

Ans. 59.—I think payment of fees should be by the term, both to discourage migration from one college to another and as promoting discipline.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—It has been for many years the practice in this Presidency to require every student coming to one college from another to produce a "*bene decessit*," or certificate that he leaves his former college by permission of the authorities. In the Deccan College this rule is strictly enforced.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—My answer to No. 36 embraces this.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—European professors are necessary in such colleges, and could not, under present circumstances, be dispensed with.

Cross-examination of MR. R. G. OXENHAM.

By MR. JACOB.

Q. 1.—Have you any reason to think that a graduate from a Government college in this Presidency has, as such, a better chance of getting Government employment than a graduate of similar attainments from an aided college?

A. 1.—I have no means of tracing the careers of students from other than Government colleges.

Q. 2.—In your 28th answer you state that no additional charges need be incurred, if the present double function of the Matriculation Examination were divided. By *charges* here do you mean expenditure by the University only?

A. 2.—I presume that if the University examination now called Matriculation were altered in character and called Middle Class Examination, no additional expenditure need be incurred by the University.

Q. 3.—Will you state what the Government scholarships at the Deccan College amount to each month?

A. 3.—As far as I remember, about ₹275 or ₹300 a month. We have only two endowed scholarships.

Q. 4.—Were these scholarships originally founded from funds taken over from the Peshwa?

A. 4.—As far as the records show, they all were so transferred, or from funds devoted to education in Poona.

Q. 5.—If these scholarships were no longer exclusively tenable in the Deccan College, and were liable to be held in a private or Government college not in the Deccan district, do you think that the people of the Deccan would have any just ground for complaint?

A. 5.—If founders' wishes are to be regarded, I should say they would.

Q. 6.—It has been suggested by witnesses before the Commission that the Deccan College should be closed or the scope of its teaching narrowed; and I find that a similar proposal was made in 1823. Do you know what were Mr. Mountstuart

Elphinstone's reasons for retaining and further developing a college at Poona at that time?

A. 6.—I have not Mr. Elphinstone's minutes by me, but I believe his reasons were mainly that it would involve a breach of trust, and also be politically undesirable to deprive the Poona District of its local college.

Q. 7.—Do you think that the abolition or partial reduction of the Deccan College would now be viewed with general disfavour in the Deccan?

A. 7.—I have every reason to think so; especially as we have the additional reason that the buildings were given us by Sir Jamsetji Jijiboy on the understanding that the college would be maintained in its present site and form.

Q. 8.—In your answer 38 you suggest that the College Fee Fund shall be allowed to accumulate at interest for the benefit of the college. Have you considered the objection that this arrangement would for some years entail either extra expenditure on the part of Government or some reduction in your other charges, as the fees are at present spent by Government on the general maintenance of the college?

A. 8.—I am aware that during the period of accumulation some extra charges would be incurred, perhaps for four years, but after that the whole of the present charges for library, contingencies, and apparatus would be met.

Q. 9.—What is the amount of the grants for your library and apparatus?

A. 9.—The grants for library and apparatus are about ₹500 each per annum, whereas in the cases of the Queen's Colleges in England they would be £500.

By MR. TELANG.

Q. 1.—In reference to your answer 36, how would you carry out the rule limiting the number of admissions into a Government college? How would you deal with the number of candidates in excess of the vacancies?

A. 1.—When the college was full the candidates would be excluded, and advantage could be taken of the demand to increase the standard of qualification for admission, as has been done with signal success in English colleges.

Q. 2.—Do you think that the demand for higher education is so much on the increase, that the number of students whom the Government colleges declined to admit, would be large enough to make an independent college conducted by Natives a profitable institution?

A. 2.—I am unable to make any calculation. Possibly after a few years it might be so.

Q. 3. Do you hold the opinion that the State should abandon the charge of all but primary education?

A. 3.—Certainly not: unless, or until, the demand for higher education is adequately met by other means.

By MR. LEE WARNER.

Q. 1.—Do you think that the Deccan College occupies an exceptional position as a Bombay College by reason of its meeting the demand for collegiate instruction of any special or local class of the community? If so, will you explain what special demand it meets?

A. 1.—It meets a local want; and also provides a cheaper education, by reason of its lower fees and the lower cost of living, than can be got in Bombay. Our students spend about ₹12 on their living here against ₹20 in Bombay, as I have been told.

Q. 2.—Would not the same arguments justify the maintenance of a State college at Ahmedabad, which is much further distant from Bombay?

A. 2.—I am not aware that the inhabitants of Gujarath entertain the same objection to a residence in Bombay as the Deccan population do.

Q. 3.—Would you consider it reasonable, in view of the cost of maintaining two State colleges so near as Poona and Bombay, to limit the number of students in the Deccan College to any fixed number; and if so what number?

A. 3.—I have officially recommended 150 as the maximum number of students for admission to the Deccan College. The number has never yet reached 150, and is now about 120.

Q. 4.—Is there any truth in the complaint that the University fail to accommodate themselves readily to any change of system or examination which is demanded by public opinion? If so, can you suggest any method for bringing about a change?

A. 4.—I am not aware that the assertion has been generally proved. I believe that the University would readily consider any suggestions, for instance, which might be made by this Commission and supported by the Government of India.

Q. 5.—In reference to your answer 36, can you give any instance of a grant made to a building fund which was afterwards wasted by the abandonment of the building?

A. 5.—The Diocesan Board School at Byculla obtained some years ago a grant for about ₹30,000 for building, and the building was afterwards sold at a great loss.

Q. 6.—Is the maintenance of a third State college at Ahmedabad by assistance from Government funds in your opinion necessary?

A. 6.—I consider it wholly unnecessary. The assistance rendered by Government is small, but I consider that the Elphinstone College is quite sufficient for Gujarath.

By THE PRESIDENT.

Q. 1.—With reference to your first answer to Mr. Jacob, do you trace the after-careers of your students, and could you favour the Commission with a return showing the after-careers of a considerable number of them?

A. 1.—I can easily do so from my office records, and shall be happy to send such a statement. I shall mention one instance. Mr. Vishnu Moreshwar Mahajani, M.A., an ex-student and Fellow of the Deccan College, now Head Master of the High School, Amraoti, sent me as the first-fruits of his success in life ₹1,000 as an endowment for a Sanskrit Prize yearly in the college.

Q. 2.—With reference to answer 28 in your evidence, do you think it would be better to alter the character of the present Matriculation Examination with a view to dealing with the subjects required for mercantile life, or would you add a second examination to be conducted by the University under some such title as the Middle Class Examination?

A. 2.—I believe a Matriculation Examination is quite unnecessary for strictly University purposes. But I believe a Middle Class Examination, conducted by the University, would be of very great value as a test of what a young man who does not wish to go on to the University has gained from his school career.

Q. 3.—May we take it that the defect which you refer to in the present University Entrance Examination arises from its dual character: namely, that it is applied to two distinct classes of young men, those who wish to enter the University and those who do not; and that it is used for two distinct purposes, namely, as a University test, and as a certificate for obtaining employment?

A. 3.—That is precisely my view. I may add that when I was serving as a Syndic of the Bombay University, the dual character of the present Entrance Examination prevented our adoption of reforms which we ourselves felt to be desirable. For example, it was proposed to make a really competent knowledge of some one vernacular language a compulsory part of the examination. But as a knowledge of English and of a classical language were "necessary subjects" for a degree, we thought it unreasonable to demand a competent knowledge of three languages from boys of sixteen.

Q. 4.—Do you think, from your experience as a University Examiner and Syndic, that it would be practicable to introduce into India a system of Middle Class Examinations for young men not intended for a University career, on a somewhat similar plan as that adopted by the English Universities?

A. 4.—I think it would be most desirable, and if the necessary funds were forthcoming I see no difficulty. I think that a portion of the Educational grant might be very usefully devoted to this purpose. If the present Matriculation Examination were no longer held, the funds thus freed would suffice. I would abolish the University Matriculation Examination for a Middle Class Examination in practical subjects for young men who are not going to follow a University career.

Q. 5.—With reference to answer 36 in your

evidence, would you favour the Commission with your views regarding the constitution of the Boards which would be entrusted with getting up schools. Also how would you decide as to whether the minimum education had or had not been provided by private efforts, whether by means of the Education Department, of the Municipal Committees, of the district officers, or how?

A. 5.—I will endeavour to supply an answer hereafter.

Q. 6.—To whom would you charge the cost of these compulsory board schools.

A. 6.—I will answer this question hereafter when I answer question 5.

Q. 7.—When you recommend in answer No. 38 of your evidence that the direct management of the Government and the Director of Public Instruction should cease in the case of colleges, would you vest the entire control of the college in its Principal, or would you appoint a managing body for each college?

A. 7.—I would make the Principal and Professors jointly responsible, and treat them in their corporate capacity as a Senate of the College. Practically the Director of Public Instruction never interferes at present.

Q. 8.—With reference to the percentages quoted in answer 48 of your evidence, can you tell us the principle on which the averages were calculated?

A. 8.—The percentage in the Deccan and Elphinstone Colleges is calculated on all expenditure of whatever sort, including salaries, scholarships, fellowships, library, and minor grants, but exclusive of public works. The Oxford expenditure was worked out by myself. I took care to make the comparison a true one. In the Oxford expenditure I included all salaries, Fellowships, scholarships, and expenditure on education or maintenance; but I excluded cost of living and chapel expenditure, as we have no corresponding items of expenditure in the Indian colleges. I first took the average for all the Oxford colleges; and then I took the average for the two most richly endowed and the two least richly endowed colleges. The average arrived at by the two systems of calculation was substantially the same.

Statement by MR. OXENHAM, supplementary to his evidence.

I.—In reply to question 5 of the President's cross-examination, the constitution of board schools suggested in my answer 9 would form part of the system of local Government, and could not, I think, be considered without reference to that system. Not, therefore, attempting to enter upon details, such as the area of a district or the modes of levying rates, &c., I would only suggest general principles which might be kept in view:—

(a) The English Educational Acts should be referred to, and the experience of the Department availed of.

(b) The essence of such a scheme as I have suggested would be adequate provision for education in every district. The State, by the agency of the Department of Public Instruction, requiring board schools to be formed wherever voluntary effort failed to make this provision.

(c) The direct action of the State with regard to such schools would be limited to in-

spection and general regulations to secure the efficiency of the education provided.

(d) The boards of education for each district would be elected by inhabitants of that district, and be responsible to Government subject to such regulations as might be framed. The local boards would be entrusted with the entire control of the local schools, and empowered to levy the rates necessary for their maintenance.

(e) To form a central authority corresponding in some measure with the Vice-President and Committee of Council on Education in England. The Director of Public Instruction with the higher officers of the Educational Department and some Revenue officers, might be formed into a local Government Board of Education, charged with the administration of the local educational system, and specially

with the duty of ensuring, as far as possible, that the advantages of local board schools should not be confined to the higher castes. Without some such permanent security there would be reasons to anticipate that low-caste boys and the children of native converts would be excluded from board schools, or at least not be admitted to equal privileges with other children.

II.—Paragraph (d) of the last answer involves a reply to question 6 of the President's cross-examination, so far as I conceive it possible to deal with this question, but I would add that, in advocating locally elected boards to meet local educational requirements I do not desire to modify the opinions expressed in my answers 9 and 13 of my examination-in-chief with regard to higher education. But I believe that, while the State must continue to support and in some respects manage higher education to the extent of providing a limited number of colleges and schools, the general diffusion of education would be best and most economically promoted by some such system as is indicated in my last answer—

- (1) Local efforts would be stimulated by the knowledge that it was devoted to local wants and resulted in direct and visible consequences.
- (2) It would set free the inspecting staff from much administrative work and enable inspection to be made thorough and general.

III.—Government Resolution No. 3583 of September 19th, 1882, has been issued since I wrote the above, and in many respects is in accordance with

the District Local Fund Committees and Municipal boards therein referred to, or sub-committees of these bodies will be local boards as proposed in paragraph 1 of this minute. The two points of importance in which this Government Resolution differs from my proposals are—

- (1) Paragraph 50 of the Government Resolution contemplates the preservation in the hands of the Government Department of Public Instruction of the whole discipline and management of schools generally, whereas I have suggested that this should only be the system in case of higher education, and of that only in a few instances, and not as the rule.
- (2) The Government Resolution does not propose any such central authority as is suggested in my paragraph (1), section (E), which, however, I venture to think would be found useful and in accordance with what has been practically found to work well in England.

Behind and above such central authority there would be the Executive Government and the Legislature as in England, but I believe that a body of persons answering to the Committee of Council on Education would be found valuable as having varied experience and practical knowledge of such questions as would from time to time arise in dealing with local boards of education and with such questions only this central authority would be concerned.

R. G. OXENHAM.

MAHABLESHWAR,

October 21st, 1882.

Evidence of MR. GOKULDAS K. PAREKH, Vakil, High Court, Bombay.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I was in the service of the Educational Department for a period of nearly fourteen years; for the greater portion of this time I was Deputy Inspector of the Bombay Gujaráthi schools.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The number of primary Gujaráthi schools in Bombay is in my opinion very insufficient.

The present public schools are all located in or very near the great centres of the Gujaráthi population; but there are no such schools for the large mass of the scattered population to avail of. The number of primary schools should therefore be considerably increased.

There is one matter in which the masters of village schools and schools in small townships have great advantage over the masters in Bombay.

The former ordinarily know, or can easily know, all the children of proper age to attend schools in the village or town; in the case of such as do not

attend, the reason why they remain aloof from the school, and the extent to which the attendance in a school is capable of being improved and developed under good management.

As things now stand, schoolmasters are entirely wanting in this information in Bombay. I think the defect can be very easily remedied with the assistance of the Municipality.

The city should be divided into as many beats as there are public schools; the families in each beat should again be divided according to the vernaculars which they speak, and in connection with each of the vernaculars of a beat there should be a register showing the number of children in each family of proper age to attend schools, the schools which they attend, if any, and if not, the reason for their non-attendance. Information of this kind in the hands of energetic schoolmasters will in my opinion be useful in bringing the largest mass within the reach of educational influences.

I am of opinion that the system of primary education as it prevails in reference to the course of instruction is very unsatisfactory.

One of my most important objections is that young learners are considerably over-worked.

It will be noticed that the amount of school work departmentally prescribed to young children studying from vernacular Standard I to Standard IV is at the rate of 33 hours a week.

It is a remarkable circumstance that the school-work, instead of being the least in the commencement, gradually increasing as the children advance in years and capacity, is heaviest at the outset, and gradually lightens as the children advance.

Anglo-vernacular Standard I comes after vernacular Standard IV. The school-work prescribed to children studying from Anglo-vernacular Standard I to Anglo-vernacular Standard III is at the rate of $29\frac{1}{2}$ hours a week, being $3\frac{1}{2}$ hours less work than that in the Gujaráthi standards. In Anglo-vernacular Standards IV and V the school-work prescribed is at the rate of 28 hours a week.

But the above merely represents the amount of work to be done at school during school-hours.

The masters usually prescribe lessons to be learnt and exercises to be written at home; and these ordinarily take up about 25 of the students' additional hours in a week. The above regulation of time applies to female scholars, as well as male.

It is a very usual sight to see children of 6 and 7 sitting up to a late-hour by lamp-light or leaving their beds before day-break for getting up their school-lessons.

The length of working-hours at vernacular schools is probably due to the quantity of studies which a scholar has to go through in each of the first four vernacular standards.

It is this amount of work that probably prevent masters from attending to the more important objects of education, namely (1) creating a healthy appetite for information, (2) cultivating habits of observation, (3) developing the habit of independent thought, and (4) attending to the formation of good habits. These things are unfortunately not attended to in our public schools.

The only mental faculty that is called out to work under our present system is the memory.

But even in respect of the memory, when it is considered that the strain brought upon it is not gradual, but sudden and heavy, that the student for the most part does not understand what he commits to memory, but goes through the process as a mere machine, I think that the system that prevails does not conduce to its healthy development, but must exercise an unhealthy action over it.

Having thus pointed out what I understand to be the defects in the present system of education, I shall proceed to offer my suggestions as to the way in which they are likely to be removed.

Standards I to III of the Gujaráthi schools should be entirely disburthened of anks, *i.e.*, multiplication-tables, except tables up to 20×10 , which should be taught not at the commencement of a boy's course at school, but after he has learned addition and subtraction, and after he has been made to understand what multiplication is and what the tables indicate.

These anks, which are studied through before the scholar completes the third standard, contain the results of 2,000 calculations; of these 500 are to be learnt in Standard I, 600 more in Standard II, and the remaining in Standard III.

The grounds on which my recommendation for their elimination from the first four standards are based are as under:—

- (a) That, with the exception of the small class of shop-keepers, traders, accountants, whose daily course of life prevents them from forgetting them, they are generally

forgotten after a student has been two or three years away from the primary school; thus, in the majority of cases the time and energy spent in the acquisition of this knowledge go for nothing.

- (b) That, even if the knowledge of anks be useful, the time spent in acquiring it and in the frequent and almost daily revisions necessary for its preservation is almost out of proportion to the gain to be expected therefrom.

- (c) That the students do not understand the meaning or object of the results that they commit to memory, and that they are got up quite mechanically.

- (d) That a larger number of these tables could be learnt with much greater ease after the student has learned the first four vernacular standards.

- (e) That the over-work consequent on the necessity of teaching anks prevents teachers from paying attention to the mental discipline of their scholars.

- (f) That the over-strain causes physical weakness.

I may be permitted to notice that the old indigenous system of teaching multiplication-tables was more necessary for those times, and was less calculated to injure the mental capacity of young scholars.

The scholars then were comparatively much bigger in age than our present scholars.

They learnt very leisurely; three or four years being ordinarily spent in acquiring a knowledge of anks alone.

The anks were learnt without any attempt to commit them to memory by their being recited daily in chorus by all the students.

The tone in which they used to be recited excited some interest in the scholars.

With the elimination of the anks will necessarily follow the elimination of sub-head 2 of head 1 of Standards III and IV, namely, mental arithmetic.

It would not be practicable to work up examples contemplated by these sub-heads mentally without a complete knowledge of the tables. Then, again, most of the sub-divisions of the examples in mental arithmetic, such as examples of gold and silver, of lands, of hay bundles, of timber, of salaries, of bighas, of gaus, of tare and tret, &c., could not of themselves be of much practical utility to ordinary students, but should have been entered in the standards for testing the accuracy of their knowledge of the tables, and their ready power of reproduction. I may also say that the system of mental arithmetic, as it prevails in your schools, is also objectionable. Mental arithmetic, as it is contemplated by the departmental standards, is nothing more or less than the mechanical calculations under certain set formulæ, of the derivation of which the scholar is entirely ignorant. I think mental arithmetic will be more useful to the elementary schools when instead of aiming at the application of set formulæ it is made the instrument of developing in students habits of self-reliance and independent thought, and of teaching to the students the different ways in which the rules of arithmetic can be turned to account in the affairs of ordinary life.

In thus proposing the elimination of the greater part of the anks and mental arithmetic out

of the standards, I am not to be understood as under-rating the art of commercial calculation which has reached a high state of perfection in the commercial classes of Gujaráth, Kathiáwár, and Cutch. Their calculations are very accurate and are made with the most surprising readiness. This art is much prized by the trading communities and they would deem any system of teaching in which proper attention is not paid to it as very defective. It would be a pity to allow such art to die out.

I would therefore propose, in case my plan of freeing the first vernacular standards of arks and mental arithmetic on the formulæ system be adopted, that there should be a special commercial class opened. In this class arks, mental arithmetic according to native principles, interest according to native system, &c., native book-keeping, and native accounts, in short all those special branches of knowledge in which merchants and their assistants are expected to be versed, should be taught.

The arrangements that I propose would have several advantages over the present system.

The majority of the scholars, to whom knowledge of arks and mental arithmetic would be of no further use than of enabling them to pass the examinations under the different standards, will be saved the time and trouble that are lost in learning and constantly revising them. Those whose business requires that they should know them would learn them more easily, with less mental strain, as their minds would be better prepared to receive this knowledge.

That they being taught in special classes, the knowledge that the scholars would acquire would be superior to knowledge acquired in ordinary classes.

That the knowledge being attained immediately before the pupil's starting in life there would be less fear of its being lost by lapse of time.

That the teachers of the vernacular standards would have sufficient time and opportunity to attend to the mental discipline of their pupils.

That the great standing want of the country—of institutions to teach book-keeping, commercial accounts, &c., from absence of which the mercantile public suffers much inconvenience,—will be supplied.

I have also to propose another elimination, *viz.*, that of the History of Gujaráth from the fourth standard of the vernacular schools. I do not base my proposal on the facts that the text-books of history and the method of teaching used are exceedingly objectionable, since I know that the Educational Department can to some extent remedy these defects. My principal objection against the teaching of history is that the information that it conveys is generally of very small value, and its teaching is not capable of being carried on in a way to develop the mental powers without a very disproportionate waste of time and energy.

Some outline lessons as regards the main functions of the principal officers and committees in villages, townships, talukas, and districts would, I think, be more useful and interesting to scholars, and I would therefore propose the substitution of lessons in this subject for history.

The only other material reduction that I suggest is the removal of grammar out of the course of primary instruction; grammar being a mere

science of the principles of the language has no ulterior value to scholars whose instruction is to be limited to what is taught in a primary school; and as an abstract subject its study is uninteresting and difficult for young scholars, and it is therefore preferable that its teaching should be handled when the scholars attain better capacity for its acquisition.

When these eliminations take place, I think it will be found that there are a few more hours available to scholars for education without in any manner over-straining their mental powers: and I think these hours could not be used better than by being assigned to object-lessons taught upon principles which aim at the development of the power of observation and independent thinking, and the stimulation of the appetite for information, no less than at conveying useful and interesting knowledge to young scholars, and lessons on the practice of morality and the formation of good habits.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—I think primary instruction in Bombay is sought for by the people in general except Mussalmans of the non-commercial classes, and not by any particular classes only. With the above exceptions, I am not aware of any classes specially holding themselves aloof from it, nor of any class practically excluded from it; the attitude of the influential classes towards the spread of elementary education is, on the whole, one of indifference.

The peculiar feeling of the Mussalmans in reference to education arises from want of power to appreciate the value of education in consequence of their great ignorance, and from a belief that education will act prejudicially on the religious instincts and opinions of their children.

This feeling, I think, will be removed if the work of Mussalman education is placed in the hands of committees of their own co-religionists, in the constancy of whose religious feelings the public have confidence, and who are not reputed to be moved by desire of gaining the favour of Government.

The efforts of the Anjuman-i-Islam are not likely to be very successful, as the Mussalman public thinks that the Shia influence preponderates in its councils and therefore strongly distrusts its intentions. The preponderance of the Shias in the teaching staff has also done much to increase the suspicious and distrust of this over-suspicious community.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of

a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools as relics of the ancient village system do not exist in Bombay to any appreciable extent. In the schools that are usually put under that class, the subjects of instruction are the same as in Government schools, with the exception of geography, history, and grammar. In schools attended by children of the Hindu trading classes special attention is paid to the multiplication tables and the working-up of mental arithmetic by means of formulæ. These schools are taught by teachers of inferior qualifications when compared with teachers in Government employ, and the result is that there is more attention to cramming and less to mental discipline in them. The discipline of these schools is exceedingly loose. The fees in them vary from annas 2 to annas 8, and the masters again are paid certain presents at the completion of particular stages of the scholars' studies.

No arrangement exists for training or providing masters for such schools; and even if such an arrangement were made, the majority of the masters will object to avail themselves of it.

I am unable to think of a system which will enable turning the indigenous schools to good account. The masters are unwilling to accept State aid and to conform to the rules under which such aid is given. Some years ago an offer for aid was made to all tolerably well-conducted indigenous schools, but it was almost invariably rejected.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—The system of home education does not ordinarily prevail in this country.

As a means of cultivating memory, habits of observation, and independent thought, and appetite for information, particularly before a child attains the age for joining a school, I consider home instruction of great value.

After the child attains the age for attending a school, home instruction is good for the purpose of making up special defects or imparting unusual proficiency in any branch of studies as a substitute for school instruction. It is a good thing for exceptionally intelligent and energetic children in the hands of very intelligent teachers. But in respect of ordinary children I think the system is objectionable inasmuch as it tends to form habits of laziness, irregularity, and carelessness, as it makes a child diffident, conceited, and unworlly. In home education there is ordinarily a want of thoroughness and willingness to revise the previous studies, and want of patience to grapple with those that are difficult, and I think an ordinary boy educated at home will be at a disadvantage in competing with boys educated at schools for the public service.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can

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you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—I do not think Government can depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts. I am not aware of any agency, other than that of the Missionaries, which exists for the purpose of promoting primary instruction; and this agency is much distrusted by the ignorant public and is therefore not likely to do much.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I think the funds assigned for primary education can be very advantageously administered by District Committees or Local Boards after a few years' administrative experience.

I think these bodies should have full power in the administration with the following exceptions.

They should have no power to direct funds assigned for educational purposes to any other object whatever.

They should not be authorised to employ teachers other than those holding certificates of qualification from the Educational Department.

They should adopt the prescribed standards and the text-books, and not depart from them without the special sanction of Government.

They should not levy fees higher than certain rates prescribed.

They should not make any distinction of caste or creed in the administration of their trusts.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal Funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—I think the primary schools in Bombay may well be entrusted to the Municipality for support and management; the Municipality is rich and there will always be on the Board of the Corporation some persons taking very active interest in the progress of education; the management of the Bombay primary schools by the Municipality is therefore not likely to prove unsatisfactory.

In respect of the towns in the mofussil situate in districts in which Local Funds are collected, I think the Municipality ought not to be burdened with the support of schools of any class except under very exceptional circumstances, but the liability to support the schools there should be borne by the Local Funds up to the limits of their capacity.

It is occasionally argued that the Local Funds are ordinarily collected from the villages, and the towns do not contribute much. Why should then the inhabitants of towns have the benefit of moneys contributed by others?

I think serious fallacies underlie this line of arguments. I submit the following reasons to show that mofussil towns are fairly entitled to have their education paid for from the Local Funds to the same extent as the villages, if not more.

It may be that the cultivable and assessable lands attached to a town may not be proportionally large when compared with the population; but it will invariably be found that its inhabitants

own lands in all or the larger number of villages in the neighbourhood, and it will be found that the larger the town is the bigger is this range. Then, again, it will be observed that on an average the holdings of the towns-people are much bigger than the holdings of the villagers. When these things are considered, I do not think that it will be found that even the direct contribution of the people of ordinary towns to the Local Funds is very inadequate.

Then, again, it should be remembered that in fixing the amount of the survey assessments on which the Local Fund levies depend, proximity to towns was one of the principal circumstances to guide the Survey Officers. The assessment on lands in the neighbourhood of town was fixed much higher than the assessment of corresponding lands at some distance from them. I consider the additional assessment, in consequence of the neighbourhood of the town, to be an indirect levy from the town itself; and the town, I think, is entitled to credit of such additional sums which the local funds receive as a consequence of its existence.

Then, again, it should be noticed that the greater part of the produce of the villages is consumed in the neighbouring town. The burden of the Local Fund contributions thus ultimately falls on the consumers. It is therefore the towns-people who really pay the greater part of the contribution, and I should therefore consider it unjust to exclude them from the benefit of the Local Funds.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village-schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I have to offer the following suggestions in respect of the providing teachers in primary schools. The training schools or colleges should be abolished. These institutions were no doubt of great usefulness at the time when they were established.

Persons with the educational qualifications necessary for the satisfactory discharge of the duties of a teacher were not procurable then, particularly for places carrying moderate salaries. That difficulty has long passed away.

I think persons with the necessary educational qualifications would now be available to any extent. I understand it to be waste of money to reject these and to prepare others by imparting the necessary educational qualifications. Then, again, it may be assumed, *primò facie*, though it may not invariably be true, that in the race of study the inferior man breaks down while the superior one pushes on; and thus the persons who pass the University Examination are, as a class, superior to those who are unable to get on further with their studies and fall behind and think of joining the training schools. The present system which thus has the effect of compelling the Department to employ inferior men, when better ones may be available, ought therefore to be abandoned.

Then, again, it should also be observed that the necessity of giving employment to the Training College men very greatly narrows the range out of which the selections for the masterships are made.

I therefore suggest that the selection of candidates for teacherships should hereafter be made as

far as possible out of persons who have at the least passed the Entrance Examination of the University.

It may be urged against my proposition that the persons who have passed the Matriculation Examination of the University might not know certain things which are needed in a Gujaráthi teacher and which are not required for passing the University Examination, as, for instance, a good scholarly knowledge of Gujaráthi. In reference to one or two such subjects the Educational Department may insist that the candidates must pass a special examination in them, and the difficulty in that direction will be removed.

In this way the educational test need not be lowered, but may be kept higher than what it is.

As regards the art of teaching I suggest that there should be two schools in Gujaráthi and more, if necessary, each under the management of a teacher thoroughly well versed in the principles as well as the art of teaching. These schools should be made the practising schools for candidates for service, who may be kept there for a year or more, and turned out with certificates after they are able to satisfy that they understand the principles, are able to apply them in practice, and that they can successfully manage and teach classes or schools.

Under this plan the Educational Department will, I think, be able to turn out much superior teachers, since under the present system the art of teaching forms one of the numerous subjects the scholars have to study, and they devote to it only a part of their time and mind; in the plan that I propose they will be able to devote all their attention and energy to the acquisition of that art on which the success of their careers is to depend, and the fact that this is the only subject which they are required to study, will always keep before their mind its great importance.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The Gujaráthi inhabitants of Bombay use various dialects, varying with their race, caste, and the part of the country from which they come; but they generally all recognise the vernacular taught at Government schools as the standard Gujaráthi. The Government schools are neither less popular nor less useful by reason of the form of Gujaráthi which is taught in them.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient.

Ans. 14.—My suggestions in reference to this question will be seen from what I have written in respect to question No. 2.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not know of any such cases.

Ques. 17.—In the province with which you are acquainted are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I am not aware of any.

Ques. 18.—If the Government or any local authority having control of public money were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—I do not think in the present circumstances of the Presidency the adoption of any measure will secure the maintenance of any higher educational institution if Government were to withdraw itself from the same either immediately or after a given term of years.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system or the details of its administration? Are the grants adequate in the case of (a) colleges, (b) boys' schools, (c) girls' schools, (d) Normal schools?

Ans. 19.—I think the difference between grants under the European and Eurasian school standards and the corresponding vernacular and the Anglo-vernacular standards is too great. I think it is not fair to allow school teaching Native Christian pupils the option of claiming grants under the European standards. In the administration more favour is shown to European and Eurasian schools and schools under Missionary management, and the larger amount of the grant goes towards the assistance of these schools.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, i.e., one in which a school or college has no advantage or disadvantage as regards Government aid and inspection from any religious principles, that are taught or not taught in it?

Ans. 20.—The whole religious system as at present administered is one of practical neutrality in the sense as interpreted in the question.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education. What is the rate of fee payable for higher education in your province and do you consider it adequate?

Ans. 21.—The middle classes. I do not think there is any ground for complaining that the wealthy classes do not pay enough for such education. The rates of fees are as follows in the Government institutions here:—

From R1 to R3 in middle class schools.

” R3 to R4 in the high schools.

R10.

These rates appear to me too high.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider it might become so?

Ans. 23.—Yes, if well staffed and well managed.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy would you apply?

Ans. 24.—It is not injured.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves

for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do not think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country. I think the appearance of an unduly large number is owing to the fact that the standard of the educational qualification for the admission into the public service fixed by Government is low, and that Government fail to avail themselves sufficiently of the services of the superior class of candidates that are obtainable. A District Judge in Gujarath tried the experiment of giving certain appointments in his gift to under-graduates of the University; and the result was that there was a sudden and marked improvement in the efficiency and tone of the service.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I notice the following objections in connection with the text-books now in use.

Among the books of the reading series, the 1st book is written in phrases and expressions with which children commence to lisp, phrases and expressions which they use till they are at the latest three or four years old. It is objectionable on various grounds to teach children reading and writing till they are at least six or seven years old; and, as a matter of fact, a very small proportion of children attend school, or at all events commence to learn before they are six years old. I do not think it proper to lead children back into the years of earlier infancy and to make them relearn things which they have forgotten and which naturally should be forgotten with the advance of intelligence and the power of speech.

My next objection is against the principle of teaching involved in this book. I understand one of the proper principles in the education of children is to commence with the simplest and then to advance to the more complex, and so on step by step. But an opposite principle appears to have guided the gentlemen preparing the Gujarathi Series; they lay down that ञ and ण should be learnt first, and then ञ; ॠ and ॡ first and then ॠ, and so on; letters with the vowel marks are learnt first and then the simple letters are to be learnt therefrom by a process of generalisation.

I understand this plan is opposed to correct principles, and in practice teachers seldom teach according to the principle upon which this book is based.

There is one defect in respect of the whole series to which I particularly beg to draw the attention of the Commission; this series, and particularly its last volumes, attempt too much. It attempts to teach grammar, political and physical geography, ancient and modern history, politics, political economy, morality, mechanics, optics, heat and electricity, astronomy, and several other subjects, and like all attempts to compress so many difficult subjects in a few pages; this attempt has proved a failure. The scholars feel themselves unable to follow and understand these lessons, and the teachers, finding themselves unable to teach them, pass them over. It may be borne in mind that these books are usually placed in the hands of scholars about 12 or 13 years old, and whose attain-

ments in other subjects are not sufficiently high for these studies.

In their desire to teach the sciences, the compilers of the series appear to have paid no attention to the cultivation of the scholar's knowledge of the language. In the course of a reading series, the lessons should be brought in and arranged in the order of the progressive difficulty as regards language, so that one who has read up to the highest book of the series may have a sufficient knowledge to be able to read and understand the somewhat difficult books in the language with tolerable ease. This order is not observed in the series, the language of most of the lessons in the 7th book being not more difficult than that of the lessons of the earlier books. Then, again, the reading of the books of the series is not calculated to impart a tolerably respectable knowledge of the language.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The present arrangements do not in any manner interfere with the free development of private institutions; nor do they check the development of natural character and ability, nor interfere with the production of a useful vernacular literature.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government from the direct management of higher schools and colleges would have very injurious effects on the spread of education. Such a step is likely to undo the results achieved by the efforts of several years.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The standard will no doubt deteriorate. I do not know what measures will keep off the evil consequences of such a course.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Definite instruction in duty and the principles of moral conduct occupies no place in the course of Government schools. I think there should be arrangements for imparting instruction in these matters, as well as in reference to the formation of good habits, about once or twice a week throughout the whole of a scholar's course.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—No steps have been taken for promoting the physical well-being of students in the

Government Gujaráthi and Anglo-Gujaráthi schools of Bombay. I think the schools should have as far as possible play-grounds attached; and the masters should be directed to encourage out-door plays and physical exercise.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—So far as I am aware, there does not exist here any indigenous system for the instruction of girls?

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The Department does not appear to have made much progress in instituting schools for girls. There are six departmental girls' schools in Bombay attended in all by between four and five hundred pupils. The standards for girls' schools are modified forms of the boys' school standards. They prescribe less arithmetic, less grammar, less geography, and less history, and make an addition of needlework. My observations and suggestions in connection with the boys' school standards will apply with greater force to the girls' school standards. I may suggest an addition of instruction on house-management to the higher girls' school standards.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—As the time allowed to girls at schools is very short, and therefore divergence between boys' and girls' school standards has to be made at a very early stage of the children's instructions, as in the existing condition of education it is not advisable to keep out of school scholars beyond particular ages and as the system of mixed schools will have the practical effect of excluding such scholars, I am not in favour of that system.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—For the purpose of providing suitable teachers to girls' schools I think the Department should ascertain in each district which of the girls receiving education in the schools in it are fit and willing to serve as teachers; and then grant them scholarships and require them to serve as pupil-teachers for a year or so. Teachers for girls' schools should, as far as practicable, be chosen out of these pupil-teachers.

In making such selection, preference should ordinarily be given to poor Hindu widow girls over all others, since there are considerably superior chances of their continuing in service longer than others, and doomed as they are to a life of perpetual celibacy there is no fear of breaks of service from the illness of confinement or of division of attention consequent on the cares of maternity.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants to girls' schools are larger in amount and given on less onerous terms than the grants of boys' schools; and the distinction in my opinion is sufficiently marked.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already

referred, that experience has brought to light in the educational system as it has been hitherto administered. What suggestions have you to make for the remedy of such defects?

Ans. 47.—The principal defects which I have noticed in the educational system are as follows:—

No attempt is made to make instruction interesting and relishable to young children.

This defect, I think, can be considerably diminished by introducing improved apparatuses and better principles of teaching, and by the master trying to develop in various ways the scholar's faculty of thinking and making discoveries and observations for himself, and by stimulating his appetite for knowledge.

The principle of instruction at present employed is of proceeding from the abstract to the concrete. The opposite one ought to be adopted.

The system of paying head masters partly in a fixed salary and partly in allowances varying according to the results of the annual examination is a good one and works well; it must be extended to as many schools as possible. If the following modification in the present plan be made, I think it will work better:—

Under the present system the head master gets all the grant, and the assistant masters nothing except under exceptional circumstances. As the result of each class, other than the one taught by the head master, is the consequence of the joint action of the work of the assistant master in charge and supervision of the head

master, I think the assistant master should receive a certain percentage of the amount of allowance earned from his class. I do not think it right that the amount of allowances should in any case be limited to any particular sum, as is now done.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in higher education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school-management?

Ans. 50.—There does not appear, in my opinion, any foundation for the statement that the officers of the Education Department take too exclusive an interest in higher education. I think beneficial results will be obtained by introducing into the department more men of practical training in the art of teaching and school-management taught on correct principles.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—There is no tendency to raise primary into secondary schools unnecessarily and prematurely. I think the tendency lies the other way.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No.

Cross-examination of

By MR. LEE-WARNER.

Q. 1.—Do I understand rightly that you do not advocate the introduction or retention in Government primary schools of the sort of instruction in mental arithmetic which is taught in indigenous schools?

A. 1.—That is precisely my view.

Q. 2.—Are we to understand that your evidence has special reference to Bombay City, and that in using the term "Bombay" you mean the city of Bombay, except when the context clearly shows that you refer to the whole Presidency?

A. 2.—Yes.

Q. 3.—How would you improve the status of the village schoolmaster in Gujarath.

A. 3.—The Pátíl and Taláti should not be on the school committee, which enables them to overshadow the schoolmaster and interfere with him.

Q. 4.—I understand that you consider that the vernaculars ought to be the medium of instruction even in the high school up to the highest standard. Is that so?

A. 4.—Yes.

Q. 5.—I understand that you think the Deputy Educational Inspectors are so occupied with examination that they are obliged to conduct them mechanically and without thoroughness.

A. 5.—That is my opinion.

By MR. TELANG.

Q. 1.—What makes you think that the in-

Bombay.

tentions of the Anjuman-i-Islam are distrusted by the Mussalman public generally?

A. 1.—I have heard so from several Muhamadan gentlemen.

Q. 2.—Do you think a severer standard of examination is applied by educational inspecting officers to aided schools than to Government schools?

A. 2.—I do not think so.

By MR. JACOB.

Q. 1.—In your 19th answer you state that schools teaching Native Christian pupils should not have the option of claiming grants under the European standards. Do not the rules expressly prevent this by providing that no school can come under the standards for European schools unless $\frac{1}{4}$ ths of the pupils are of European or Eurasian percentage?

A. 1.—I was not aware of the rule. It may be the case.

By the PRESIDENT.

Q. 1.—With reference to your suggestion that Hindu widows should be employed as teachers, do you think that there would be a supply practically available, and how would you increase that supply?

A. 1.—I think that in four or five years a considerable supply might be developed. Government ought to make it known through the officers of the Education Department that it is desirous

of training Hindu widows as teachers. It should also offer scholarships for Hindu widows after they have finished their education in the village schools and they should hold these scholarships

at the existing female schools in Ahmedabad, Bombay, &c. The schoolmistress should exercise watchfulness over their moral conduct while in these upper schools.

Evidence of MR. MANCHERJI FRAMJI PATEL, B.A.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—My experience is confined to the city of Bombay. For one reason and another I have taken great interest, for some years past, in the education of the city generally, and particularly in the subject-matter of the questions I have replied to.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction. How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Taking everything into consideration, I do not approve of home instruction, excepting in the case of children of well-educated parents, who can direct the studies properly, and, even then, home education cannot be imparted successfully, after a certain stage, when the services of superior teachers would be required, such as few parents can afford to employ. For want of facilities, however, for giving even a tolerably good education to girls in English, home education may be recommended in their case; but the necessity of it could be dispensed with if a good Government school for girls were established, where mistresses may be appointed to teach under the supervision and direction of a man of superior education.

Ques. 22.—Can you adduce any instances of a proprietary school or college supported entirely by fees?

Ans. 22.—I know of two schools in the Fort which are entirely supported by fees, and which are in a thriving state. They are Fort High School and Fort Proprietary School.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I do not think that the instruction imparted in secondary schools goes a great way to store the mind of a pupil with knowledge and information useful in ordinary life. Even a matriculated student who is supposed to have finished the whole course of a secondary school, and who has probably spent six to seven years in the study of the English language, is generally not so well up in English or in accounts as will make his learning practically useful.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I think the statement is quite true that undue importance is given by teachers and pupils, principally the former, to the Entrance Examination of the University. The Entrance

Examination is generally the thermometer to indicate how efficiently a school is carried on; a private school attracts a larger or smaller number of pupils according to the number it passes at the Matriculation Examination, and there can be no better proof of this than the advertisements of proprietors of private schools trumpeting the comparatively larger number of pupils each school passes every year. On this account cramming is generally resorted to, and the inefficiency of matriculated students, noticed in my reply to the 4th question, may partly be attributed to this fault.

Ques. 34.—How far do you consider the textbooks in use in high schools suitable?

Ans. 34.—This question I have studied carefully only with reference to the English primers now in use for initiating Native students into the English language. Howard's Primer and the Royal Reader, both good in their own way, are, I fear, not quite the thing for Native students, who learn the English language not as their mother-tongue, but as a second language. The primary books must, therefore, aim at imparting knowledge of English, through the medium of the Native language, in which the pupil is born and brought up. I am also of opinion that the primers for teaching pronunciation and meanings should be separate, and that the one should follow the other. At present the same book is made to serve two purposes, and I am of opinion the result is not very satisfactory.

The above remarks are based on the practical difficulty I experienced in teaching English to one of my daughters from Howard's Primer and the Royal Reader. This gave me an idea of printing a Reading Primer, copy of which I beg to enclose. After teaching the pronunciation of words to my child from this book, I have changed its plan to make it more easy, and have made up a second edition with the help of the materials of the first book; copy of this also I beg to enclose. Some such book, followed up with another to teach meanings, properly worked up; may help in a twelve months' time to bring up a pupil fairly in the language. I am preparing a book at present for teaching meanings, and will be happy to show it, if completed, to the Commission, when they arrive in Bombay.

As to the other books used in secondary schools, I would recommend that a small committee be appointed to examine the whole course, and suggest changes, keeping in view that the primary object of all education is the development of the mental powers, and that the secondary aim should be the acquirement of knowledge and information practically useful.

Ques. 40.—Are any steps taken for providing the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—As to private schools, I do not know of any attempt having been ever made to improve the physical well-being of the pupils; but I have lately come to know that every pupil of the

Elphinstone High School is required to join some cricket-club or produce a certificate of his being a member of a gymnasium. This plan would work well if the boys appreciated the importance of physical culture; but they are indifferent about it, and the parents are more so; consequently, physical well-being may be said to be little attended to. Formerly gymnastics were part of the college curriculum, and the gymnasium class was superintended by a Fellow in the Elphinstone College;

I do not think the same thing is attended to so rigorously at present.

I remember to have read somewhere that in one of the colleges at Cambridge it was necessary for a student who acquired a prize for literary attainments to be able to swim 200 yards; failing this he forfeited the prize. Some such form of exercise adopted in schools, in connection with promotion and prizes, ought to work successfully.

Evidence of MR. VITHAL NARAYAN PATHACK, M.A., Head Master, High School, Sátára.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I learnt my *O, Nà, Mà*, and the numerous multiplication and other native tables, and to read and write, in a purely indigenous school of the old type. I then joined a State vernacular school of the new type, and thence was drafted into a State English school, and having made considerable progress there, I went over to Bombay, and joined the Free Assembly's Institution of the Scotch Mission, then under the care of the Reverend Dr. Wilson, from which institution I took my B.A. and M.A. degrees in 1864 and 1865. I then joined Government service as head master of a Government high school in Khandesh in 1866; I have since administered several Government high schools in Gujaráth, in the Deccan, and in the Southern Marátha country. I am a Fellow of the Bombay University, and was several times on its Board of Examiners. Both as a student and as head master of Government high schools in several provinces of this Presidency for the last sixteen years, I have had opportunities of studying the different systems of education, Government, private, and Missionary. Being a Native, I know intimately the educated Natives, brought up both in Government and mission colleges, and their feelings and wants. I have been a member of several Municipal boards in this Presidency, and know their constitution and working.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvement in the system of administration or in the course of instruction?

Ans. 2.—Primary education in this province and Presidency is on the whole based on a sound basis, and is more efficient than in any other part of India; the proportion of scholars examined and passed under the several vernacular standards to the total number attending the schools being the greatest in this Presidency. The proportion of children at school to the population is also greater than in any other province, being 1.39 per cent. in British districts, exclusive of scholars in indigenous schools, and including them 1.62, *i.e.*, one boy out of five boys of school-going age being at school. The inspection and examination of the schools is more thorough, and the teaching staff of primary schools is superior; nearly one-half of it consisting of trained teachers. Out of a total expenditure on education of about 26½ lakhs per year, 12½ lakhs nearly are spent on primary schools, exclusive of inspection,

or including inspection charges, more than 14 lakhs, consisting of 5 lakhs (Provincial grant), R6,86,000 (local cess), and 2½ lakhs (school-fees, municipal grants, and subscriptions, &c.)

As to the development of the system up to the requirements of the community, by a judicious administration of the present funds, by making the several Municipal corporations contribute their fair share to the educational funds, by increasing the educational portion of the cess from one-third to half, and by aiding more largely the indigenous schools of the country, I am of opinion that, without depending solely on increased grants from Provincial funds for greater extension of primary schools, and without additional taxation, the educational requirements of the people, for at least the next 25 years, can be met. Considering the poverty of the mass of the people in this country, the demand for new schools of general education must be limited, and this demand will be in exact proportion to the advancement of the people in material wealth and comfort. During the last ten years the increase in the number of schools over the 24 districts of this Presidency has been only 1,342, or 57 per district. But the increase during the next ten years is not likely to be so great. Supposing it were, the subsidising of the indigenous schools, which have been hitherto almost neglected, would fully meet the educational wants of the country. Our present efforts should be mainly directed to extend the inner circle of Government and aided schools to the outer circle of indigenous schools; and, as observed by the Government of Bengal, "the question of extending popular education beyond that outer circle has no practical interest for the present generation."

The answer to the last portion of this question will be found under my replies to questions 7 and 10.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—All the well-to-do classes of the people send their children to schools. The poorest cultivators and the lowest castes keep aloof from them on account of their poverty. They want their children to assist them in their field-work and their other occupations. No classes are excluded from schools, though the children of out-castes are made to sit apart from the higher-caste children. The number of out-caste children in the Government schools of this district are 74. The influential classes are indifferent in the matter.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—According to official returns, there were in this Presidency, in 1875-76, 2,789 indigenous schools with 64,823 scholars in British districts. No complete returns of a later date are available. In the district of Sâtára there were in the same year 178 schools with 3,264 scholars, which numbers have now (1881-82) fallen to 124 schools with 2,525 scholars, *i.e.*, a decrease of 54 schools and 739 scholars. Before the establishment of State schools the number of indigenous schools was of course far greater, but they have since been losing ground, both on account of their inferiority to State schools and of want of State patronage. These schools cannot be said strictly to be a component part of the village common-wealth. The three rules are most thoroughly and efficiently taught in these schools. The numerous native tables—multiplication, fractional, of weights and measures, and of money—which are committed to memory before learning numeration or notation, and a good many rules of practice and of aliquot parts, all learnt by rote, make the students of these schools ready, practical, and accomplished accountants. The readiness and ease with which they work out, without the aid of a slate or pencil, a sum of practical arithmetic (*e.g.*, interest, discount, percentages, &c.) will put to shame a Senior Wrangler from Cambridge. These tables, which are easily learnt by heart by youthful minds, serve at the same time to strengthen their memory. No further education is either given or sought for in these schools. The instruction is given by the *pantoji* (schoolmaster) and some of his senior pupils. There is a rough attempt at the division of the school into classes, boys of the same attainments being made to sit in one line, and the most advanced students in front of the *pantoji*. The day is spent in copy-writing and learning the numerous tables, and, in the case of the advanced students, in working out arithmetical examples and problems. At the end of the day, the whole school recites in a loud tone, with the *pantoji* and all the boys standing, the *parwâcha*, *i.e.*, the tables, &c., which is a very nice and enlivening exercise to the little children. There is none of the complex organisation (class-rolls, marks, ranks, time-tables, &c.) of our modern schools, nor much educational apparatus, except the inevitable *chadi* (cane).

Some of the modern indigenous schools established by young men brought up in State schools teach, in addition to the subjects named above, Bâlbodh (printed characters), reading, and writing, and use the State series of reading-books. A little of geography is also taught.

For the Brâhmin class there are schools of

religion and philosophy, the *Veda and Shâstra shâlâs*, kept by learned *vaidiks and âchâryas*. In the first kind of schools, the Vedas, the Brâhmanas and the Upanishadas, and the other sacred and philosophical literature connected with the Vedas, are studied. In the Shâstra shâlâs, Sanskrit literature, rhetoric, law, grammar, logic, astronomy, medicine, and the philosophies are taught and studied in all their details and completeness. While the vernacular *pantojis* turn out clever shop-keepers, traders, accountants, and clerks, the *âchâryas* turn out *vaidiks, shâstris, and pandits*, the very leaders of learning and thought, whom princes and the people seek to honour and reward. But the days of these schools and of the *âchâryas* are past. They have gone with the princes who honoured them. Of the race of the Deccan *pandits*, once so celebrated for their learning all over India, only a solitary representative may be found in each district. New learning and new ideas have taken possession of the national mind. None of these schools of learning were ever endowed, nor did the *Achâryas* deign to receive remuneration from their pupils. They gave gratuitous instruction, and the Peshwa rulers founded the "Dakshina Funds" especially for the support of these men. The Gaikwâds of Baroda to this day make presents to learned Brahmins, which, I hear, annually amount to about three-quarters of a lakh of rupees. From all parts of India these men go to Baroda in the rainy season, where they are examined in the subjects they have studied, and the annual "Dakshina" due to each is determined by the results of the examination. To save them the expense of an annual journey, five years' "Dakshina" is at once paid, with the addition of a shawl or turban. The number of these Sanskrit schools has vastly decreased. There are now only 21 schools of Vedas attended by 152 pupils, and 17 schools of Shâstra with 75 pupils in the district of Sâtára, where on the sacred banks of the Krishna they were, within living memory, very numerous.

The cash fees paid in the vernacular indigenous schools vary from annas 2 to 8 a month, according to the means of the parents of the pupils. Besides, presents, as clothing, turban, &c., are made to the *pantoji*, on the promotion of a pupil from one class to another, and on the occasion of the *munja* and marriage ceremonies of a pupil, as also on other festive occasions.

The vernacular *pantojis* are generally Brahmins, but Baniyas and some other castes also adopt the profession. They are *prakrit* (ordinary) people, unlike the Sanskrit *gurus*, who are great and learned. They are, however, clever in reading, writing, and accounts. But, as I have already observed, both these classes of teachers and their schools have declined and degenerated under the new regime.

No arrangements have been made for providing masters in such schools.

Though these vernacular schools and their teachers have degenerated, still I am of opinion they are very useful, and can be turned to good account by proper encouragement and aid.

The indigenous schools are an index of the wants of the people, and being voluntarily maintained by them, it is the duty and the best interest of the State to patronise and improve them. That since the establishment of State schools, they have been badly managed for want of support and encouragement is true, but this

is the very reason why they should be supported. The State cannot go on establishing its own vernacular schools to an indefinite extent. It would be a waste of money to do so, when by small grants you can utilise the existing popular schools. The annual cost of maintaining a State vernacular school of the lowest grade cannot be less than Rs150. But this amount would go to maintain three or four indigenous schools, not much inferior to the State schools. The special rules made in this Presidency for encouraging the indigenous vernacular schools are liberally framed. But somehow or other the benefits of these rules have not been extended fully to them. For example, out of a total number of 2,789 indigenous schools in this Presidency, only 75, or 2½ per cent., were aided in 1880-81.

No doubt a large percentage of these 2,789 schools are mere mosque, family, and hedge-schools, which cannot be aided, but a large proportion will be still left, which ought to be aided and can be improved.

I am of opinion that if these rules were properly explained to them, and if an earnest attempt be made to assist and improve these schools, the indigenous masters would be willing and ready to conform to the rules, which are very simple and not at all onerous. But a small sum is generally allotted in the Educational Budget of each district for aid to these schools, and the Deputy Educational Inspector only distributes this small sum to a few of the best of them.

As to the encouragement and aid of the old Sanskrit religious and philosophical schools, purely religious schools (Vaidik schools) cannot perhaps be aided, but some suitable system of aid should be devised to aid the *Shástra shálas*, the repositories of the noble ancient Aryan learning and philosophy, now so ardently studied and investigated by some of the best minds and *ácháryas* of Europe and America. Full statistics of the number of such schools and their *ácháryas* should be collected, and liberal aid given to them; otherwise in a few years the race of the hereditary professors and teachers of Aryan learning will be extinct in the land of their birth.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—There is no home instruction given in this province and Presidency of a quality to enable home-educated boys to compete at examinations qualifying for the public service with boys educated at school. The only home instruction given in some Brahman families is in the Hindu *Shástras* and religious books.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Beyond indigenous schools there are no private educational agencies in this province either in connection with religious and charitable endowments, or established otherwise.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—If the constitution of district and taluka local boards be improved by strengthening the Native element, and by making them really representatives, as contemplated by the Government of India, a few of them should be invested with complete control and administration of the funds for primary education and with the management of primary schools within their jurisdiction; the Government control being limited to inspection and examination of the schools, to laying down the general course and character of instruction, and to the appointment and dismissal of the higher teachers. The Sukkur (Sind) Municipal Rules on the subject (published in Appendix C, page 15, Bombay Director of Public Instruction's Report) should be tried in the first instance. It is only gradually that the people can be led to take a part in the education of their own countrymen.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal Funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—The larger Municipalities (city Municipalities) should be asked to aid and manage secondary, primary, and industrial schools, and the smaller (town) Municipalities only the primary schools, within their respective jurisdictions. In both cases, however, grants from the Provincial funds will have to be given on a liberal scale. On the understanding that this aid will be given, there is no objection to introduce a clause in Municipal Acts making the maintenance of the schools indicated above, to the extent of a certain percentage of Municipal income, a part of Municipal duty. There will be no opposition to such a measure, Municipal income being a non-agricultural income, derived for the most part from the middle and upper classes of the people, it is fair that it should go mainly to the support of *high*, and not *primary* education. If it is the declared policy of Government, as enunciated in the Despatch of 1854, and as observed by Sir Charles Wood, that, "as far as possible, the resources of the State should be so applied as to assist those who cannot be expected to help themselves, and that the richer classes of the people should be gradually induced to provide for their own education," I do not know why it should be assumed that the provision of elementary instruction only is to be a charge against Municipal funds. If Government looks to set free State funds from higher education in order to apply them to the promotion of the education of the masses, Municipalities should be asked to assist the higher educational institutions, from which State funds are to be withdrawn, and not primary education, to which they are to be made applicable.

Ques. 9.—Have you any suggestion to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures other than increase of pay for improving their positions?

Ans. 9.—The training colleges in this Presidency are among the best organised and most efficient. There is a training college nearly in each division. The final examinations of them

must be, and I believe are, conducted by a committee, consisting of the Educational Inspector of the Division, and his Deputy, and the head master of the local high school, to secure the good teaching and efficiency of the colleges. The present colleges fully supply all the demands for trained teachers made on them. Their number should be increased when necessary. The attempt to give a training to the village *pantojis* (schoolmasters) is not likely to succeed, and will prove fruitless. A new race of *pantojis* will gradually rise from the ranks of men taught and trained in State schools. The status of the village schoolmaster is not high in the village community, though on account of his education he is an important member, whom the *kulkarni* and the *patel* have to reckon with, as on their irregularities he exerts a wholesome influence on behalf of the *rayats*. If he is invested with the office of examining some of the public records of the village, which require periodical examinations by the Revenue officers, *viz.*, register of birth and deaths, of criminal tribes, and of *kulrujwat* (*rayat's* receipt-books), he will be able to do good service to Government, and at the same time acquire a more influential and recognised position in the village commonwealth, as the *rayat's* friend.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The four standards for inferior vernacular schools are simple and practical enough. Shop-keepers and village-accountants should be taught along with arithmetic, in the lower primary schools, and a simple text-book on agriculture should be taught in the upper primary schools to the children of cultivators. Agriculture and sanitation should be added to the list of subjects taught in training colleges preparing teachers for primary schools. The 1st and 2nd Moral text-books (which should be composed) should be used as Reading Books.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular taught in the schools of the several provinces is the vernacular of those provinces.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The payment by results system is suitable to well organised schools, and is, at present, inapplicable to village indigenous schools. A small lump grant, varying from R25 to R50, according to attendance and general efficiency of teaching, to such schools as fulfil certain conditions mentioned in the special rules for indigenous schools framed in this Presidency, is a suitable way of assisting these schools. R25 or R50 spent in this way will go a long way, and be the cheapest and the best way of assisting the people in their efforts to obtain education for their children.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—In some of the other provinces of India, no fees are taken from the children of

cess-payers in primary schools. In this province cess-payers' children are required to pay 6 pies a month in Standards I, II, and III, 18 pies in Standard IV, 3 annas in Standard V, and 4 annas in Standard VI. These rates, especially those for the first standards, are low enough, and are necessary to attach a value to education, but the percentage of free admissions should be liberal in primary schools, say, 20 or 25 per cent., and not 15 as at present, to enable very poor people to send their children to school. The rates of fee for non-cess-payers are annas 3 per month in the first three standards, and annas 4, 6, and 8 for Standards IV, V, and VI respectively. It is fair that non-cess-payers should pay higher rates than cess-payers, who already contribute to the cess fund.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—In the first place it should be borne in mind that the number of schools can only be increased in proportion to the demand. If we could be sure that by simply opening new schools, people would send their children to them, the matter would be very simple, and the question would only be a question of money. But it is quite possible that there would not be found scholars for the new schools we might open. The bare figures—that in British India, in a population of 191 millions, there are about 20 or 27 millions children of school-going age, of whom not more than 2 millions are at school, and that from 18 to 25 millions of the children of British India of age for elementary schools are unprovided for by the Government—are a little delusive. As observed in answer to question 2, the demand for more schools depends exactly on the advancement of the people in material prosperity and in general intelligence. It has been found that even now good harvests mean good attendance and prosperous schools, and bad harvests the very reverse.

Another consideration is, that, looking to the general poverty of the people of the country, and the decline and almost ruin of many of the old industries, what is more urgently wanted is the establishment of industrial schools throughout the country. What the labouring and artisan classes want is instruction and proficiency in some art, and industry to enable them to earn a livelihood. They do not care so much for mere reading and writing, which do not assist them to live.

Notwithstanding, as the country progresses, there will be a demand for more schools, and the best and the cheapest way to meet it is to subsidise the indigenous schools—those that exist and those that may hereafter be opened under the stimulus of well-directed State aid; secondly, the number of "night-schools" should be largely increased by every kind of encouragement. Rewards should be given to any teacher who opens and maintains a "night-class." Even if the village schoolmaster succeeds in teaching the illiterate *rayats* how to sign their names, and nothing more, he will save them from tricks and forgeries sometimes practised against them. There are only 99 "night-schools" in this Presidency, and some of them are conducted by masters who have to work all day, and who cannot be expected to work at night also. An additional assistant or assistants should be appointed specially to take charge of

"night-schools," which should be opened more extensively. The State and aided schools are under efficient departmental inspection, and the supervision of local boards will be added in the case of board schools. When the majority of indigenous schools are brought under the grant-in-aid system, they will gradually improve under the supervision and inspection of educational officers.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—Not in this Presidency, so far as I am aware. The reason is that the people have not hitherto been prepared to undertake the management of higher educational institutions. There have not been any private persons or bodies in this Presidency who could have undertaken the work. The only public bodies who could have been entrusted with their management are the Municipal corporations of large towns, and the district Local Fund committees. The latter class of bodies have funds solely devoted to primary education, and the former, except perhaps those of the largest cities, are not yet sufficiently advanced in intelligence and public spirit to maintain and manage higher educational institutions.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed, or transferred to private bodies, with or without aid, without injury to education or to any interest which it is the duty of Government to protect?

Ans. 16.—I am of opinion that primary and middle schools in the large cities of Bombay and Poona might be, in the first instance, transferred to the Municipalities of those places as a tentative measure, which, if successful, might be extended to all the city Municipalities. Liberal aid from the Provincial funds will be indispensable, as well as Government control and examinations by departmental officers. No Municipality is yet prepared and in a condition to maintain these educational institutions without State aid and supervision. The idea of transferring high schools and colleges to any private bodies or persons is altogether out of the question in this Presidency, and the transference of colleges to Municipalities should be postponed for the present.

No Government educational institutions of the higher order can be closed.

There are at present in the whole Presidency only three Arts Colleges, one Medical, one Engineering College, one Law School, and only one high school in each district of about 4,000 square miles in extent, and a population of from 7 to 10 lakhs of souls. Of the three Arts Colleges, that at Ahmedabad is really an aided college, the State contribution to it being only ₹2,563 a year, which is equal to one-fourth its annual expenditure. The remaining two are the Elphinstone College at Bombay and the Deccan College at Poona. The Elphinstone College, being located in the richest city in the Presidency, is attended by a larger proportion of the wealthier classes, and Government contributes only a little more than half the cost of the college. On the other hand, the Deccan College is attended chiefly by the children of Government officials, private clerks,

priests, and other persons of very limited private means, for whom it would be simply impossible to send their children to the Elphinstone College, as the college fees there are higher and the cost of living in Bombay much greater. The Deccan College is emphatically a college for the comparatively poor Deccanis, who but recently held sway over the land, and who have special claims on its present rulers. It was chiefly in consideration of the large funds devoted by the Peshwas to the encouragement of learning among the Brahmans, called the "Dakshina Funds," that the British Government, I hear, opened a Sanskrit college at Poona in 1821. The special grant to this college in 1851 amounted to ₹19,184. In the month of June of that year, the Sanskrit College was amalgamated with the local English school, and was converted into an Anglo-Oriental seminary, called the "Poona College," which, later on, was named the "Deccan College." If, therefore, any portion of the present Provincial grant to this college is in consideration of the Peshwa's "Dakshina Funds" appropriated by Government, that portion is virtually an old endowment to which the people of the Deccan have a claim. It is altogether a misconception, caused by a total ignorance of the circumstances of the people of Poona and the Deccan, to suppose that there is enough wealth and enterprise among the Natives of Poona to enable them to maintain the Deccan College as a private institution. Moreover, it would be difficult for the staff of the Elphinstone College to teach both its and the Deccan College scholars. The high schools are maintained approximately one in each district as a "model school," as observed by the Government of Bombay in their Resolution on the last Report of the Director of Public Instruction. So the higher educational establishment of the State in this Presidency is quite moderate in scale, and none of the higher institutions can be abolished. But, as suggested above, a few of the largest and most advanced Municipalities may be entrusted with limited management of the local high and Anglo-vernacular schools, and if the experiment succeeds, other Municipalities can be asked to take over the schools within their jurisdiction.

As to handing over the higher education of the nation to foreign Missionary agencies, supported by charitable funds given by foreigners, expressly for converting the country to Christianity, the idea was, I believe, neither entertained nor favoured by the framers of the Educational Despatch, nor could it be for a moment considered as consistent with the "most sacred duty" of the State to give education to its subjects and to protect their religions. Such a proceeding would be viewed by the people with the gravest suspicion as a covert attempt to destroy their ancient faiths, and force a foreign religion on them under the guise of giving education. The first founders and the subsequent organisers of State education in India were, therefore, quite right in establishing State colleges and high schools on the basis of religious neutrality, in which the Natives may receive the highest culture that a civilised Government can give, that they in due time may become civilising agents among their compatriots. This system of State education has been most blindly and fanatically attacked by some persons. It has been called a total "failure;" it is said to have "raised, and is raising up, a number of discontented, disloyal, and irreligious subjects." These are sweeping and serious charges recklessly made

against the educated classes of a great nation. That they are utterly false every Englishman who has had to do with educated natives, or who has educated Natives serving under him, will, I am sure, gladly bear testimony to. Repeated official and independent testimony has been borne to the high integrity, uprightness, and moral tone of the Subordinate Native Civil Service, and of the Native Bar, mostly composed of men educated at Government colleges. I can say, without fear of contradiction, that among the educated Natives of this country there are good and great men who can bear a comparison to the good and great men of any country of the world. The great native kingdoms of Baroda, Mysore, and Travancore, which are much larger than Belgium, Holland, or Switzerland, are solely managed by Native statesmen, educated and brought up in Government colleges. The utterances of the lower Native Press, conducted chiefly by half-educated young men, should not be taken as an index of the feelings and aspirations of the educated Natives, who, as a class, feel deeply grateful to the British nation for the noble gift of education, which it has bestowed on them, and which has breathed into them a new life as it were.

As to the alleged irreligion of the educated Natives, I shall speak in my answer to question 39.

It is repeatedly used as an argument against Government colleges and high schools that they cost the State much more than Missionary institutions of a similar class. Missionary schools and colleges do not cost the State much, because they are chiefly maintained from the contributions of charitable and religious persons living in foreign countries. But, in my humble opinion, the circumstance that foreign religious and charitable people support educational institutions in this country with the object of converting it to a particular religion, cannot absolve the State from its obligations to its subjects in the matter of education, nor justify it in closing the public schools and colleges, the intrinsic cost of which is very moderate. In fact, there can be no comparison between the cost of public schools and of charitable and religious establishments.

The educated Natives gratefully acknowledge the great good that the Missionaries have, by means of their educational institutions, done and are doing to the country. But what does not appear proper is that some of them should demand the closing of public colleges and schools of the higher order and the virtual transference to them of the high education of the people.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—No. A few educated young men have established private English schools in Bombay, Poona, and a few other places, on the grant-in-aid system. The establishment of a private college by private Native gentlemen in this Presidency is not to be thought of for many years to come. The private English schools established have been very unstable and precarious. They were established for gain, but in the case of some of them the promoters had to give them up, and seek a more remunerative employment.

It does not, in fact, pay sufficiently to open and maintain private high schools even in large towns, not to speak of the smaller ones. Still a few schools

are maintained, some with aid and some without aid from the State. But one can never be sure how long they will last, and how long their present Managers will think it worth their while to keep up their connection with them. Of course, if Government be disposed to increase their grants, many more schools will be started by private men, but the want of trustworthy and responsible management will still be felt. The framers of the Educational Despatch clearly think "adequate local management" is indispensable (*vide* paragraph 53), and do not appear to contemplate giving aid to institutions established for a profit.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim so as to secure the maintenance of such institution on a private footing?

Ans. 18.—Unless the larger Municipalities are able to undertake their management, the higher Government institutions will go down, and be succeeded by inferior secondary schools, established by private and irresponsible men, as "venture schools," for gain, which will depend solely for their existence on the will and prospects of the promoters, liable to be closed at any moment when the promoters fail, or find better occupation.

If Government be determined to withdraw from any of its higher educational institutions, the safest and the least objectionable way open to it is to pass an Act making their management and maintenance under State aid obligatory on the Municipal Corporations in whose jurisdiction they are situated; for, if their maintenance be made optional, many of the Municipalities, not yet being sufficiently advanced in intelligence, will not assist them voluntarily. They will, therefore, give place to low-level institutions started by private individuals; and it is for the State seriously to consider, bearing in mind that "it is the school that makes the nation," whether it is a sound policy to entrust the higher education of the youths of a country to private persons, who undertake it as a commercial concern, whom it cannot trust, and who are responsible to nobody but themselves as to the way they discharge their responsible duties. In my humble opinion not only is such a policy opposed to the caution enjoined in the latter part of paragraph 62 of the Despatch, but is pregnant with grave consequences to an alien Government.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (a) colleges, (b) boys' schools, (c) girls' schools, (d) Normal schools?

Ans. 19.—In this Presidency, for the most part, grants are given on the "results system," which on the whole is the best and the fairest both for the grantor and the grantee. It most effectually checks incompetency, laxity, and indolence. These ordinary faults it is impossible to reward under it. The other systems, such as "the salary system," the "lump grant-in-aid system," the "combined system," have been tried in other parts of India. The "results system" is now everywhere generally adopted.

Under the subsidy and the salary grant systems the stimulus to exertion of the "results grant system" is wanting, and there is a gradual tendency to depend on State aid, and thus to demor-

alise the Managers and the teachers. With reference to State schools, the case is different. The whole management—every detail of discipline, every power of punishment by fine, dismissal, &c., for irregularity and indolence of teachers—is in the hands of the superior officers; whereas, in the case of private schools, the Government officer sees them only once a year. The grant no doubt may be made liable to be withdrawn, or reduced if the Government Inspector finds the schools in an “unsatisfactory state.” But what constitutes an unsatisfactory state, it would be difficult even for a Government Inspector to find out, without a detailed examination of all the classes of the school according to the several standards; and if the grant is to be reduced or withdrawn according as the results of such an examination are good, bad, or indifferent, it is no longer a salary or subsidy system, but a “results grant” system.

The principle of grants by results being acknowledged as the fairest, the most economical, and the best calculated to keep up the active and efficient working of aided schools, the minor and trivial objections brought against it can be easily disposed of;—firstly, if the educational results of a year cannot be fairly tested by a short examination held once a year, I know it from a sixteen years’ experience as head master; that the annual examination over-estimates and under-estimates the result of a school in about equal proportions; secondly, if good boys are sometimes inferior to themselves at the Inspector’s examination, the bad boys are about in equal proportion superior to themselves at it, and the average result is generally the same; thirdly, the allegation that Government Inspectors and Deputy Inspectors look with disfavour on aided schools, has no foundation in fact, as far as I know. I know of the case of an Educational Inspector who acknowledged in his official report that in his examination of a Missionary school his aim was to *pass* as many as he could, and in the examination of the Government school in the same place, to *pluck* as many as he could. This proceeding was subsequently noticed by the Secretary of State for India.

But it must be freely confessed that the Bombay grant-in-aid rules and the rates of grant are capable of improvement. The rates of grant to colleges are very inadequate. The grants practically amount to from one-third to one-fifteenth the total expenditure of a college, partly owing, no doubt, to the comparatively low efficiency of private colleges. There is no grant given for the passes at the M.A. examination, and the grants on account of those who pass the F.A. and the B.A. examinations are only ₹100 and ₹175 respectively, when the cost per year of educating a college student is from ₹245 to ₹525, and when only from 10 to 15 per cent. of the total number on the rolls pass the latter, and from 20 to 25 per cent. pass the former examination. The rates should be so fixed that fairly efficient institutions may obtain by results a grant from one-third to half its total expenditure.

The term “restrictions,” though intended to prevent grants being claimed for those who have partly received their education at other colleges, should be so modified as to enable a college to obtain a proportionate grant for such students. If a student has kept four out of six terms in a college, and if he finally passes from it, the institution should be entitled to four-sixths of the grant, and so on proportionately.

Bombay,

The rule enjoining four hours’ instruction a day is necessary, because some of the Managers of private schools used to hold school in the morning for a few hours, and to follow other employment during the rest of the day.

In the case of boys schools (high) the rates of grant for European and Eurasian schools are adequate, and even liberal, *e.g.*, a grant of ₹2,063 was made in 1880-81 to the Panchigan High School for Europeans, which had only thirteen students on its rolls. But the rates for schools for the Natives are insufficient. Some of the latter class of schools earn result grants, which amount to only one-sixth of the expenditure incurred, *e.g.*, Vaidya’s High School, Bombay, got a grant of ₹546 only, in the same year, for 157 scholars on its rolls. No grant is now given for students passing the Matriculation Examination. It was formerly given, and should now be restored.

Part of the grant may be given in the shape of certificated assistants, and for the purchase of furniture and apparatus.

Of course grants cannot be given *ad libitum*, but must be limited by the amount of funds available. Nor can the State be justified in closing all its flourishing institutions, which have been perfected and brought to the highest state of efficiency after a long course of administration, and which have become, in a sense, national, and entrust the higher education of the people to private and Missionary institutions, the stability and permanency of which on an efficient footing the Managers can never guarantee, and which they may close, transfer, or reduce any day.

I am not prepared to speak about grants to Girl and Normal schools.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The educational system in this Presidency is worked strictly on the principle of religious neutrality, no institution being favoured or disfavoured on account of its religious teaching.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The great majority of the people who send their children to Government schools and colleges belong to the middle and lower classes of society. The percentage of children belonging to the highest and richest families is very small. Not only is this the case with regard to primary schools, but it is true of high schools and colleges. The following table, extracted from the last Government Report on Education in this Presidency, shows the social position of the parents who send their children to Government institutions of the higher order. Of the 910 scholars attending Government colleges, no less than 700, or 77 per cent., are sons of persons of very limited private means, as Government officials, private clerks, priests, petty tradesmen, &c. Of the 3,903 children in Government high schools, 2,752 belong to the classes mentioned above. It will be found

that, except in Bombay, Government colleges and schools of the higher class are attended by the children of people whose average monthly income is about R30 or 40 in the case of schools, and about R75 or 100 in the case of colleges. I cannot lay my hand on any statistics bearing on

this. As a Native, living and moving among the Natives, I make this statement. But I suggest that statistics on the subject should be called for to settle the question once for all, *viz*, how far wealthy the classes of people are who send their children to Government schools and colleges.

Social Status of the Parents of Children attending Government Colleges and High Schools.

Government Institutions.	Sons of Persons of Property.	Sons of Professional Persons.	Sons of Merchants.	Sons of Contractors.	Sons of Government Officials.	Sons of Pensioners.	Sons of officials under Native States.	Sons of Private Clerks.	Sons of Village Officers.	Sons of Petty Tradesmen.	Sons of Priests.	Sons of Shroffs, Brokers, Money-lenders.	Sons of Artisans and Servants.	Sons of Cultivators.	Sons of Beggars.	Sons of Day-labourers.	Sons of Soldiers.	Sons of Others.	Total.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Colleges	59	56	90	10	351	52	52	69	3	45	48	29	4	22	...	...	3	17	910
High schools	682	297	172	30	1,060	100	195	426	92	205	150	37	61	99	27	41	5	124	3,903

The classes who send their children to mission and other aided institutions for Natives are similar to those mentioned above, but poorer, generally those who cannot afford to pay the higher fees of Government schools and colleges.

The people pay more than one-third the cost of college education, and nearly half the cost of high-school education. The contribution from the Provincial funds to the six Government colleges in this Presidency in 1880 was R1,59,708, the popular contribution was R84,020, and the total was R2,43,628. Similarly the Provincial expenditure on the nineteen Government high schools was R1,21,722, the popular was R1,11,202, and the total was R2,32,924.

The rates of Government college fees, are R5 and R10 a month of high schools the rates vary from R1 to R4 a month, and of middle-class schools from annas 8 to R1. In the case of colleges, a third rate of R15 a month may be levied from the richer students. A similar rate, say R5, may be fixed for all the high schools for the sons of the nobility and the wealthier classes. The schooling fee-rates of the largest high schools in Gujarath, the people of which are decidedly better off than the people of Deccan, are comparatively low. For example, the fee-rates of the Ahmedabad and Surat High Schools ought to be the same as those of the Poona High School, whereas they are lower. On the whole, both the college and school-fee rates of Government institutions of the higher class, with the exceptions noted above, are adequate, and not below what the classes who avail themselves of these institutions, can afford to pay. The Government of India is right in thinking that a good deal of misapprehension exists as to the real truth in this matter. The table of social status of parents and the figures given above will throw some light on the question, and the testimony of Principal Wordsworth of the Elphinstone College, Bombay, is a material contribution to the controversy. Principal Wordsworth says (Bombay Educational Report for 1878-79):—

"It is often said by ignorant and prejudiced persons that the State in India gives a nearly gratuitous education to pauper boys who are thus raised into positions of life for which they are wholly unfitted. The fact is that high education is much more nearly gratuitous in England than

it is in India, owing to the liberality of royal and episcopal benefactors in ancient times; and the cost of such an education as our young men receive in Indian colleges is higher than the cost of a similar, though probably much superior, education in France or Germany at the present time. I believe that an Indian parent who maintains a boy at college, and pays R120 annually in college-fees, makes a greater proportionate sacrifice than a parent in the same position in either of the two countries just named. The cost of maintenance is probably higher, but the actual fees for instruction are less. It would be easy to apply the test to Oxford and Cambridge expenses. I have called attention to these facts because an opinion appears to prevail that the education of the middle classes of India is assisted by the State to a degree which is unknown in other countries."

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—Yes. A college or high-school richly endowed and receiving a liberal grant from the State (like the Sir J. J. Benevolent Institution, Bombay), or supported by charitable funds, and conducted by professional educationists working under an organised propaganda (like the St. Xavier's College, Bombay), or maintained by a corporation having charge of public funds, with or without aid from the State, will be able to maintain its own against a Government institution of a similar kind, and become influential, if properly managed. But I am not aware of an educational institution established for gain out of the city of Bombay by private Native gentlemen, which has become influential and stable in this Presidency, and I do not think it is possible for it to become so for many years to come.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—There is no unhealthy competition in the case of higher education to speak of in this province.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Not readily. Moderately remunerative employment in the public service, and in the professions of law and medicine, is yet found.

There is a vast field, especially in the profession of medicine. The medical graduates are confined to a few large towns, and the whole country lies unopened yet. But unless industrial and technical education is given to the people, the educated classes will always look up exclusively to the public service, the professions of law and medicine, and the public press, as a means of livelihood.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction given is, on the whole, the best that could be given under the circumstances. The acquisition of a knowledge of English takes up the major portion of the time and energies of the pupils. This cannot be avoided, so long as a knowledge of English is considered indispensable, and my opinion is English must form a part of secondary and high education in this country. After English, mathematics, history, geography, and a vernacular, or a classical language (Sanskrit in the case of Hindus), occupy the attention of students. The only improvements I have to suggest are to cut down the mathematics a little (Algebra and four books of Euclid have to be learnt in the higher standards) and substitute an elementary and practical knowledge of some physical science, or industrial art. The practical difficulties in the carrying-out of these improvements are that, as the high schools are the feeders of the University, the high-school course is so framed as to lead up to the Entrance standard of the University. So either the University should reduce the amount of mathematics required for its Entrance Examination, or there should be formed two departments in high schools, a University and a non-University department.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—As I have observed in answer to the last question, the University Entrance standard determines and dominates the course in secondary schools, but with the exceptions noted above, the University Entrance standard is so framed as to give a useful general education, as well as to lay the foundations for a liberal one in colleges. Therefore, the practical value of this education for the requirements of ordinary life is not much impaired, except so far that higher mathematics have usurped the place of elementary science and art.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—No, not at present; but hereafter there will be a tendency to its becoming so, owing to the want of technical and industrial schools in this country. All the secondary and primary schools are for imparting a general literary education. The consequence is, that the students, not being taught any art or industry, look up to the University, or crowd the doors of public offices,

seeking admission on any terms. This is a demoralising and pitiable state of things, and the only remedy is for Government to establish industrial schools where the poorer classes may be taught some art or industry which may enable them to earn an honest livelihood with advantage to themselves and to the country.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—Generally speaking, scholarships, whether Government or endowed, are attached to the schools in which they are held. There are no Government or endowed scholarships in primary schools for males, and no Government scholarships in aided schools, as far as I am aware. There are, I think, a few University scholarships, which can be held in any affiliated college, Government or private. I think a system of scholarships should be instituted leading up from the lower primary to the upper primary, and from the upper primary to the middle and the high schools, distributed over all the talukas or tahsils. Every taluka local board should provide for a certain number of scholarships, say five in number, which are to be awarded every year by the Deputy Educational Inspector or his Assistant to the best boys of the lower primary schools, to be held in the nearest upper primary school. These scholarships may be of the value of R2 and R3, tenable for two years, which would enable the boys to complete the whole of the vernacular course. The students eligible for scholarships should be of course cess-payers, of whatever caste, but preference should be given to the sons of cultivators and of the lower castes. Similar scholarships of the value of R4 and R5 should be awarded to the best boys of the upper primary schools, Government and aided, of each taluka, who may wish to prosecute their studies further in the middle and high schools, the selected students being at liberty to join a Government, or an aided, but not an unaided, school.

The Municipal corporations should institute scholarships similar to those of the local boards for the pupils of their schools. Further, a few scholarships should be established by Municipal and district boards, of the value of R15 and R20 a month, tenable for two or three years, to be awarded to the best boys of the district, irrespective of caste, who pass either from Government or aided schools the University Entrance Examination and join an affiliated college of the University, Government or aided.

A system of scholarships from the Provincial funds similar to the Local Fund scholarships, but principally confined to institutions of the higher class, should be instituted. These scholarships should be awarded to the best boys, whether of Government or aided schools, according to the results of the Educational Inspectors and of the University Entrance Examination.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—No, not to any considerable extent.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—Special Normal schools for teachers in secondary schools are required, as they are for training teachers for primary schools. Teaching is an art, and, like other arts, it requires to be learnt. The University curriculum affords a good liberal education, but a course of training in the art of teaching is necessary. Graduates and under-graduates, fresh from the college, make indifferent teachers for a year or two, during which time the more industrious of them learn their profession. But as a large number of them have no intention of adopting the profession of teaching, many leave the Department, and are succeeded by fresh men, who also do likewise. Thus, the Educational Department is made a stepping-stone to climb to other departments. The reason of this is that the fact of a young man possessing the B.A. degree enables him to get over the heads of older teachers, who are not graduates, and to secure good pay the moment he leaves his college, which he is not allowed to do in any other public department. But a large number of them, being young and ambitious, have no more thought of working in the schools than in galleys. The establishment of a central Normal school on the model of the Madras Normal College for training graduates and under-graduates, who elect the teachers' profession, would put a stop to the present evil system, by which high schools suffer from the rawness and inexperience of the fresh graduates, and from the apathy, if not discontent, of the old teachers, who see they can never hope to rise in their profession, however hard and zealously they may work. When graduates and under-graduates know that they have to undergo a course of training before they are invested with the difficult and extremely delicate and responsible office of a teacher, and do undergo voluntarily that training, they will learn to value the office much more than they do now, will be far better prepared to undertake it, and will be less likely to give it up. The salaries guaranteed would depend on the candidate's degree, and the class of Normal certificate in method and teaching obtained. If the establishment of a separate Normal college for secondary schools be considered impracticable from financial considerations, a less costly Normal department may be attached to the largest schools of the Presidency (such as the Elphinstone High School, Bombay) where graduates and under-graduates may undergo a course of practical training for at least one year, both in the class-room and in the practising school. The Normal department to be placed under special educationists, trained in the best Normal schools of Europe.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—There is a Government inspectorial staff, consisting of Educational Inspectors (who are Europeans) and Deputy Educational Inspectors and Assistant Deputy Educational Inspectors (who are Natives). The Educational Inspector examines all secondary schools, Government and aided, and only such of the primary schools as fall in his way during his tour. The Deputy Educational Inspector and his Assistant (in most of the districts there is a Deputy and an Assistant Deputy Educational Inspector) travel for about seven months during the year, and examine between them, according to the standards, all the primary schools in their district, Government and

aided, each officer examining about 100 schools. No school as a rule is left unexamined during the course of the year. The schools are regularly examined *in situ*, according to the standards of examination, and each scholar is marked for his answering in heads and sub-heads of a subject, and a printed result-form filled in. Besides these departmental examinations, which are held in the presence of the headmen of the village, who form the school-committee, the Assistant and Deputy Collectors in charge of the talukas, and the Collector of the district, are bound to inspect the primary schools within their jurisdiction. The examination and other reports of the schools made by the Deputy Educational Inspector or his Assistant pass through the Assistant Collector and the Collector, and the latter officer remedies any want and negligence as to school accommodation, attendance, &c., brought to his notice in these reports. So every primary school is regularly examined by a departmental officer, at least once every year, and looked after and inspected by the Revenue officers, whose influence and authority greatly assist in promoting their prosperity and usefulness.

There is a school-committee for every school in this Presidency, but the members in the districts are oftentimes uneducated men, and having but nominal power in their hands, take little part and interest in school administration. So long as the members are ignorant and uneducated, this state of things cannot be remedied to any great extent. But I would suggest that they be invested with some limited power, and a monthly personal inspection of the school, and a detailed report of such inspection, be made a condition of appointment to the committees. Some sanad or honorary distinction may be conferred on members of school committees, who exert themselves in this matter.

In towns where there is a middle or high school, the head master and assistants of these schools should be invested, as in the Central Provinces, with the duty of examining and inspecting all the primary schools (Government and aided) within the limits of such towns. This system is found to work well, and enables the Deputy Inspector to devote more time to the rural schools.

I would here suggest the abolition of European Educational Inspectorships, and the substitution of Native Inspectors on smaller pay. There are four European Educational Inspectors in this Presidency, six for Madras, nine for the North-West Provinces and Oudh, four Inspectors and two Assistants for the Punjab, and three for the Central Provinces. The number for Bengal I have not been able to ascertain, but it must be larger than in any of these provinces. I am of opinion that, except for the Presidency Division, European Inspectors are not wanted. Native officers fully competent to perform the duties of the post can be had on much smaller pay. The European Educational Inspectors receive salaries rising from R750 to R1,500 a month. If salaries rising, say, from R500 to R800, be offered to the Natives, Government will have the best of them, who will be fully equal to the work. The savings effected by this arrangement all over India will be very considerable, amounting at least to a *lakh* of rupees a year. Justice to the educated Natives of the country, and economy in the administration of public funds, alike demand the substitution, for the most part, of a Native for a European Educational Inspectorate,

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—The Professors of Government and aided colleges may be more largely invited to examine secondary schools, Government and aided. They do so now in the case of the local high school. The head masters and assistant masters of secondary schools, Government and aided, should be invited to assist in the examinations of vernacular schools. When the taluka local boards are constituted, on the representative principle, in the principal towns of the district where there are civil courts, the *vakils*, who are all educated men, may be found willing to examine the schools in their town, if they have a place on the board.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The text-books, both vernacular and English, require improvement. The Maráthi reading-books contain, on the whole, useful information on historical, general, and scientific subjects, but Book VI is a very difficult book, and too large to be studied in a year; it should be divided into two Books, the simpler lessons in it forming Book VI, and the more difficult ones forming Book VII, as in the Gujaráthi series. Suitable text-books on the histories of England and India are wanting. The Maráthi Reading Series, though good in many respects, is not sufficiently illustrated by pictures and drawings, which should be the distinguishing feature of all reading-books intended for the young.

The same remarks apply to the English series of reading-books in this Presidency. Howard's series is entirely wanting in illustrations. A series like the "Royal Readers" (Nelson and Sons) or "Laurie's Readers" should be written specially for Indian youths, or, if that cannot be done, the Readers named above should be introduced in Indian schools. Text-books on Indian and English histories, suitable for the different high-school standards, written in an easy and simple style, are required.

In any revision of the Reading Series (vernacular and English) the awakening and cultivation of the moral faculties of the students should be taken into account, and numerous and well-selected lessons, exhibiting the nobility of truth, of piety, and of devotion, and the ignobility of the contrary qualities, should be introduced.

Text-books for girls' schools should be different, and should contain matter suited to their capacities, and appealing to the womanly feelings, as also bearing on the avocations of their after-life.

Another suggestion I have to make is the introduction in the Reading Series of lessons on the laws and preservation of health, the structure of the human body, the various processes of life, and the functions of the several organs, all treated in a simple and popular way. At present a great many things regarding America and Africa, for example, are told to the student, and great pains are taken, by means of charts and globes, to show him the position, say, of Timbuctoo, before, however, he has been shown the position of his *heart*, or of his *brain*, on the living chart of his own body. The water-sheds and tributaries of the Senegal, or the Orinoco, are laboriously studied before the pupil, or even his teacher, is aware of the *water-sheds* and *basins* of the mysterious streams which circulate in his body, and on the proper and due circu-

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lation of which his health and life depend every moment.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—For the present Government would have to maintain a few Arts Colleges and high schools to serve as models to private institutions of a similar class, the rest being left to Municipal Corporations, to the people in general, and to foreign agencies. Primary education may be left to taluka and district boards. To watch over all these schools, and to secure their efficient and progressive working, Government should keep up a highly trained staff of officers to inspect and examine these institutions at least once a year, and to control and supervise their administration.

All special, technical, professional, and Normal schools and colleges Government should directly conduct and manage.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The immediate effect would be that the higher education of the youths of the country would pass into the hands of proprietors of private English schools, and of the foreign Missionaries, who have schools and colleges in this country. Education would not decrease in quantity, but would suffer much in quality. Neither the people in general nor the Municipal Corporations are likely at present to undertake voluntarily the management of the higher education of their own children. The whole thing will be left to the care of a few educated young men, and of the Missionaries. That the result of the abandonment by Government of its schools and colleges would be to benefit the Missionary institutions, is clearly anticipated by their spokesman, the Reverend Mr. Johnston, who read an address on the subject to Lord Ripon, on the eve of his coming out to this country, and who has written a pamphlet advocating the abandonment, and dedicated it by permission to Lord Halifax. Mr. Johnston says: "If the provisions of the Despatch (of 1854) were carried out, we have the best reason to anticipate a rapid increase of the numbers attending the Mission colleges, which are every year gaining more and more the confidence of the Natives." But the great framers of that Despatch would have most unequivocally repudiated such a result of their educational policy. Their great aim, however, was quite different, namely, "to foster a spirit of reliance on local exertions, and combinations for local purposes, which is of itself of no mean importance to the well-being of a nation."

"The circumstances," the Maharaja of Travancore truly observes, "contemplated by the Educational Despatch of 1854, are far from having come, and to force that contingency prematurely would be a deplorable sacrifice of the true aims of that very Despatch." In this Presidency, at any rate, and the time has not yet arrived for the rise of a spirit of self-reliance and voluntary combination for the purpose of supporting colleges and schools of the higher class.

Ques. 38.—In the event of the Government withdrawing to a larger extent from the direct

management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The standard of instruction would fall. The discipline and moral tone of the private schools, conducted as they would chiefly be by raw young men, would be low. The interests of the State, no less than those of the people, are involved in such a state of things. The only way to escape it would be to hand over such of the educational institutions as the Government would wish to abandon to the charge of responsible Boards, such as Municipalities and district committees, and to make their maintenance by them, under the grant-in-aid system, a statutory obligation.

The Indian Universities, being only *examining*, and not *teaching* bodies, cannot maintain the high tone and discipline now prevailing in Government schools and colleges, nor can they make private institutions engage the services of the class of men now employed in Government colleges and schools.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—There is no direct and special teaching on the subject in Government schools and colleges, but the general and indirect instruction has powerfully influenced the formation of the character of educated Natives for the better. This fact has been acknowledged and borne testimony to by all disinterested Englishmen, official and non-official. It is a gross fiction, and not a fact, to which attention has been called, namely, that "education in Government colleges leads to irreligion, discontent, and disloyalty." This is not true at all. The Brahma Samája, the Práthana Samája, the A'rya Samája (all of which are religious churches), with their numerous branches in all parts of India, all founded and conducted by Natives, most of whom have been educated at the Government colleges, testify to the utter groundlessness of the charge.

However, it is no doubt very desirable that special instruction in the principles of moral conduct and duty should be given in all classes of schools and colleges. It will not be difficult to compose a moral series of books, acceptable to all people of whatever religious denomination, both in English and the vernacular languages. Such a series would go far to cultivate and train the moral nature of the youths, without trenching on the religious dogmas of any particular religion.

I hear that in the Punjab a Moral Text-book Committee is formed. Similar committees should be formed in other parts of India, and selections from the writings and sayings of the best, the most inspired, and the most pious prophets, law-givers and philosophers of all nations and ages be made and arranged in a graduated series; also short lives of these great men be embodied in it.

Intimately, perhaps inseparably, connected with moral instructions is religious instruction. It is too much to expect that Christian Governments would imitate the toleration of some of the old Hindu kings, who patronised and made grants to all religions alike. "Religious neutrality" does not mean the exclusion of all religions from State

schools and colleges. It really means the favouring of all the religions of the subject-races alike. A State acts wisely in enlisting the religious sympathies of its subjects on its side, by freely and impartially assisting every class of the community to receive instruction in its own religions. If this be conceded, it would not be difficult to pay small remuneration to the Hindu *Pandits*, and the Mussalman *Moulvis*, &c., for giving religious instruction to the children of their co-religionists attending State schools. A somewhat similar course, I hear, is followed in what are called "undenominational schools" in England. However, if Government do not see their way to do this in their own schools, local boards and Municipal Corporations should be afforded facilities for the introduction of religious teaching in their own, and State schools. For example, an hour a day should be expressly put down in the course of study prescribed for schools and colleges, during which religious teachers should be engaged by Municipal and Local Fund boards to give religious instruction. No attempts hitherto have been made in this direction, but the introduction of religious classes in Government and board schools and colleges of all grades is not so difficult of attainment as it appears at first sight.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Government have established gymnasia and play-grounds in connection with its colleges and most of the high schools, and a gymnastic teacher is given to every school.

But, generally speaking, neither the boys nor the masters of schools show that interest in physical exercises and games which their importance demands. I would suggest that skill in this branch of education be made a subject of regular examination by the Educational Inspectors, and marks given, as in other subjects of examination. This will be a powerful stimulus, and physical education will not be neglected as it is too often done for want of an examination in it. When once the masters know that their pupils will be examined in gymnastics and out-door games, as in other subjects, they will pay proper attention to them.

As yet very little progress has been made in this branch of education in connection with primary schools. Very few of them have gymnasia or play-grounds, and the course of study and hours of instruction are so laid down as to make physical exercise and play impossible. The school-hours for primary schools are from 6 or 7 A.M. to 9 or 10 A.M., and from 2 or 3 P.M. to 5 or 6 P.M., that is to say, the little children are made to sit on the floor for 6 hours a day, in some cases, in dark, ill-ventilated, and crowded rooms, and the vernacular schoolmasters seem to be perfectly satisfied, if under the fear of the rod the children sit crouching like lambs, and make no noise, and the master who succeeds in this is considered a good disciplinarian. No wonder that the growing and buoyant frames and spirits of the children are thoroughly broken down under this pernicious system of schooling. The children are never taken out for a walk or play in the fields outside the village, which can be easily done. The vernacular masters consider it either wholly unnecessary, or quite foolish and unbecoming their dignity. The evil effects of this system of killing all youthful

energy and love of sport, so wisely implanted in boys, are felt in the higher schools, to which, strange as it may appear, boys come with a positive distaste for play and out-door games. I am, therefore, strongly of opinion that the hours of intra-mural confinement for primary schools be at once reduced from 6 to 5, and that the 6th and last hour be devoted by the head master and his assistants to taking all the children out in the open air, and engaging them in out-door games every week-day, except Saturday, on which he should close his schools at 3 P.M., and spend the whole afternoon with the children, in taking a ramble in the country and teaching the children from the grand book of nature, as it lies open before him, in all its variety and beauty, and occasionally in organizing and playing match and competition games as wrestling, foot-races, &c. This branch of education should be formally included in the standards of study and in school time-tables, and the inspecting officer should examine the children in it, and note the passes and failures, as he does in other subjects of study. Unless this be done, the masters will, I am sure, always try either to neglect the whole thing, or do it in a perfunctory manner.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—No, as far as I am aware.

Ques. 42.—What is the best method of providing teachers for girls?

Ans. 42.—I have only one suggestion to make in reference to this question, and that is, primary schoolmasters may be encouraged to educate their wives, and a promise given that in the event of their wives passing a certain standard, they would be posted to towns where there are girls' schools, and their wives employed as teachers in those schools. I am of opinion that by-and-by many persons would take advantage of such an offer. In Hindu society the wife of a Government schoolmaster would command more respect and confidence than a schoolmistress who is either a young widow or an unmarried young woman. The present female Normal schools are required.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The minor defects have been referred to in the foregoing replies. The one great defect of the present educational system of India is that the education given is all general and literary, and not technical and industrial. What the great mass of the people want is instruction in the arts and in agriculture. The old native industries have been ruined by foreign competition, and the skilled artizans of the country have become day-labourers. There should, therefore, be a large central School of Industry at the sadar station of every district, completely equipped with machinery and work-shops, and provided with exhibitions, and an Agricultural School, similarly equipped and endowed. The funds spent on these two schools will repay the State a hundred-fold in the blessings they will confer on the agricultural and artisan classes, and in the general revival of the old arts and industries of the country. No system of national education can be complete without technical and industrial schools.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I am not aware of any.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—Except in so far as the indigenous primary schools of the country have not been properly taken care of and aided, and Government schools set up to supersede them, I know of no instance. But even then indigenous schools will always remain inferior to the State vernacular schools in discipline, efficiency, and general tone.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school-management?

Ans. 50.—There is no foundation for such a statement. I do not think that any advantage would follow from the employment of such men.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—No. But I think it should be introduced and encouraged, as it would be a great help to the school authorities, and good intellectual and moral exercise to the students.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—No, not to my knowledge.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—No. But in the case of high schools and colleges, where the cost of education is much higher, a specially higher rate of fee should be fixed for the nobility and the wealthier classes of society.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No, not out of Bombay at least. A few educated men have opened high schools in Bombay and Poona. From the history of some of these schools, and from what I learn from other sources, it appears that these schools do not pay the Managers enough to warrant a belief that they will be able to keep them up for a long time. Some of the old proprietors of the Poona high schools had to give them up, and seek a more remunerative employment. In the town Sátára there is a private English school, but it is not in a flourishing condition. Its principal proprietor has, I learn, left off his connection with it.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—To all classes of institutions, with

the exception of the lowest indigenous schools of the country. But if from special and accidental circumstances, over which the Managers had no control, a school or college falls far below its average standard, the inspecting officer may recommend a grant equal to what was obtained last year, but not exceeding one-third the total expenditure of the institution for the year, provided he is satisfied that the failure of the institution was not due to the negligence of the Managers or the insufficiency and incompetence of the teaching staff. There is, I believe, a rule to this effect in the Bombay Grant-in-Aid Code. Such a rule fully meets the case of accidents and fluctuations in the standard of examination. In the case of colleges, moreover, a proportionate grant for passes in each subject of an examination should be given, as is done in the case of school examinations, so that the failure of a college student to pass in all the subjects will not deprive his college of the whole grant obtainable for his success at the examination.

Ques. 56.—To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 56.—I am opposed to the subsidy and salary grant systems. No system possesses the excellencies and fairness of the "results grant" system, when applied to institutions not under departmental management and discipline. The stipendiary system was in vogue in Bengal, but Mr. Croft says it has been generally abandoned.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount, under ordinary circumstances, in the case of colleges and schools of all grades?

Ans. 57.—In the case of the most approved and best appointed schools and colleges, native and foreign, the grant, under ordinary circumstances, in the case of schools should not exceed one-third, and in the case of colleges two-fifths or half of their total expenditure.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor, in the case of colleges and schools respectively?

Ans. 58.—In the case of secondary schools, only between 25 and 30 students can be taught with efficiency, because mere lecturing is not sufficient. The teacher has to ascertain, by questions and answers, that every student of his class has understood him. In the case of colleges, of course, where the students are more advanced and attentive, and able to take down notes of the professor's lectures, 40 or 50 scholars can be taught by one teacher.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—Certainly not. On the contrary, Government is bound to afford every facility to religious instruction being given in all grades of its schools. It may not pay out of the general revenues the religious teachers, though there is nothing wrong in supporting equally and impartially the religions of the people out of the taxes which the people pay, especially as it applies a part of these very taxes to the support of the teachers of its own religion. At least Government should

encourage Municipal Corporations and Local Fund boards to appoint religious teachers to give instruction in its schools, high and low.

Some contend that Government, by the very fact of not directly teaching any religion in its schools and colleges, is guilty of the breach of "religious neutrality," inasmuch as the secular instruction given unsettles, or, as is alleged, undermines all religious belief. If this be true, it is an argument for Government encouraging instruction in the religions which its subjects profess, and not assisting institutions which professedly undermine those religions.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—Promotions from a lower-grade to a higher-grade school, and the grant of scholarships, should depend on the results of the Inspector's or his Deputy's examination, but the promotions within a school from one class to another should be entirely left to the school authorities.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There are no arrangements at present. But I think some such arrangements as suggested below should be made between all kinds of schools and colleges, Government and aided. A student expelled for a minor offence from one institution, or who leaves it improperly, should not be admitted to another Government or aided institution in the same town, till after the lapse of a certain period of rustication, not exceeding six months, which the expelling school should notify to the other institutions, but he may be admitted to institutions situated in other towns without rustication. For grave and serious offences the case should be reported to the Educational Inspector of the Division, or the Director of Public Instruction, whose decision in the matter should be binding on institutions aided and Government.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province, as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—Government would do well to retain at least one college in each province as a model to other colleges. Whatever may be the case elsewhere, in this Presidency Government colleges and schools are decidedly models in efficiency, in discipline, and in thoroughness of teaching to all others. Their success at the University and Inspectoral examinations is far greater than that of private institutions, Missionary or Native. They are more costly than Missionary colleges and schools, for the simple reason that the professors and teachers in them are not Missionaries, who have sacrificed worldly interests, but laymen, who will not take service unless they are paid due remuneration. Till really popular institutions arise and attain a full organised existence, Go-

vernment is bound to keep up a few colleges and schools to serve as models to them. Let the grant-in-aid system be given full play, and let popular institutions under the management and support of Municipal and Local Fund boards rise up in every direction, and then it will be time for Government to close its own.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—European professors of English are quite indispensable. The other chairs can be filled up by able and distinguished Natives. At least one-half of the professors in all Government colleges—arts, medical, engineering and law—should be Natives, on about two-thirds of the salaries now given to European professors.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—European professors for teaching English will be undoubtedly employed by such institutions as can afford to pay for such a costly article. Many of the private popular institutions will, however, be not in a position to afford the cost, and will have to pull on as best they can with such men as they will be able to procure and pay for.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government will not be justified at all under the circumstances. In the first place

“religious teaching” is not to be compulsory in any school, Government or aided. If a Missionary school makes attendance at its “religious classes” compulsory either by direct rule, or indirectly by undue pressure, disfavour, or disregard, State aid should at once be withdrawn. The authors of the Educational Despatch of 1854 never contemplated that their grant-in-aid schools should ever be used as engines of religious propagandism. If they were more anxious and solicitous about any one thing than another, it was to declare unreservedly and unhesitatingly their firm adherence to the principle of “religious neutrality,” and to proclaim that aid is to be given only for “secular education.” An institution which makes “religious instruction” a condition of giving “secular instruction” clearly forfeits all claim to State aid, and where there is no other institution, Government would be bound to maintain its own school or college.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—The best endowed and the best supported Native institution which can command the services of the ablest Natives can do so.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—With the modifications suggested in answer to question 19, I think the rules will give satisfaction, while at the same time, guard carefully public funds against improper and wasteful application.

Cross-examination of MR. VITHAL NARAYAN PATHACK.

By MR. JACOB.

Q. 1.—You have said in answer 51 that no system of pupil-teachers exists in the Presidency. Have you ever heard that hundreds of boys in the fourth, fifth, and sixth standard classes of the primary schools are annually appointed to the larger vernacular schools as assistant teachers on Rs 5 per mensem, and that from this class of young men a large number of candidates at the training colleges is drawn?

A. 1.—I have heard this: but I was thinking especially and exclusively of high schools when I answered the question.

Q. 2.—Is not this the pupil-teacher system in reality, though it is not always called by that name?

A. 2.—It is precisely the same.

By MR. LEE-WARNER.

Q. 1.—Do you know anything about the inspection of primary schools by Revenue officers, and is that inspection valued by the Educational officers and valuable to the schools?

A. 1.—It is most certainly valued and valuable.

Q. 2.—With reference to your answers 39 and 68, do you consider that the State which proclaims religious neutrality is bound to do anything more than award its grants-in-aid by secular tests? If a school forces religious training on an unwilling population in a town where there is a

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Government school, will not the evil (if it be an evil) prove its own remedy by reducing the numbers of scholars and therefore the value of the grant?

A. 2.—My remark as to the “favouring of all religions alike” in answer 37 was intended to apply to institutions giving voluntary religious instruction. My answer to the second part of the question is that the result might occur. But I consider it opposed to the Despatch of 1854 to grant aid to any institution which makes religious instruction obligatory as a condition of receiving secular instruction. A school attended by Christians and teaching the Christian religion would be entitled to State aid.

Q. 3.—With reference to your answer 8, would you make any exception in the matter of female primary schools, and not hand them over to municipal control?

A. 3.—I do not consider any exception necessary. I do not think the extension of female education would suffer by the transfer.

Q. 4.—It has been stated that a Native society in Poona interested in education has advocated the transfer of the Government High School in Poona and other Government institutions here, and gradually hereafter others in the neighbourhood, to its management. Do you consider that such a transfer would be beneficial to the cause of education?

A. 4.—I do not consider that any society in Poona is at all able at present to maintain any of the higher institutions efficiently.

Evidence of RAO SAHEB S. V. PAVARDHAN, *Educational Inspector, Bombay.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained?

Ans. 1.—I am an officer of the Bombay Educational Department. In January 1867 I began as Deputy Educational Inspector of Marathi schools in the Island of Bombay; in April 1868 I was transferred to Poona as Deputy Educational Inspector, Poona Sub-division, and in November 1875 I was appointed Principal of the Poona Training College. Since my transfer to the Training College I have had opportunities of acting as Educational Inspector in the Southern, North-East, and Northern Divisions, and of working as a member of the Vernacular Book Committee, Poona. I was also entrusted with the work of compiling Modi books, and of preparing an elementary geography for the use of vernacular schools. Thus I have had opportunities of seeing a very large portion of the Bombay Presidency, except Scind, and of becoming acquainted with the wants and requirements of the people of all classes as regards primary and secondary education.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education in the Bombay Presidency is a system wholly administered and controlled by Government, and as such may be said to be placed on a sound basis. Under this system primary education has made rapid progress. The number of primary schools has increased from 322 with 22,950 scholars in 1856, to 3,784 with 242,568 scholars in 1882. All these schools are supported from Local Funds supplemented by Provincial contributions, and are to a certain extent under the control of District Local Fund Committees. More than one-half of the expenditure is met from the educational cess and fee receipts. So far, therefore, as expenditure to the State is concerned, the system may be said to be quite in accordance with the Despatch of 1854. It is capable of development to the requirements of the community if funds are forthcoming.

Good as the system is, I do not think it has all the necessary elements of a really popular education. One of the main objects of the Despatch of 1854 is to create and "foster a spirit of reliance upon local exertions and combinations for local purposes" among the Natives of this country, and this the present system is in my humble opinion not calculated to bring about. It is true that there are district and taluka Local Fund committees for the management of Local Funds, but they are by no means local bodies. They contain Native members, but their number is too small to represent the masses. Moreover, the official element predominates in these bodies and the non-official, as a rule, sides with the official. The practical result is that the wants and requirements of smaller villages are ignored. School committees have also been established to look after schools, but they have no real share in the management of their schools.

All villages contribute more or less towards the maintenance of primary schools, and all have a

right to expect something in return for what they pay. The British districts of the Bombay Presidency contain 26,652 villages, and of these only 3,127 have schools. The rest have been paying the cess without receiving any return. Thus, it will be seen that great injustice is being done to nearly $\frac{8}{10}$ ths of the villages which contribute towards the maintenance of primary schools.

When the British districts of the Bombay Presidency were first assessed, Government had reserved to themselves the right of levying an enhanced assessment at the rate of half an anna in the rupee for educational purposes. By virtue of this right a voluntary cess larger than the educational cess now levied raised in certain districts for some years before the Act III of 1869 was passed. The Act, however, made it compulsory upon all landholders to pay an additional anna to every rupee of revenue paid to Government. It also ruled that $\frac{1}{3}$ rd of the cess thus collected should be assigned to education and $\frac{2}{3}$ ds to local improvements. But the people who used to pay a voluntary cess were quite disappointed when they learnt that their contribution towards education was reduced by $\frac{1}{3}$ rd. Public instruction at the time was in its infancy, and funds then available for primary education were considered sufficient. New schools have been opened year after year until it is now found that there are no funds in hand for further extension. Under these circumstances I am humbly of opinion that Local Fund receipts be divided equally between primary education and local improvements. I would now suggest a few modifications in the present system of primary education.

1. Primary schools to be divided into town and village schools. Schools located in places having a population of 2,500 and upwards to be called town schools and the rest village schools.
2. All town schools to be managed by school Boards who should have at their disposal the following items of receipts for every kind of expenditure relating to their schools:—
 - I.—The cess income of the town.
 - II.—Fee receipts of the school.
 - III.—Popular or Municipal contributions, if any.
 - IV.—Provincial grant-in-aid equal in amount to local receipts.

3. All villages, with a population of 500 and upwards, to have independent schools. Smaller villages within a radius of two miles to be, so far as practicable, formed into groups, and each group supplied with a school. Such schools to be either held in central villages or conducted by itinerant masters, each village having its school open for two or three days in the week.

I do not think that the Board system can advantageously be made applicable to village schools, as it will be very difficult to find suitable men to work on boards. The present system may, therefore, remain in force in all villages having a population of less than 2,500.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by

particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—At present primary education is sought for by higher and middle classes of Hindus; but a desire for learning is springing up among Kunbis, Mussalmans, and even the low castes, as applications for schools are received from them from time to time. I am not aware of any classes except the wild tribes especially holding aloof from education. But, owing to poverty and domestic occupations, Kunbis, Muhammadans, and low castes do not take sufficient advantage of it. I am not aware of any classes being practically

excluded from receiving ordinary vernacular education. Even low caste boys are allowed to attend ordinary vernacular

schools. Among the influential classes those that have received liberal education are not only not opposed to the extension of elementary education to the lower classes, but are on the contrary, ready to do all they can for its extension; but a majority of those belonging to the old school would not like to see the lower classes receive education along with them.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education; and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools and can it be further extended?

Ans. 4.—I give below a statement showing the numbers of known indigenous schools and scholars attending them from 1855—

Year.	Number of Indigenous Schools.	Number of Scholars.
1855	2,386	70,514
1865	2,921	75,909*
1875	3,330	78,982

* This is an approximate number obtained by adding 35 per cent. for absentees, &c., to the actual number of boys found present.

From these figures it is evident that the numbers both of schools and scholars have been slowly increasing. In villages, as well as in towns, masters of these schools have always made room for Government schools, and removed themselves to other villages or localities where there were no schools. So far as I am aware, they did not form a part of the ancient village system.

Modi reading and writing, multiplication-tables and a little of arithmetic are generally the subjects taught in them, but what is taught is mostly

done by way of cramming. Boys are made to commit to memory not only multiplication-tables but sums in mental arithmetic with processes. Manuscript papers containing forms of letters, bonds, hundis, bills, &c., are also committed to memory. Properly speaking, they cannot be said to have discipline of any kind. Classification of boys according to their standing and progress is mostly unknown. Punishments too are very often cruel. There are no fixed rates of fees, the average rates being from 2 to 8 annas. Higher rates of fees are also charged in special cases. The masters generally are self-made, and their qualifications consist in being able to read, write, and cast accounts. The majority of them are Brahmans, but there also Sonars, Shimpis, Pardeshis, and Maráthas. No arrangements of any kind have hitherto been made for training and providing masters for such schools.

Indigenous schools can be turned to good account if arrangements can be made to place them under efficient teachers. The best method to do this is in my opinion to establish elementary training schools at zilla towns and turn out a number of trained teachers every year. These men, after passing a certain examination, should be granted certificates qualifying them to open private schools, which shall receive grant-in-aid in case they are brought up to a certain standard of efficiency. In this way a better class of indigenous schools will spring up, which in time will supplant those that now exist, and may form part of a system of popular education.

Until 1870 no attempts seem to have been made to give any encouragement to indigenous schools. But during Mr. Peile's administration it was ruled that a yearly grant varying from R10 to R30 should be given from local funds according to the general efficiency of the schools, to those indigenous schoolmasters who agreed to keep *bona-fide* registers of attendance, send in monthly returns to Deputy Inspectors, and present their schools for annual inspection. Accordingly, a few schools were registered and received grants. But, owing to the indifference of masters and want of sufficient encouragement, the number of aided indigenous schools did not much increase. The number in 1871 was 38, with 2,945 pupils, while in 1881 it was 158, with 11,220 pupils. This number might still increase if sufficient efforts were made to induce masters to place their schools under inspection by offering more liberal grants.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—So far as I am aware, there is no home education as such imparted to children in this Presidency. The instruction given is very meagre, and refers chiefly to religious matters.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—In rural districts Government cannot depend on private efforts for the supply of elementary instruction. No regular private agencies exist for promoting primary education except a few Missionary schools here and there, but they

are intended more for proselytising than for imparting secular education.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—At present there are district and taluka Local Fund committees throughout the Presidency, and funds assigned to primary education are controlled and managed by them in conjunction with Educational officers. But, as suggested above in my answer to question 2, I should like to have local boards for all town schools. In Municipal towns these boards should work in consultation with Municipal bodies, or should even be made subordinate to them. All village schools should be under the control of taluka Local Fund committees. District Local Fund committees should, however, have general control over all primary schools. They should prescribe the course of instruction, and see that funds entrusted to Local boards and taluka committees are applied to the purpose for which they are intended.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal committees failing to make sufficient provision?

Ans. 8.—Primary schools within Municipal limits may be entrusted to Municipal committees. The best security against the possibility of Municipal committees failing to make sufficient provision for schools entrusted to their care will be to have a clause in the Municipal Act to the effect that in case they fail to properly manage their schools, the Educational authorities should remedy the defects at the cost of Municipalities.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—The system at present in force for providing teachers in primary schools is placed on a sound footing. It only requires further expansion. A large number of trained men should be turned out every year, so as to obviate the necessity of employing untrained men to places of pensionable salaries. These trained men will supply the wants of town schools, as well as large village schools. As regards the supply of teachers to smaller village schools, the plan of opening elementary training schools at zilla towns, as suggested in my answer to question 4, will, I believe, answer all requirements.

* School masters in towns and large villages drawing respectable salaries generally command respect from the people and often exert a beneficial influence upon them. But masters of small village schools are seldom held in respect by the villagers, unless they have the rare tact of making themselves popular. The best way to improve their social position is to raise their salaries, which are at present very small. A large number of them are in receipt of Rs 8 per mensem, a salary

so poor that it hardly enables them to live from hand to mouth. Another way to improve the position of masters would be to give them places in their own villages where they would be able to live more comfortably and carry some weight with their fellow-villagers. They might also be entrusted with the duties of village registrars or stamp-vendors.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The subjects of instruction which would be more acceptable to the rural classes are Modi reading, Modi writing, and practical arithmetic, to the exclusion of all other subjects prescribed in the standards. No special measures are required to be adopted for making the instruction in these subjects efficient, as there are already two sets of standards, Balbodha and Modi, and the people are left the choice of selecting either of the two.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people?

Ans. 11.—The vernaculars recognised and taught in the different parts of the Presidency are the dialects of the people.

Ques. 12.—Is the system of payment by results suitable in your opinion for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results is not in my opinion suitable for the promotion of education amongst a poor and ignorant people. Village schools are generally placed in a most disadvantageous position as regards attendance, one of the first conditions of making a grant-in-aid. Owing to the poverty of the rural classes their children are often taken away from schools and employed in field work, and in tending cattle. Their apathy towards learning also contributes to a certain extent to their frequent absence from schools. Consequently they are not expected to make a satisfactory progress and pass the required test. Hence grants made on the system of payment by results would be quite meagre and insufficient.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Previous to the year 1865, boys attending vernacular schools were required to pay a monthly fee of one anna under all standards without distinction. From 1865 the fee rates were 6 pies for cess-payers and 2 annas for non-cess-payers for all standards; but in 1875 the following rates were fixed as the maximum rates of fees for village schools throughout the Presidency:—

Vide Director of Public Instruction's No. 109, dated 8th April 1875.

	Cess-payers.	Non-cess-payers.
Standards I—III.	½ anna.	2 annas.
Standard IV.	1 "	3 "
Standards V & VI.	2 "	4 "

In 1880, however, the following special rates were introduced in Municipal and other large towns in those districts only where additional funds were required:—

	Cess-payers.	Non-cess-payers.
Standards I and II.	1 anna.	2 annas.
Standard III.	1½ "	3 "
" IV.	2 "	4 "
" V.	2½ "	5 "
" VI.	3 "	6 "

1 *Vide Notification published in the Marathi School Paper, Book IV. No. 8, for December 1864. B 329—q—2.*

In places like Poona and Bombay still higher rates are in force.

Girls are allowed to attend without any fees. This is as it should be. Low-caste boys are also admitted free in several districts. Muhammadans in several places are allowed to pay fees at half the rates.

My opinion is that all town schools should be made over to Local Boards for management, and that it should be left to them to decide what rates would be most convenient to their schools. The maximum rates introduced in 1875 may remain in force in all village schools. The rates for Muhammadans' schools should be the same as at present, with this alteration that well-to-do Muhammadans should be required to pay at the rates in force in village schools.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—If the modifications in the present system of primary education, proposed in my answer to Question 2, be carried out, they will, I think, largely increase the number of primary schools. But to carry them out would require additional funds, and the question is how to secure them. Suggestions have been made to divert a portion of expenditure on colleges and high schools to primary education. Whether this can be conveniently done is extremely doubtful. There are in this Presidency 3 colleges and 19 high schools, and the following table gives the cost of each, as shown in the report on public instruction for 1880-81:—

	Expenditure in 1880-81.		
	From State Funds.	From Fees and other Local Sources.	Total.
Elphinstone College, Bombay	42,067	38,218	80,285
Deccan College, Poona	47,406	6,593	54,000
Gujarath College, Ahmedabad	3,563	7,994	10,557
Elphinstone High School	10,929	35,441	46,400
Poona do.	11,243	10,952	22,195
Sholapur do.	2,222	2,929	5,151
Batara do.	4,821	2,795	7,616
Batnagiri do.	6,699	2,824	9,523
Thana do.	1,535	3,814	5,349
Dhula do.	7,398	2,863	10,261
Ahmednagar do.	4,972	2,199	7,171
Nasik do.	3,585	3,429	6,954
Ahmedabad do.	9,741	5,455	15,196
Nadid do.	5,379	2,375	7,754
Breach do.	6,070	4,712	10,782
Surat do.	10,942	5,071	16,013
Belgaum do.	6,120	5,706	11,826
Dharwar do.	7,165	5,127	12,292
Karwar do.	4,405	2,205	6,610
Karachi do.	7,793	3,565	11,358
Hyderabad do.	7,653	5,086	12,739
Shikarpur do.	3,140	4,624	7,764
TOTAL	2,13,761	1,64,007	3,77,768

The Elphinstone College, Bombay, and the Gujarath College, Ahmedabad, are endowed institutions, and it would not be advisable to interfere with them. The same may be said of the Deccan College, which also is partly maintained by an assignment from the Dakshina, a charitable grant of the Peshwas. The assignment from the Dakshina is Rs. 18,277-12-11 (*vide* Report on Public Instruction, Bombay, for 1859-60, page 44).

The Elphinstone and Thana High Schools defray 3ths of their expenditure from endowments and fees, and the Poona, Sholapur, Nasik, Belgaum, and Shikarpur High Schools about one-half. Of the remaining high schools some defray more than

Bombay.

one-third of the expenditure from local sources and the rest a little less than one-third. If these institutions were made over to local boards, on a liberal grant-in-aid system, the cost to Government would be nearly the same. But I do not think there are any local bodies competent to take up the management of these institutions. I am, therefore, humbly of opinion that no funds can be diverted from higher to primary education. In the United Kingdom the annual revenue is nearly 84 millions, and the expenditure on education is 4½ millions; while the revenue of the Indian Empire is about 66 millions and the expenditure on education is less than a million. Thus, it will be seen that the United Kingdom contributes $\frac{1}{20}$ th part of the revenue towards education, while the Indian Government less than $\frac{1}{70}$ th part. It may, therefore, be said that the Indian Government does not contribute a fair share towards education.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interest which it is the duty of Government to protect?

Ans. 15 & 16.—I am not aware of any Government educational institutions of the higher order having been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the Despatch of 1854, the reason being that no local bodies were found competent enough to take up their management. In my answer to the preceding question I have endeavoured to show that the so-called Government colleges and high schools are practically supported by local receipts supplemented by State contributions, and that the expenditure borne by Government on this account is quite in accordance with the spirit of the Despatch of 1854. Government, therefore, in my humble opinion should not withdraw from the management of these institutions.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There are very few schools in the Bombay Presidency which are self-supporting. The Fort Proprietary School, which was opened on June 1st, 1860, is the first of its kind and is supported entirely by fees. The New English School, Poona, which was opened in January 1880, is self-supporting. It has, however, not had a sufficient trial.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—The Presidency is divided into five Divisions, each being placed under an Inspector. Under the Inspectors there are Deputy Inspectors, one for each zilla. The Deputies have also Assistant Deputies under them. The Educational Inspectors examine high and Anglo-vernacular schools (both Government and aided), and visit some of the primary schools during the travelling season. The Deputies and their Assistants examine

all the primary schools at least once a year. They also assist the Inspectors in their examination work. The system, so far as it goes, is working satisfactorily, but I think there should be a greater interchange of views as regards details of work between the inspecting officers. A conference of these officers every two years seems very desirable. In addition to the annual inspection of schools, there should be, if possible, visits without notice to every school in the year, and this can only be done by strengthening the staff of Assistant Deputies.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—So far as I am aware, there are no indigenous schools for girls in this province. A few Muhammadan girls attend mosque schools, where they are taught to read the Korán only.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—The Educational Department has been making efforts to spread female education, but the people are still slow to profit by it. In March 1872 there were 177 girls' schools with 6,988 scholars, while in March 1882 the number of girls' schools was 181 with 11,296 scholars. Besides these, 1,182 girls were attending boys' schools in March 1882. Thus the number of girls in ten years has nearly doubled. Still much remains to be done. Elementary instruction in reading, writing, arithmetic, and geography is given in these schools. Needle-work is also taught to a certain extent, but I think more attention should be paid to this important subject.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools have recently been started in this Presidency, and are making good progress. At the end of March 1882 there were 1,182 girls attending boys' schools. Little girls learning side by side with boys will greatly further the cause of female education. Mixed schools will also to a certain extent obviate the necessity of opening separate girls' schools, especially at places where they cannot be started for want of sufficient attendance. In many villages even a sufficient number of boys cannot be secured to maintain a school, and how can it be possible there to open separate schools for girls? In such cases mixed schools will be of great advantage.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The best method of providing teachers for girls' schools is to train mistresses for them. They should be, in my opinion, wives of masters working in the same town or village and, if practicable, in the same school. In order to secure such mistresses, promises should be held out to masters that if they brought up their wives to a certain standard of efficiency they would, after a short training in female training colleges, be appointed mistresses on respectable salaries.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—Girls' schools in this Presidency are allowed double the grants for boys' schools accord-

ing to standards; but capitation grant is the same in both cases. An extra grant is made for needle-work to those girls who pass in two heads. The distinction regarding the capitation grant is not marked. It should in my opinion be doubled also.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—The statement that officers of the Educational Department take too exclusive an interest in higher education is quite unfounded. Educational Inspectors have nothing whatever to do with colleges. As regards high schools, they have to examine them once a year and to correspond with the head masters on account matters only. The Director of Public Instruction, too, spends a greater portion of his travelling season in visiting primary schools. Being the head of the Department, it is his duty to look to the interest of higher education, but it cannot be said he pays too exclusive an attention to it.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works.

Ans. 51.—The system of pupil-teachers or monitors is not in force in this Presidency.

Ques. 52.—Is there any tendency to raise primary into secondary schools unnecessarily or prematurely? Should measures be taken to check such a tendency? If so, what measures?

Ans. 52.—The conditions under which a primary school is turned into a secondary school are so hard that it is almost impossible to raise a primary into a secondary school unnecessarily or prematurely. Unless a sum of at least ₹15 per mensem is guaranteed by the people in addition to the higher rates charged for learning English, English classes are not allowed to be opened.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—It would be quite just to charge fees according to the means of the parents or guardians of the pupils, but the work of putting such a measure into practice would be attended with innumerable difficulties.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—The maximum number of pupils that can be efficiently taught in a class by an instructor in colleges and schools should be 35 and 25 respectively.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—Much can be said on both the sides of the question of payment of fees in colleges by the term or by the month. Wealthy people will not object to pay by the term, but men of ordinary means will prefer to pay by the month. The monthly payment, I believe, will be less objectionable on the whole.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into

another? What are the arrangements which you would suggest?

Ans. 63.—At present there are no arrangements between schools (not colleges) to prevent boys who are expelled from one institution from being admitted into another. The arrangement I would suggest is that no boy should be admitted into any school unless he produces a certificate of good conduct from the school he previously attended.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government would not be justified in withdrawing from schools in places where there are other institutions imparting religious instruction if any classes of the population were to object to attend them. It would be a violation of the promise of religious neutrality made by Government.

Supplementary Questions.

Ques. 71.—Whence can larger funds be secured for promoting primary education without diminishing the grant for higher education?

Ans. 71.—I have already stated in my answer to question 14 that funds from higher education cannot be diverted to primary education. The question now is, whence can additional funds be secured for primary education. The rural classes already contribute a fair share in the shape of educational cess towards primary education, and as suggested in my answer to question 2, if Government be pleased to give half of the Local Fund receipts to primary education instead of one-third, as at present, their contribution would be quite sufficient. But the town and city people do not adequately contribute for the maintenance of their schools, and it is quite reasonable that they should be made to pay equally with the rural classes. I am, therefore, of opinion that all Municipalities should be empowered to levy from the people an educational rate similar to the educational cess levied from the rural classes. Thus, when people have paid their share, it is incumbent on Government to pay equal contributions from Provincial revenues on the grant-in-aid principle laid down in the Despatch of 1854. Government have hitherto been paying about one-third of the total cost of primary education, and if they will now pay a moiety of the total expenditure, the requirements of primary education will be satisfied to a great extent.

Ques. 72.—Do the Inspectors apply different standards in examining Government and private schools and in awarding grant-in-aid?

Ans. 72.—So far as I am aware, Educational Inspectors do not apply different tests in examining Government and aided schools. On the contrary there is a tendency on the part of some of the Inspectors to show more leniency towards aided schools. The difference in results is simply due to difference in efficiency. I have had frequent opportunities of examining several Government, as well as grant-in-aid schools, and have invariably found that grant-in-aid schools could

not compete on equal terms with similar Government institutions. At the University examinations the examiners are independent men, and still the aided schools cannot compare favourably with Government institutions. It is fallacious to compare schools in the mofussil with those in Bombay. If we compare the Elphinstone High School with the aided schools for Natives in Bombay, it will be found that it passes more men at the Matriculation Examination than all the aided schools for Natives put together.

I give below a comparative statement of results obtained at the Matriculation Examination during the last three years by Government and aided schools in some of the mofussil towns. It must be noticed that the aided schools are all under European management, while the Government schools are generally under Native management:—

	1879.		1880.		1881.	
	Number sent up.	Number passed.	Number sent up.	Number passed.	Number sent up.	Number passed.
Poona High School	48	30	51	28	54	23
Do. Mission School	7	1	5	3	7	3
Ahmedabad High School	32	20	47	15	36	14
Do. Irish Presbyterian	11	4	13	7	10	2
Surat High School	27	18	23	15	36	14
Do. Mission School	12	5	10	7	22	7
Belgaum High School	21	10	42	19	51	19
Do. Mission School	7	...	12	7	15	5
Hyderabad High School	13	8	12	4	15	5
Do. Mission School	6	...	6	1	5	2

In comparing these figures, it must be remembered that sending up a small number and obtaining a higher percentage is no criterion of the efficiency of an institution. If a school sends up two or three candidates and passes them all, it should not receive the credit of having passed cent. per cent. The aided schools send up invariably smaller numbers, and yet their percentage of passes is even lower than that of similarly situated Government schools.

Ques. 73.—Do you think that the entrance of poor scholars is undesirable in colleges and high schools? If not, do you advocate an increase in the percentage of free admissions to the old rates?

Ans. 73.—The entrance of poor scholars into colleges and high schools is certainly not undesirable. Higher education should not be exclusively given to the rich. Among the poor there are many who are possessed of brilliant genius, and likely to shine in after-life if they get opportunities of cultivating their natural powers. Among the alumni of the present day there are several who began their educational career under very straitened circumstances, and had it not been for the assistance which they received from the Department in the shape of scholarships and free studentships, they would not have been what they are now. At present the percentage of free admissions is very low. Many poor students are deprived of the benefits of higher education, and I do not see what Government has gained by this arrangement. If the percentage of free admissions be raised to the old rate of 20, the number on the rolls would increase without any additional cost to Government.

Cross-examination of

By MR. JACOB.

Q. 1.—You have stated in answer 51 that no system of pupil-teachers exists in the Presidency.

Is it not a fact within your own experience that hundreds of boys in the fourth, fifth, and sixth standard classes of the cess schools are annually appointed to the larger vernacular schools as assist-

ant teachers' on R5 or 6 per mensem, and that from this class of young men a large number of candidates at the training colleges is drawn?

A. 1.—Unpassed men are appointed on R5 and R6, but not in large numbers.

Q. 2.—Is not this the pupil-teacher system in reality, though it is not called so?

A. 2.—This may be considered a pupil-teacher system. But my understanding was that pupil-teachers should be taught for some hours each day by the head master. In this respect the present system differs from the usual pupil-teacher system.

Evidence of MRS. RAMABAI SANSKRITA.

[Evidence translated from the Maráthi.]

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I was born in Mangalore Zilla in a forest named Gunga Mul, on a plateau of the Western Gháts in April 1858. My father, a learned Pandit and Sanskrit scholar, a native of the village of Mul Heranje, at the foot of the said plateau, chose his residence in the forest above mentioned. My mother having been taught by my father was also very learned in Sanskrit; she taught me Sanskrit when I was only nine years of age. Though I was not formally taught Maráthi, yet hearing my father and mother speak in it, and being in the habit of reading newspapers and books in that language, I acquired a correct knowledge of it. In this manner I acquired the knowledge of Kanárese, Hindustáni, and Bengáli while travelling about. From my earliest years I always had a love for books. My father and mother did not do with me as others were in the habit of doing with their daughters, *i.e.*, throw me away (literally, "throw me into the well of ignorance") by giving me in marriage in infancy. In this matter my parents were both of one mind. I was with my parents till I attained the age of sixteen, when both died in 1874, within a month and a half of each other. After this my brother and I travelled about the country. We went to the Punjab, Rájputána, the Central Provinces, Assam, and Bengal, and other lands. We lectured in the large cities on female education, *i.e.*, that before marriage girls should be instructed in Sanskrit and their vernacular according to our Shástras. Afterwards my brother died. I was then alone in the world. I got married. On the 4th of February last, my husband was carried off with cholera sixteen months after our marriage. My little daughter is now one year old. The above is a short account of my life.

It will thus appear that my parents and brother being learned people, my husband also being M.A., LL.B., and a Vakil, I had many opportunities of forming an opinion of the subject of female education in the different parts of the country above mentioned. I am the child of a man who had to suffer a great deal on account of advocating female education, and had to discuss the subject amidst great opposition, as well as carry out his own principles. My brother and I had, on this account, that is to say, on account of persecution for the cause of female education, to leave our home and travel through distant lands often in want and distress. We thus spent our time in advocating this cause according to the ancient Shástras. I consider it my duty, to the very end of my life, to maintain this cause, and to advocate the proper position of women in this land.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—It appears to me evident that the women who are to become teachers of others should have a special training for that work. Besides having a correct knowledge of their own language, they ought to acquire English. Whether those training to be female teachers are married or unmarried, or widows, they ought to be correct in their conduct and morals, and they ought also to be of respectable families. They ought to be provided with good scholarships. Teachers of girls also ought to have higher salaries than those of boys, as they should be of a superior character and position. The students should live in the college compound, so as to have their manners and habits improved, and there ought to be a large building with every appliance for the comfort of the teachers and students. They ought to have a Native lady of good position over them. Mere learning is not enough; the conduct and morals of the students should be attended to.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—There ought to be female Inspectresses over female schools. These ought to be of the age of thirty or upwards, and of a very superior class, and highly educated, whether Native or European. Male Inspectors are unsuitable for the following reasons:—(1) The women of this country are very timid. If a male Inspector goes into a female school, all the women and girls are thrown into confusion, and are unable to speak. The Inspector, seeing this state of things, will write a bad report of the school and teachers, and so in all probability Government will appoint a male teacher for that school, and so the school will not have the advantage of a female teacher. As the education of girls is different from that of boys, female schools ought to be in the hands of female teachers. The second reason is this. In ninety-nine cases out of a hundred the educated men of this country are opposed to female education and the proper position of women. If they observe the slightest fault, they magnify the mole-hill into a mountain (literally, "a grain of mustard-seed into a mountain"), and try to ruin the character of a woman; often the poor woman, not being very courageous and well-informed, her character is completely broken. Men being more able to reach the authorities are believed, while women go to the wall. Both should be alike to a parental Government, whose children, male and female, should be treated with equal justice. It is evident that women, being one-half of the people of this country, are oppressed and cruelly treated by the other half. To put a stop to this anomaly is worthy of a good Government. Another suggestion I would make is with regard to lady-doctors. Though in Hindustán there are

numbers of gentleman-doctors, there are no ladies of that profession. The women of this country are much more reserved than in other countries, and most of them would rather die than speak of their ailments to a man. The want of lady-doctors is, therefore, the cause of hundreds of thousands of women dying premature deaths. I would, there-

fore, earnestly entreat of our Government to make provision for the study of medicine by women, and thus save the lives of those multitudes. The want of lady-doctors is one very much felt, and is a great defect in the education of the women of this country.

Cross-examination of MRS. RAMABAI SANSKRITA.

By MR. JACOB.

Q. 1.—In the Bombay College of Medicine there is a class of midwifery for native women; have you heard of this?

A. 1.—I am aware of the fact. My notion, however, is that the mistresses should have some knowledge of medicine which they may both impart to their children and also practise in the village or town.

By MR. LEE-WARNER.

Q. 1.—Is it a matter of your own personal experience that the majority of educated Natives are opposed to female education?

A. 1.—I speak from my own experience. It is obvious also that there are inherent difficulties arising from want of opportunity, and from early marriages and the other circumstances of Hindu life.

By THE PRESIDENT.

Q. 1.—Do you think that there are other cases of Native ladies receiving a good education at home in the Bombay Presidency; or is yours an isolated case?

A. 1.—There are but very few. Among my own acquaintance there are only a few educated

ladies. They have learned their own language; a few know a little Sanskrit, and one or two know English. They do a great deal of needle-work. They sew for the house, make their own clothes, and knit stockings: besides doing the embroidery for their boddices.

Q. 2.—Do Native ladies in respectable Hindu families learn to recite poems or sacred legends or texts? Do they often learn to read and write and to keep accounts?

A. 2.—In almost every house some woman can recite the national stories, "puráns," and poems. In not many houses, in fact in very few houses, can a woman read and write. Very few study arithmetic. Very few keep accounts. Those who do not know arithmetic calculate on their fingers and keep their household accounts by marks on the wall or by flowers on the floors. I mean that in almost every house some women can recite songs or poetry of sorts. I do not mean that it is always high-class poetry.

Q. 3.—Would respectable Native women like to attend the Female Medical Class at Sir Jamsetji's Hospital?

A. 3.—Respectable women would go at first in very small numbers. But these difficulties would be overcome.

September 5th, 1882.

Evidence of THE REVEREND R. RIVE, S.J.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been in the City of Bombay a teacher in St. Xavier's School, St. Mary's Institution, and St. Xavier's College, for about 16 years.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—As far as I know the system of primary education from the programme drawn up by the Director of Public Instruction, nothing can be said against it.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The Indo-Portuguese and Pársis, and some castes of the Hindus, as Bráhmíns, Parbhus,

Bombay.

Bhátíás, and Baniáhs, are eager enough, not only for primary, but also for higher education.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in town is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—Municipal funds are raised from the whole population, and as primary schools are intended for the benefit of the whole population, they should be supported by Municipalities. But the application of this principle is full of difficulties, as some sections of the community may object to such schools on religious grounds, or they may have enough funds from private donations for their schools, and it would not be equitable that one section should pay for the wants of another.

Middle class schools and high schools should be principally supported by fees and endowments; but Municipalities may contribute, as such schools are for the benefit of the middle and higher classes who contribute more largely to Municipal funds. But as high schools attract students from the surrounding districts, Government may give a larger

amount for their maintenance. Even to colleges Municipalities may contribute something.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know any such instance. I am of opinion that if Government have adopted the principles of the despatch of transferring education to local management, it should have introduced grants in 1855, and should not have waited till 1866. During eleven years the Educational Department was developed in opposition to, or at least without regard to, the principle. When the grant-in-aid system was introduced, it was so suitable to the requirements of the community that after 10 years' operation Government thought it necessary to check its growth by reducing the grant or refusing it altogether.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I think, with a Director of Public Instruction, that the Deccan College may be closed or in the present circumstances reduced to a college teaching up to the Previous Examination. The number of students sent up for the matriculation from some Government high schools is so insignificant, and the expenses so high, that they should never have been established, *e.g.*, Dhulia, Sâtâra, Ahmednagar, and Nadiad.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (a) colleges, (b) boys' schools, (c) girls' schools, (d) Normal schools?

Ans. 19.—The grant-in-aid system, as laid down in the despatch of 1855, is liberal as regards the objects for which grant should be given (section 55), and its administration would be less objectionable if it were extended to all the schools.

To illustrate the administration of the grant-in-aid, I adduce here some facts of St. Mary's institution. The candidates for Matriculation are presented to the Inspector at the periodical examinations to be examined under the 8th standard. After two or three months they appear at the Matriculation, which is considered a higher standard. In September 1874 the Inspector passed 7 under all heads of the 8th standard; the University Examiners passed 22 under the 9th standard. In September 1878 the Inspector passed 9 under all heads; the University Examiners passed 23. In 1880 the Inspector passed 11 under all heads and the University passed 22. It seems to me that the facts show that there is somewhere something wrong. The University Examiners say that the pupils are fit to prosecute with profit their studies in a college, and the Inspector that one-third or one-half of them can go up to the 9th standard; two-thirds, or the other half, have to repeat the same standard. I attribute these different results to the system of the grant-in-aid rules, but principally to the way of examining. The complaint is general in Bombay, but in former years the complaint was not so often made

as it is now, nor do teachers in the mofussil make the same complaint. The grants for colleges are inadequate. Formerly the grant for F.A. and B.A. examinations amounted to R550; now, for the same examinations to R300. Government was ready to give one-third of the gross expenditure of a school, hence I should infer that it would do the same with regard to colleges. The following figures will show the Government expenditure upon students of its own colleges and of private colleges. In 1873-74 Government passed 67 in all the Arts examinations and paid R81,804; private colleges passed 11 and received R1,200. In 1874-75 Government Arts colleges passed 93, and the cost was R85,587; private colleges passed 14, and the cost was R3,100. In 1877-78 Government colleges passed 97 at a cost of R1,01,592; private colleges passed 22 at a cost of R1,300. In 1880-81 Government colleges passed 161 at a cost of R89,476; private colleges passed 48 at a cost of R5,943. Hence Government paid for each successful student from its own colleges R1,221, R920, R1,047 and R556; from private colleges, R109, R221, R48, and R124. For schools the grant as at present is neither adequate nor fairly distributed. In the Report of the Director of Public Instruction for 1870-71, paragraph 113, page 97, the cost of education in European schools is paid at R75 per head and in Anglo-Vernacular schools at R50 per head. Now, in the Report of the Director of Public Instruction, the cost of each scholar in Government high schools was R72½ (Report of 1877-78) and R76-11 (Report of 1879-80). If the Government high schools are so expensive, European schools, even including the lower standards, cannot be managed at R75 per head. In the same Report the Director of Public Instruction was ready to pay two-fifths of the educational charges, *i.e.*, for European schools R30 per head, and for Anglo-vernacular schools R20 per head. Now, the total grant of an European school for the 9 standards is R471; for Anglo-vernacular schools, R204 *plus* capitation allowances, *i.e.*, R16; for English teaching schools R240 *plus* capitation allowance, *i.e.*, R18. Now if the ratio of grant per head in an Anglo-vernacular school is as 3 to 2, the same ratio should hold good in the total grant, that is, 471 should be to 204 or 220 as 3 is to 2. Since the grant for Matriculation has been taken off, the ratio has been again disturbed, *i.e.*, 321 to 104 or 120. And if it is taken into consideration that European schools present but few candidates for Matriculation, the disproportion increases still more. If grant is given to every standard for school and for University education, I cannot discover any reason to omit the Matriculation standard, but in my opinion it would be better to assign grants according to some sound principle, and if funds were not available, to cut down the grants *pro rata*.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The grant-in-aid rules do not interfere with religious teaching.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy

classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—In our schools, the greatest number are Catholics; Pársis have no objection to join, nor Hindus, *i.e.*, Bráhmíns especially, Parbhus, and Baniáhs. There are so few scholars of wealthy parents that the complaint seems to have little foundation. Wealthy persons could do something for establishing schools and scholarships. The fees are high for the students, but inadequate to defray the expenses of colleges. Lectures in medicine and sciences are too low.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There are, I think, some schools in Bombay which are kept up by fees only.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—If a millionaire should found a college, it would be able to compete with a Government institution. But there are some obstacles to the success of private colleges.

(1) The Natives consider Government institutions superior to private institutions.

(2) There is a general opinion that candidates from Government colleges have a better chance to get Government employment than those from private colleges.

(3) The large number of scholarships in Government colleges naturally attract the better students; they not only have their fees considerably reduced, but get paid for attending lectures. Hence private colleges are frequented to a great extent by students less-qualified, who increase considerably the work of the professors if the college intends to compare favourably with Government colleges in the result of the examinations.

(4) On account of the constitution of the University, as regards Fellows, office-bearers, and examiners, the great majority of whom are Government officers.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—I think they do not find easily remunerative employments. It would raise the value of higher education much if the passing of certain examination was made a condition *sine quá non* for higher employments. This rule should not only be made, but also enforced.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The studies in high schools are not such as are best calculated to improve the intellectual faculties, nor do they store the mind with useful information if students discontinue their studies. Too much stress is laid upon Mathematics. In the Matriculation Examination of a Prussian high school for classical education after a course of eight or nine years, four problems, one in each of four different branches of mathematics are given; the solution of two of them entitles a student to pass; the time allowed is four hours. Classical languages, as far as Latin and Greek are

concerned, have their power of framing the mind after the elements have been acquired. Three branches of science too form part of the instruction, but the selection does not seem to be judicious.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—There is no doubt that many pupils who have a lack of talent are too anxious to pass Matriculation. Upon the result of the Matriculation Examination depends in a great measure the credit of a school; but if the lower classes were neglected, a Manager would soon find out to his loss that he had no material for Matriculation.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—According to the Report on Public Instruction, about R34,000 are distributed in scholarships. As far as I know, none are given to aided schools. In other provinces of India scholarships seem to be given to pupils who are first on the list in University examinations. Government colleges have many founded scholarships; hence there is no necessity to attract a still greater number of pupils by Government scholarships. The Despatch of 1855, sections 38 and 55, recommends that scholarships should be given to aided institutions. Government awarded some years ago, scholarships to European and Eurasian lads from the 4th standard to the B.A. Examination. It soon repented of its liberality. I do not think that a student from B.A. ever got the allowance. If Government spends above R30,000 upon scholarships to Natives, European and Eurasian lads should have the possibility of getting something too. European and Eurasian families with R150 to R300 cannot compete with Native families from R75 to R150 in the struggle for life. They have to send their lads with an elementary education to earn their livelihood as clerks at a low salary, or to learn a trade for which they are ill-fitted by nature. The Despatch considers that European and Anglo-Indian students would graduate at the Indian Universities; as far as the Arts Colleges are concerned, this hope has not been realised.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—The Karáchi Municipality gives grant to St. Patrick's schools and the Bombay Municipality to Anjuman-i-Islám.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum supplies the knowledge, but does not give the necessary training which may be acquired in training colleges or by special instruction when candidates are employed in teaching secondary schools.

Ques. 32.—What is the system of school in-

spection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—Aided schools are not inspected?

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The withdrawal of Government would not deteriorate the standard of instruction. For the higher studies the University examination determines the standard; for schools the Educational Department.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—In the University course candidates may take up Moral Philosophy, but the books prescribed will not do much to instruct them in Natural Ethics.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools may be necessary for villages on account of want of funds and the small number of children, and harmless, if the children are of tender age; but if the children are of advanced age, morality and efficiency will certainly suffer.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The chief defect of the system appears to be that education is entirely sacrificed to instruction, and instruction, on account of the frequent examinations and the variety of subjects, degenerates into cramming.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—Catholics in our schools are charged according to their means; but the system of charging in this way is annoying and abused by some at least, perhaps by many.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—I do not think that teaching as a profession is very lucrative. There is one school in Bombay, however, which is a pecuniary success.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—If the system of payment-by-results be continued, I consider it advisable that school managers should be obliged to send a report on the examination immediately after its conclusion to the Director of Public Instruction to be for his own use, in guiding and checking Inspectors.

Ques. 57.—To what proportion of the gross

expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—As colleges get paid for passed students only, and nothing for students who have passed in one or more branches, the expenditure should be calculated on passed students, and not on the average attendance of students. If this system was adopted, one-half of the gross expenditure, or two-thirds of Government expenditure, on each passed student, should be paid to private colleges. For schools one-third or two-fifths on the gross expenditure would be a fair grant.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—About 40 pupils for middle class schools and colleges. In the lower classes the number may be greater.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—It is not desirable—

(1) It obliges the Managers of schools to follow strictly the standards of the Educational Department.

(2) It supposes that a single examination gives as good an insight into the knowledge of the pupils as the teaching of a whole year.

(3) It would give a fresh impetus to the already too much prevalent system of cramming.

(4) It requires too many Inspectors. But if the system should be introduced, the Inspector should decide doubtful cases only; admitting to a higher class those whom the Manager thinks fit, and rejecting those whom the Manager wishes to keep for another year in the same class.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There was, some years ago, a proposal that the Arts Colleges should require a certificate from every student who changed the college.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and if so, under what limitations or conditions?

Ans. 64.—Competition amongst colleges and a high standard at the examination will keep up the efficiency of colleges.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard.

Ans. 65.—English should be taught by Englishmen; perhaps the other studies may be taught by Natives.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—I doubt it very much. I think they would not.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—This depends greatly upon the general policy which Government may adopt with regard to education.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—There is, in Bombay at least, one school which competes at least in point of numbers; there are many Government high schools under native management which do very well.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—A school-day should not be fixed at four hours' teaching.

(2) Boys should be allowed to pass under the same standard in those heads in which they previously failed.

(3) Boys should be examined in the same, or even a lower standard in which they were examined in another school, with the proviso, not to be examined twice in the same official year.

(4) The days of attendance should be reduced.

(5) In the attendance-roll, different reasons of absence (*a, p, s,*) should be reduced to one.

(6) A grant should be given for college students who pass the 1st or 2nd B.A. Examinations when they have kept two terms only.

Cross-examination of

By MR. TELANG.

Q. 1.—On what ground do you recommend the abolition or reduction of status of such a flourishing institution as the Deccan College?

A. 1.—For the reasons given by the Director of Public Instruction. I do not know if the Director has changed his opinion.

Q. 2.—Are you aware that a considerable portion of what appears in the accounts as Government expenditure on that college is properly chargeable to the Dakshina Fund?

A. 2.—I understand the Dakshina Fund to be an education fund, which might be expended on primary instruction, as well as higher.

Q. 3.—With reference to answer 23 (3), is the payment for attending lectures which you speak of, anything different from scholarships?

A. 3.—Scholarships under another name.

Q. 4.—In what way does the constitution of the University operate as an obstacle to the success of private colleges?

A. 4.—Because the Fellows of the University are appointed by Government with all the obligations that appointment involves. Professors in private colleges are not often appointed examiners.

Q. 5.—In reference to answer 64, do you think there are any individuals or local bodies ready at present to take charge of the Elphinstone or Deccan College, in case of Government withdrawing from the management of those institutions?

A. 5.—Local bodies would take charge if they were made to do so. A mistake was made at the outset in Government coming forward with the whole management.

Q. 6.—With regard to answer 68, suppose the Government policy as regards education was one of religious neutrality coupled with all proper encouragement to private effort, would Government be then justified in withdrawing from any of its schools or colleges under the circumstances stated?

A. 6.—Government should maintain schools and colleges to which those who objected to attend aided schools might go.

By MR. JACOB.

Q. 1.—In your 38th answer you state that for the higher studies, the University Examination

Bombay.

determines the standard, and for schools the Educational Department. Do you think that the University Entrance Examination largely dominates the whole high school curriculum, and that if that test were abolished the efficiency of the high schools would diminish?

A. 1.—I think so.

Q. 2.—In your 32nd answer you state that aided schools are not inspected. What meaning do you attach to the term 'inspected' here?

A. 2.—A complete system of inspection should include visits of surprise and examination, as well as examination after due notice.

By MR. LEE-WARNER.

Q. 1.—If the grant-in-aid system were allowed to develop without check, how would you prevent the demand on the State becoming unmanageable?

A. 1.—The State should first begin with supplying higher education, and then would be able to feel its way in the direction of lower education. As the system developed, the State could also raise its terms. Municipalities ought to do more for primary education and middle class education.

Q. 2.—Would not the development and extension of education be chiefly in the towns and thus intensify the present unequal distribution of educational funds between town and village? How would you prevent that result?

A. 2.—I consider it perfectly fair that the city should have an exceptional claim on the State fund for education.

Q. 3.—In answer 6 you condemn the establishment of high schools at Sátara and Dhulia, apparently however on the ground of their comparative failure to pass boys for the Matriculation; but have you considered the real *raison d'être* of such institutions which I apprehend is to supply each isolated district with the highest development of the town school not merely for the supply of the local administration, but to foster the growth of higher education locally for all purposes?

A. 3.—My principle is that if Municipalities required higher education, they should make a sacrifice for the purpose and ask the State to assist, and not to found, a high school.

Q. 4.—In answer 29 you condemn the exclusive application of the scholarship system to Government institutions. Let me analyse this condemnation in regard to college scholarships only, and ask in what cases you consider that Government are acting unfairly towards aided colleges?

In the Elphinstone College, R660 are given monthly in scholarships, the whole of which come from endowment funds directly or indirectly.

In the Deccan College the scholarships are paid by Government, but out of the Dakshina Fund. In Poona also there are no aided colleges at present to compete for them.

In the Gujaráth Provincial College, the monthly scholarships of R65 are entirely private endowments. Last year this college cost Provincial revenues one rupee.

The Sind scholarships of R160 per month are tenable in any college whatsoever.

How do the endowed scholarships differ from

the two scholarships held at St. Xavier's College, and where is the injustice?

A. 4.—The official publications treat the scholarships as if they were paid by Government. Of course if they are really endowments, they must be considered as more or less private property.

Q. 5.—If Government handed over their institutions to local bodies such as Municipal and Local Fund boards, do you think these bodies could be trusted to administer fairly the grants-in-aid to private institutions?

A. 5.—I do not consider that the administration of the grant-in-aid system can be entrusted to such bodies.

Q. 6.—In answer 25 have you not overlooked the orders giving graduates a preferential claim to high revenue offices? (See Directors' Report, p. 135, for 1880-81.)

A. 6.—I do not know the regulations, but I know that several B.A.s get no employment.

Evidence of RÁO SÁHEB MAHIPATRÁM RUPRÁM, Principal, Gujaráth Training College, Ahmedabad.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been working in the Educational Department since the year 1855 in various capacities. I entered the service in that year as Assistant Master, Elphinstone High School at Bombay, acted in the year 1857 for a short time as Head Master of the Ahmedabad High School, and was then appointed a Deputy Educational Inspector in Gujaráth. In the latter capacity I have visited and examined schools in various parts of that province. I was one of those who assisted Mr. Hope in compiling the Gujaráthi series of school-books. After my return from England (where I had been to study the system of training school masters) in 1861, I was appointed Principal of the Gujaráth Training College at Ahmedabad, in which capacity I am still working. I am also Gujaráthi Translator to the Educational Department, and Secretary of the Vernacular School Book Committee. My experience has been gained in Gujaráth.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—In the province of Gujaráth the system of primary education has, I believe, been placed on a sound basis, and is capable of development up to the requirements of the community, both upwards and downwards.

Primary education has begun, but it does not go up sufficiently high, and does not reach the poorer classes of the people. More schools are wanted in cities like Ahmedabad, Surat, Broach, Nadiad, Umreth, Kapadvanj, &c. A large number of villages have no schools at all. Every village ought to have a school. The greater portion of the mass of the people must necessarily receive their education and learn the arts and sciences of Europe through their own language. The present vernacular course of instruction is

not such as to enable the pupils, who are either not inclined or not able to join the English schools, to learn western sciences through their vernacular language. I mean to say that the present vernacular course of instruction is not high enough. The highest vernacular standard, named the 6th Standard, teaches the 7th Gujaráthi school-book (which, being compiled in 1858, and not subsequently revised, requires to be improved and recast), arithmetic whole, general geography of the world, a few lessons on physical geography, elementary grammar, and a short history of India. Most of those who learn this standard do not go up to the English schools; they either join the lower grades of the public service or betake themselves to other business. I am of opinion that there should be at least two higher standards to complete a liberal course of vernacular education; and that these may be taught in a separate institution to be designated Vernacular High School. These higher standards should include the easier parts of mathematics, elements of chemistry, geology, astronomy, political economy, History of England and of other countries, advanced grammar and composition, vernacular literature and elements of Sanskrit to Hindus and Persian to Muhammadans and Parsis. This should form the superior course of vernacular instruction, and those who pass through the whole of it successfully should be entitled to admission into the public service (where English is not required) on an equal footing with those who pass the Matriculation standard. There should be two other courses, *viz.*, a middle one and an inferior one, and the present vernacular series of school-books should be improved and recast to suit these two courses.

The inferior or lowest course should have four standards teaching reading, writing, simple arithmetic, both written and mental, up to the Rule of Three, and general geography of Gujaráth and of India. Those who wish to learn more might join the middle course, which should have two standards teaching the 6th and 7th books of the Gujaráthi school series, elements of grammar, history of Gujaráth and India, general geography of the world, and the whole of arithmetic. Pupils

passing successfully in this course may join the highest vernacular course if they wish to do so.

There should be an inferior school in every village, and more than one in larger villages and towns according to the wants of each. Attendance in these schools should be compulsory at least for two years, and no fee should be charged during that period. But, as compulsion is not a pleasant mode to resort to, it would be preferable to try first the effect of free education to the poor. The difficulty of prevailing upon the poorer classes to send their children to school is very great. If schools were opened at once in all the villages, very probably seventy-five in a hundred would have to be closed for want of pupils.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Primary instruction is sought for by the upper and middle classes of the people in general. The lower classes generally hold aloof from it partly on account of poverty, and partly because they do not appreciate its advantages. The exaction of very high rates of fees from non-cess-payers checks the spread of primary education. Bhangis, Dheds, and other castes whom the Hindus do not touch and the Mussalmans consider too low to sit with, may be considered practically excluded from it. In fact, they seldom seek admission into schools, but in a few instances, where they have been encouraged by their friends to do so and have actually been admitted, the other pupils deserted the schools, and either the schools had to be closed or a compromise to be effected. The Hindus object to associate with them in school on serious religious grounds. The influential classes are not generally opposed to the extension of elementary knowledge to every class of society.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education; and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—The indigenous schools are to be found in all the towns and many of the large villages. I have nowhere met with any proofs of their being a relic of an ancient village system, though I cannot say that in no village is a school a part of the body politic and is supported by an assignment of land. More probably they were called into existence by the wants of the traders, and to this day they are chiefly patronised by the

trading classes. They begin with numerals and go on with multiplication-tables and tables of simple fractions to a very large extent, till they finish what are called "Vis Anks," meaning 20 sorts of tables. The pupils learn them by heart, and are also taught to write them. Want of variety at this stage is very tiresome to the children who have to write and repeat the same thing all day without understanding what they say. When the pupils make a considerable advance in learning these tables, they are taught mental additions, subtraction, multiplication, and division of small amounts; but they are worked mentally without writing a single figure. When a pupil has finished the Vis Anks, he begins to learn the alphabet and the tables of weights and measures. When he has mastered the letters of the alphabet, he is taught the combination of vowels and consonants, and writing names of persons and professions, and after he has learnt the tables of weights and measures, he is taught to count sums mentally. The course of studies generally ends here; and the boys leave the school and either join a Government school, or betake themselves to business, according to the circumstances and wishes of their parents. At the time when there were no Government schools, the best of the indigenous schools taught the forms of commercial letter-writing, hundies, and account-keeping, but the last was mostly learnt at the offices of the traders and bankers. The indigenous schools teach what is mostly wanted by the trading and money-lending class, and from this circumstance I am led to believe that they were established chiefly for them and by them. Even now wherever there is a trading population sufficient to support a school, there is to be found an indigenous school, if there be no Government school there. Generally the Bráhmán boys were not educated in those schools, and as the artisans and cultivators thought that instruction was not needed by them, very many of them did not send their children to those schools, and of those who did send, few allowed them to complete their course. In the indigenous schools no books are used, and no geography, history, and grammar are taught. They do not cultivate good handwriting, nor teach correct spelling. They impart no moral and religious instruction, except a few sentences, in which the pupils are told to rise early, to attend school, to revere parents and teachers, and to protect the Bráhmans and cows. They cultivate only the memory and quickness of counting accounts mentally. No classes are formed, and no attendance-roll is kept in them. Each pupil is examined either by the master himself or by one of the head pupils every day, and a new lesson given to him if he has prepared the lesson given on the previous day. The master, or his assistant, if he has one, goes round every morning and afternoon to call the boys, but those who wait for a call are punished except the little ones, and those who come after the master's return from his round are considered late and punished. Punishment is also inflicted for not learning the lessons, for forgetting what was previously taught, for not preparing the home lessons, for being absent, &c. The masters also punish the boys at the request of their parents for mischief done at home. The punishments consist of pinching the thigh, twisting the ear, boxing on the cheek with the flat hand, kicking, caning and flogging on the back and other parts of the body, making the culprit sit

down and get up so many times, all the while holding his ears with his hands, tying him up or tying his hands behind his neck, placing writing-boards on the neck between the arms and the head and making him sit down and get up in this state, &c.

There are no fixed and uniform rates of fees. The schoolmaster claims an entrance fee, but its amount is not fixed, and he does not enforce it in every case. Parents give more or less (from a few annas to a rupee or more) according to their pleasure, some giving nothing. The Hindu months have a light and dark fortnight, on the 12th of each of which one pice and a handful of grain are generally given to the schoolmaster; in place of pice, which in villages are a scarce commodity, more grain is accepted. When the boy finishes one subject, such as multiplication-tables, and begins the alphabet, the master claims a present of half a rupee or a rupee or more according to circumstances, and he does get something on the occasion. When the boy marries, even though he may have left the school, his teacher gets a present, generally half a rupee or a rupee. Occasionally the master is paid two or four annas for closing his school for a day by a well-to-do man on account of a marriage at his house, or birth of a son, or other happy occurrence. On the death of his (schoolmaster's) parents, on the occasion of the marriage of his daughter or son, he begs pecuniary assistance from the parents of his pupils and often obtains some help.

The indigenous schoolmasters (of Hindu schools) are all Bráhmans. Some schools are hereditary, the sons succeed their fathers as schoolmasters, and a father sends his son to the school in which he had received his instruction. Other schools are opened by adventurers in places where they think they are likely to secure a maintenance. The indigenous schoolmasters, as a rule, only know what they teach and nothing more; most of them are not able to read books. These schools are under no supervision and control, and there is no arrangement for training or providing masters in such schools. All efforts hitherto made to turn these schools to good account as part of a system of national education have, for the most part, proved abortive. Out of hundreds six indigenous schools only received grant-in-aid during the year 1880-81 in the Northern Division. Most of the masters are not able to observe the conditions imposed for receiving such aid, and they are afraid of the Educational Department, which they fancy, will close their schools when once within their grasp. Under this fear many of them keep aloof from the department. Generally the masters of Government schools and the Deputy Educational Inspectors look upon them as rivals and wish to see their schools closed. But it is possible to prevail upon them gradually to co-operate in the work of national instruction and be useful feeders to Government schools by framing suitable rules for grant-in-aid to them, by persuasion and other means. There are Muhammadan indigenous schools also, but in most of them the Korán only is taught.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—As far as my knowledge goes, home instruction does not exist in this province.

Ques. 6.—How far can Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—Government at present can place no reliance on private efforts, aided or unaided, for the supply of elementary instruction in rural districts. No private agencies exist there for promoting primary instruction, except the indigenous schools, which are in a rude state and incapable at present to take up the great work.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by District Committees or Local Boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—The District Committees are composed of official and non-official members. The former have already too much work of their own, and the latter are not yet trained to work independently and by themselves. In fact, all the work is done by the official members. If District Committees or Local Boards be formed of competent and intelligent persons with no official element in them, they will require some time to learn the business. They may then, if provided with able and experienced secretaries and efficient establishments and wisely and vigilantly supervised from without by Government officers, be able, I think, to administer the funds assigned for primary education. As no trial of this nature has taken place in this province, it is difficult to define the proper limits of the control to be exercised by such bodies. The safer plan will be to invest them with some real power at first, and to enlarge it gradually as they acquire practical knowledge of their work and become more and more efficient.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—I am of opinion that primary schools should be entrusted to Municipal Committees for support and management, Government maintaining a strict and active supervision over the schools. The best security against the possibility of Municipal Committees failing to make sufficient provision, would, I think, be to enact a law defining what provisions should be made by the Municipalities and how they might be enforced by the Educational Department.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—In Gujaráth the provision for supplying trained teachers is good. The majority of our primary schoolmasters are trained men; the untrained teachers are gradually going away and their places filled up by trained ones. But in Bombay out of nineteen Gujaráthi schoolmasters only three are trained, there being no training institution there. Pársi and Hindu private schools

in Bombay also ought to have trained teachers. The social status of village schoolmasters is good, and they do exert a beneficial influence among the villagers. Their position will improve by making them members of Local and Municipal Committees, and by admitting the most successful of them to other branches of the public service.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—The subjects of instruction that make primary schools acceptable to the community at large are already introduced in our standards. The non-attendance of many boys is owing to the poverty of their parents and their ignorance of the advantages of instruction. A book containing lessons on agriculture, manures, trees, cattle-rearing, cattle-diseases and their treatment, is wanted. Such a book introduced in village schools would, I think, make them more acceptable to the agricultural classes. For making the instruction in such subjects efficient, a teacher theoretically and practically acquainted with them should be employed in each taluka, who should travel about in the taluka, and give lessons from the book in each village school. He will also be a great help to the agricultural classes already opened and which may be opened in future.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular recognised and taught in the schools of Gujarath is the dialect of the people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results, under the present rules, is not, I think, suitable for the promotion of education amongst a poor and ignorant people.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—No fees should be charged in the lowest grade of the primary schools.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—More money is wanted for increasing the number of primary schools. This want should be supplied by Government by assisting the local and Municipal funds by a sufficiently increased grant. That is in my opinion the only just and proper way. With properly trained teachers and good supervision by qualified officers trained to the work, they can be gradually rendered more efficient.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know of no such instances. That

Bombay,

provision has not been carried out, because the system of grants-in-aid has not prepared any private institutions to take the place of Government ones, and no local bodies have been found to take up the management of such institutions.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—None of the Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education and to the interests which it is the duty of Government to protect.

Ques. 17.—In the province with which you are acquainted are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I know no such gentlemen in Gujarath.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—The province of Gujarath is so behind in education that the abandonment of any higher educational institution by Government, either immediately or after a given term of years, would lead to its decay and check the spread of higher education.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system or the details of its administration? Are the grants adequate in the case of (a) colleges, (b) boys' schools, (c) girls' schools, (d) Normal schools?

Ans. 19.—The principles of the grant-in-aid system laid down in the despatch of 1854 appear to me correct. The details of its administration may appear just and proper, or otherwise, and the grant adequate or inadequate according to the point from which they may be viewed. In forwarding the despatch to the Provincial Governments, the Government of India in paragraph 14 of their letter No. 166, dated 26th January 1855, observe that "the specific objects are stated to be—augmentation of salaries of head teachers, supply of junior teachers, foundation of scholarships, or partly erecting or repairing a school-house, and provision of books." No proportion is fixed, but it is stated that the grant should in no case exceed in amount the sum expended on the school by private persons or bodies, and that they should be carefully so given as that the effect shall not be in any case the substitution of public for private expenditure, but the increase and improvement of education." The despatch directs in para. 55 "not (except perhaps in the case of Normal schools) to apply them in the form of simple contributions in aid of the general expenses of a school." These instructions, as far as I know, have been faithfully carried out in Gujarath.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, i.e., one in which a school or a college has no advantage or disadvantage as regards

Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—The whole educational system, as at present administered in Gujaráth, is, as far as I know, one of perfect practical neutrality. No institution, to my knowledge, has enjoyed any advantages or suffered any disadvantages as regards Government aid and inspection, from any religious principles taught in it or not taught in it.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The middle classes principally avail themselves of Government or aided educational institutions for the education of their children. An increase in the rate of fees might be borne by students of wealthy parents, but an enhanced rate would fall heavily on the poorer students who form the great majority of students. The rates of fees in Gujaráth for higher education are from R2 in the Matriculation standard to R5 in the college. The larger number of the students do not belong to the wealthy classes, and they already feel the rates of fees oppressive. The country is comparatively poor, and the taste for instruction for the sake of acquiring knowledge has not yet taken root, and therefore a general enhancement of the rates of fees is undesirable.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—There is one proprietary school supported entirely by fees in Ahmedabad. It is in a wretched state. The fees are quite insufficient to enable the proprietor to employ competent teachers and purchase proper school furniture. I do not consider the proprietor fit for the work he has undertaken.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—A non-Government institution of the higher order, employing an equally competent and pains-taking staff of teachers, and not proselytizing, may flourish, even when in direct competition with a similar Government institution. If it will at the same time charge lower rates of fees, the Government institution will probably be in danger of being deserted.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—I do not think that the cause of higher education in this province is injured by any unhealthy competition.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—I have yet known no well-educated Native in this province not readily finding a remunerative employment, but less educated young men do find it very difficult to obtain employment, because the supply of such men is greater than the demand for them.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 26, 27, & 28.—The course of instruction in secondary schools appears to be intentionally framed to suit the wants of the University Entrance Examination, and not for general purposes, yet a large number of students from these schools find employment in various departments, where, if they serve for some time as candidates, they are generally able to go on. Two sets of standards in the same school would certainly be very inconvenient to manage. There are already too many subjects, which lead to cramming and undermine the health of the pupils. The number of candidates for the Matriculation examination is unduly large when compared with the requirements of the public service and of merchants' offices requiring English-knowing clerks. But I do not think it is desirable to try to lessen this number, for these men, when unable to get Government service, will seek other channels of employment. Their education will be useful to them in all walks of life.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Municipal aid is given to private girls' schools in some places in this province; but how far this support is likely to be permanent I cannot say.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—In my humble opinion the University curriculum does not afford a sufficient training for teachers in secondary schools. The art of teaching should be theoretically and practically taught to the graduates before allowing them to take charge of their classes. Specially Normal schools need not be established for them; but some arrangement might be made for them in the existing training colleges or in connection with them. Graduates thus trained will do very well as Deputy and Sub-Deputy Inspectors of Schools.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—There is a Government Educational Inspector for the whole province, and under him there are Deputy and Sub-Deputy Educational Inspectors. The Inspector examines the secondary schools, and Deputies and Sub-Deputies examine the primary schools. To see that the Deputies and Sub-Deputies do their work properly, the Inspector visits as many vernacular schools

as he can and tests the work done by them. Marks are assigned to each pupil for each head and sub-head in which he is examined. It would be an improvement to have Deputies and Sub-Deputies trained in the art of teaching and examining.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—The reading text-books used in the primary schools require revision. They were compiled nearly twenty-four years ago, and though there is much in them that is very useful, they might, with advantage, be greatly improved. The last number (138: June 1882) of the Journal of the National Indian Association quotes the following recommendation of the Simla Text-book Committee:—That the vernacular readers for primary schools should convey instruction on the following subjects: (a) reverence for God, parents, teachers, rulers, and the aged; (b) a simple sketch of the duties of a good citizen, and universally admitted principles of morality and prudence; (c) cleanliness of habits, politeness of speech, kindness of conduct to other human beings and to the brute creation; (d) the dignity and usefulness of labour, and the importance of agriculture, commerce, the various trades, professions, and handicrafts; (e) the advantages of bodily exercise; (f) the properties of plants; the uses of minerals and metals; (g) the habits of animals, and the characteristics of different races, and common natural phenomena, fables, and historical and biographical episodes, chiefly derived from Oriental sources. This recommendation is excellent, and should be followed in revising the Gujaráthi reading-books.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—Private institutions are permitted to select their own text-books, and the books used in the Government schools do not tend to check the development of natural character and ability; but the vernacular literature is not fostered by the University. In the colleges vernacular literature is not cultivated at all, which checks its growth.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instructions in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 36, 37, & 38.—The people of Gujaráth are too behind in educational matters to be able to take an independent and effective part in educating their children. Therefore, if the people are to be

educated, the work must be done mainly by Government, until the people are better prepared to undertake the work in their own hands. A sudden withdrawal of Government from the direct management of schools would hinder the growth of education. But a slow and gradual withdrawal of Government, as people appreciate the use of education and learn to act for themselves, will create a spirit of self-reliance and combination for local purposes. I know only one body, *viz.*, the Committee of the Gujaráth College, who appear to me intelligent and able enough to take up the management of that institution, if Government wish to make an experiment at once of local self-government of an educational institution.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—Definite instruction in duty and the principles of moral conduct does not prominently occupy any place in the curriculum of Government schools and colleges, nor, as far as I know, in the aided institutions. I am of opinion that they ought to be put in. English books written according to the recommendation of the Simla Text-book Committee, quoted in my answer to question 34, should be used in the Anglo-vernacular schools and in the lower classes of the high schools. The vernacular reading-books contain many lessons on duty and moral conduct.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on this subject?

Ans. 40.—Only a beginning has been made in this respect. A gymnasium is attached to the High School and Training College at Ahmedabad; and a teacher of gymnastics is employed for the two institutions. A few other schools have gymnasias also, but no definite scheme has been framed for promoting the physical well-being of students for the whole province. There are difficulties in the way, the removal of which is a work of time. If the head masters and supervising officers keep the object steadily in view, and lose no opportunity to encourage the physical education of the pupils, progress may be made.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Some few Bráhmans teach their girls reading and writing at home and the Mussalmans teach their females something from the Korán; beyond this there is no indigenous instruction for girls in the province. There are no indigenous schools for girls.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Considering the peculiar difficulties of female education, and that Government have undertaken the noble task only a few years since, the progress made by the department may be called fair. In the Report for 1880-81 the figures given are—in the zillas 72 Government schools, 7 aided, and 41 inspected ones; in Káthiáwár 20 schools; the total number of girls examined under the standards being 3,696. The instruction im-

parted in them is elementary. More money and well-trained female teachers are required.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—Mixed schools are not suitable in this country except perhaps in very small villages where experiments may be tried. Generally the people will oppose the measure.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—A female training college, such as we have at Ahmedabad.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—Several European ladies have promoted female education in Gujaráth. The first instance known to me was that of Mrs. Oliphant, now deceased. Her husband was Collector of Ahmedabad, and I was Secretary of Ráo Bahádur Maganbhái Karamchand Girls' School in Ahmedabad. Mrs. Oliphant took great interest in that school. She formed a Committee of European and Native ladies to inspect and encourage the school, and procured pecuniary assistance from the local Municipality for scholarships, and the employment of a female European teacher of needle-work. She, with her companions, regularly visited this school as well as another, namely, Harkunwar Shethánis' School, distributed prizes, &c. By her exertions the schools became flourishing. After her departure from Ahmedabad, Mrs. Newnham, wife of the then Judge of Ahmedabad, took up her work with equal zeal and benevolence. Mrs. Sheppard, when her husband was Collector of Kaira (he is now Commissioner of the Northern Division), very earnestly assisted the girls' schools at that place and in other places within that Collectorate. Mrs. Hope, when her husband was Collector of Surat, similarly encouraged the girls' schools there. These are instances of individual good-will and zeal. They were very beneficial. If an effort be made to organise permanent committees of benevolent and earnest European ladies in the large towns, much good will result. Native ladies may be invited, wherever possible, to join them. Such a measure would tend to ameliorate the condition of Native ladies and popularise the girls' school movement. But the difficulty is that European ladies do not remain continuously for any considerable length of time in one place or one province. The late philanthropic Miss Carpenter, who in her old age visited India and travelled about the country, greatly helped the cause of female education. I wish England could send more such ladies to India.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—Government spend very little money on high education in this province. Instead of any excessive expenditure under this head, too little or almost nothing is expended on it in Gujaráth. The exertions of the people of Ahmedabad to get up a fund by private subscriptions and Municipal grant to defray half the expenses of a full college, are worthy of encouragement.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or

other assistance adequately supply the educational wants of the people?

Ans. 49.—No.

Ques. 50.—Is there any foundation for the statement that officers of the Education Department take too exclusive an interest in high education? Would beneficial results be obtained by introducing into the Department more men of practical training in the art of teaching and school management?

Ans. 50.—No. To the second part of this question I answer in the affirmative.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—No.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—Thirty would, I think, be quite a sufficient number to be conveniently taught in a school-class by one teacher.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—No.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Yes.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muhammadans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—Some exceptional treatment is desirable for Muhammadans. These circumstances are due to poverty brought on by idleness and want of thrift.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—Government would not at all be justified in withdrawing from such school or collegé.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—Yes, energetic and able Native managers can carry on the work with equal success. Much depends upon the character of managers. I have known European managers of institutions by whose incapacity or indifference those institutions suffered, and their Native successors recovered the lost ground by better conduct, superior ability, and tact. I have also known incompetent Native managers under whom such institutions withered. But when both are equally good, the Englishman would carry more success, because prestige is on his side and the English language is his mother-tongue.

Cross-examination of RAO SÁHEB MÁHIPATRÁM RUPRÁM.

By MR. LEE-WARNER.

Q. 1.—I understand that you entertain views as to the special claims which the old class of Pandits have upon the State for recognition and assistance. What are your views?

A. 1.—I consider it a matter for deep regret that the race of learned Pandits, the great exponents of ancient Aryan thought, is likely to become extinct for want of indigenous schools and adequate State support to higher Sanskrit learning. I advocate the establishment of two Sanskrit schools,—one in Poona, the other in Ahmedabad. But as a knowledge of Sanskrit alone will not develop the historical and critical faculty, English should be taught in them side by side with Sanskrit. It is to be regretted that there is not now in Gujaráth a single Pandit, like Yadneshwar Shastri of the Elphinstone College or Anant Shastri Pendbarkar of the Deccan College, from whom I have heard that Drs. Buhler and Kielhorn and others received material help in their Sanskrit studies, and to whose profound learning they have borne testimony.

Q. 2.—Do you consider that any moral instruction should be given in schools?

A. 2.—I think the higher text-books should contain lessons on the duties of children to parents, husbands to wives, and the respect due to women.

Q. 3.—What assistance do you think Govern-

ment should give to the Gujaráth College?

A. 3.—I think Government should contribute an annual grant equal to the interest of the fund and the Municipal grant towards the college. There are now 8 students in the College. I have not calculated the cost per head. I believe that the Home Government promised to give the assistance I advocate.

Q. 4.—Do you consider that the best mistresses of female schools would be the wives of schoolmasters?

A. 4.—I think 75 per cent. of the students at the Female Training College are wives of masters, and they are the best material.

Q. 5.—Do you think that if Municipalities are entrusted with the management of primary education they should be charged with female education?

A. 5.—It should be made obligatory on them by law to promote female education in the town.

Q. 6.—In reference to your answer 67 I ask this question—Have you observed that, since the cess-schools have been extended in Gujaráth, the Muhammadan population have steadily gained ground in the matter of primary education? Thus, in the whole of Gujaráth there are now 7 per cent. of Hindus who are instructed and of the Muhammadan population 9 in a hundred have been or are at school?

A. 6.—I had not observed this fact.

Evidence of THE POONA SARVAJANIK SABHA.

Ques. 1.—Have you read Questions 2, 3, 4, 6, 7, 8, 9, 10, 12, 14, 32, 40 of the printed questions. What is the opinion of your society on the subject of primary education in reference to these questions?

Ans. 1.—(a) We are of opinion that the system of primary education in our province has not been placed on a sound basis, and that it is not capable of development up to the requirements of the community unless extensive improvements are adopted by the Department.

(b) The chief defect of the present system appears to us to be that it takes little or no account of the indigenous agency and does not seek to utilise it in the way shown in the Educational Reports of the Bengal Presidency. The Department favours too exclusively the agency of its cess schools which are so very costly in their working expenses that want of funds prevents the development of these schools up to the requirements of the country.

(c) The chief requirement of the country is the establishment of a school, teaching reading, writing, and simple accounts to all children of school-going age in every village which has more than 200 inhabitants. There are 26,652 towns and villages in the Presidency, out of which about 16,839 fulfil this condition, and of these only about one in six, or 3,127 villages, are provided with cess schools. Twelve lakhs of male children of school-going age have to be provided with instruction, out of whom 2½ lakhs only are found in the cess schools. On the present system at the minimum rate of R100 per school the requisite

number of schools cannot be opened unless 17 lakhs of rupees are placed at the disposal of the Department in addition to its present resources. On the Bengal system with due modifications 5 lakhs of additional Government expenditure will suffice to subsidise 17,000 additional schools at an average expenditure of R30 per school.

(d) There are outside the Department over 3,000 indigenous schools attended by over 75,000 scholars. The indigenous schoolmasters cannot be compared with trained schoolmasters in charge of cess schools, but as a provisional agency they are good enough for the present purposes, and with due encouragement the younger portion among them might be utilised with advantage. Besides, there are large numbers of young men who have passed the tests of public service and possess certificates, and who with a proper subsidy might be induced to set up as schoolmasters on their own account.

(e) The second requirement of the country in respect of primary education relates to the training colleges; their existing number and resources are insufficient to turn out as many to take charge of the schools as the Department requires from year to year, more than half; that is, about 1,900 of the existing staff of schoolmasters in the cess schools are admittedly untrained, and the teaching of even trained masters is much more circumscribed than it used to be 20 years ago.

(f) The existing training colleges should be turned into vernacular colleges. The present course of studies should be raised all round, and the masters trained in them should be appointed

to the taluka schools, as also in towns with more than 2,000 inhabitants. For all other schools the masters should be trained for a shorter term by being attached to the taluka school for a period of one year after they have passed the 6th standard examination. These certificated teachers so trained will then be turned out in sufficient numbers for the wants of the country, a result which cannot be attained under the present system.

(g) The third requirement consists in regard to the present paucity of the lower inspecting staff. The Deputy Inspectors and their assistants, who do this work, can hardly visit each school once a year. If the village schools were multiplied in the way suggested above, their numbers would baffle the utmost strength of the present agency. It would be necessary to adopt the Madras plan of appointing taluka or town schoolmasters as Inspectors of the schools within their circle. Their agency would be cheaper and the work done would be equally efficient for its intended purpose.

(h) If the plan of subsidising independent indigenous and other schools were adopted, the work of inspection need not be carried on on its present lines. Even at best appraising the marks of each individual scholar in every subject in every school inspected, is time and labour thrown away. The Bengal plan of holding central scholarship examination, where indigenous and independent schools would send their best candidates, might be adopted with positive advantage in addition to the general inspection by the central master.

(i) The subjects of instruction at present adopted are also too rigid and to some extent beyond the felt necessities and desire of the people. For taluka and town schools the present subjects may remain as they are, but for the larger outer circle of independent village schools, geography, grammar, and history might be made to give way for village accounts, traders' account, a little of agriculture and sanitation. There should thus be one set of subjects for the higher primary schools, and another for the lower and more numerous village schools.

(j) As regards the question of additional funds, we are of opinion that the Government is bound to increase the amount of its Imperial allotment so as to set aside at least 2 per cent. of its gross revenue towards educational purposes. If this cannot be done, we think that it should at least sanction an equal distribution of the local cess revenue in place of the 3rd allotment made at present.

(k) Apart from these resources which require special Government sanction, the Department can adjust its own funds in a way to be able to devote about 2½ lakhs towards the extension of primary education. The last three years' Educational Reports show that large sums are allowed to lapse from year to year out of the Imperial grant and the Local Fund revenues. About R69,000 are unexpended from the local cess and about R90,000 from the Imperial grant on the average of three years. Besides this 1½ lakh the annual balances of Local Funds now amount to nearly 5½ lakhs, which, if invested, will yield R22,000 as annual interest. The Municipalities at present contribute about R30,000 towards the expenditure of schools within Municipal limits, while the net loss to the Local Funds on their account is 75 per cent. of the total expenditure. Under the new local self-government arrangements this contribu-

tion might be increased so as to reduce the net loss by 50 per cent. and to remove to some extent the complaint that the Local Fund cess is diverted from village to town schools in an undue proportion. The present staff of European Inspectors costs the State between R50,000 and R60,000, nearly the whole of which can be saved and devoted towards primary education. With the administrative and financial control of primary education transferred to local boards, urban and rural, very little work will be left for these officers except the inspection of the superior grades of secondary schools, which can be managed by the Director of Public Instruction and one European assistant. The necessity which at one time existed for engaging highly-paid European agency does exist no longer. In this way a sum between 2½ and 3 lakhs can be at once turned to account by the Department for the subsidising of independent and indigenous village schools, and it would suffice on an average of R30 per school to support 8,000 new schools.

(l) The fees in indigenous schools are generally higher than those paid by non-cess-payers in Government schools. With a class of 15 boys the yield from fees would be between R3 or 4 a month. The masters should be allowed as at present to take their fees in cash or kind at the harvest season or market days as they find convenient. These payments supplemented by Government grant would secure them an income of about R75 a year at the lowest calculation. About 1/3rd of the existing schoolmasters in Government schools do not get more than this sum. In the larger villages the income would be about R100 or sometimes even more.

(m) Primary education, to be of any value, must be, as far as possible, universal. The Brahman and trading classes, though less than 10 per cent. of the population, furnish nearly 30 per cent. of the scholars. They require no special inducements, as 75 per cent. of their boys attend the schools. The cultivating classes forming about 75 per cent. of the population are not averse to simple education if only the agency selected is elastic enough to adjust itself to their needs. These needs necessitate that the village schools should be partly closed for some portion of the year. The present system does not recognise this need. Under a more self-acting system this complaint will be removed. Night-schools also will have to be attempted on a larger scale than at present. The experiment was tried some years ago, but has nearly collapsed because the existing method is not suited to it. The indigenous agency is likely to prove more successful in this direction so far at least as the cultivating classes are concerned.

(n) Indigenous schools, and Missionary and other philanthropic Societies are the only private agencies which at present exist for promoting primary education.

(o) The funds assigned for primary education can be administered by local boards and Municipal Committees with proper guarantees and direction of the Department. Half the Local Funds receipts, and at least 5 per cent. of the Municipal income in larger towns, might be so assigned. The expenditure of these sums might be made a statutory charge upon Municipal and Local bodies, so as to ensure it against all risks.

(p) The system of payment-by-results taken by itself is not suited to furnish sufficient encouragement to independent schoolmasters of primary schools. The Bengal plan of allowing a very small sum for every body attending the school regularly for a minimum number of days, and a small payment for sending in returns regularly, must be joined along with payments for results. These results should not be ascertained by the present plan of appraising marks for each scholar. They should be governed by the results of the scholarship examinations and percentage of candidates sent up to those passed. The scholarships should provide free education at the taluka and middle class schools for the best of the village school boys. These boys might be trained if they so desire to be schoolmasters in their turn. These remarks are applicable to primary education only.

(g) Physical education is not at present attempted in primary schools. A small gymnasium of the native type and open play-ground in the vicinity of the school, should however, be attached to each school. Village gymnasia and play-grounds might be utilised for this purpose by enlisting the sympathy of the elders, and leading men of the village. Swimming, running, leaping, and playing the indigenous sports should have a special hour set apart for them, and might usefully be rewarded by special encouragements at the Inspector's visits along with the ordinary studies.

Ques. 2.—You have read questions 16, 18, 21, 23, 24, 26, 27, 28, 37, 38, 39, 40, 43, 50, 54, 60, 65, 69. What opinion does your Society entertain on the subject of Secondary and higher education in Bombay?

Ans. 2.—(a) In our opinion it is not true that secondary and higher education absorbs an unduly larger proportion of State funds than primary education, or that the former has made greater progress than the latter. While 10 per cent. of the total expenditure on education is spent on colleges, and 22 per cent. on high schools and middle-class schools, nearly 50 per cent. are expended on primary schools. The whole of the Local Funds receipts are devoted to primary education, and the higher institutions get no share of it. In 25 years the number of primary schools and scholars have been multiplied tenfold, while the colleges and high schools have almost remained stationary in numbers. Both the State colleges, moreover, owe their origin to large endowments, the Poona College being maintained out of the Peishwa's Dakshina Fund endowment, and the Elphinstone College has had a similar origin from memorial funds raised in honour of Mountstuart Elphinstone and other great statesmen and governors.

(b) Further it is not true that the higher institutions are attended by the wealthier classes and the nobility who are well able to pay the full expenses of their education. These classes, as a rule, hold themselves aloof from all higher instruction, and a very small percentage of the students in high schools and colleges belongs to them. The larger majority, nearly 90 per cent., of the whole number belongs to the middle classes, or rather to the hereditary literary castes, who, though high in social and religious status, even now feel the present costliness of the higher education, and these are certainly not wealthy and able to support or establish by their own independent efforts higher institutions for imparting liberal education to their sons.

(c) The circumstances of India in this respect differ from those of England or America, and the analogies drawn from those countries can have no application here as long as this difference lasts. It is not a good policy to deny the means of education to those who cherish its advantages, and who have acquired hereditary facilities for it in order that abstract justice may be done by diverting the money to the establishment of lower schools for classes who have not evinced any interest in the same.

(d) Such diversion, however, is inexcusable, because it is not needed as we have shown in our answers to the first group of questions. Additional provision for primary schools can be secured by a careful adjustment of the present allotments without withdrawing the grant for secondary and higher education. We have only three Arts colleges and only one high school for each zilla or district. These numbers cannot be regarded as more than barely sufficient, seeing that we have nearly 4,000 primary schools with 2½ lakhs of scholars.

(e) The Arts colleges cost about R92,000 from provincial funds, and about R53,000 are derived from fees and endowments. As regards the high schools they cost about R1,20,000 from provincial funds and including middle class schools they cost about R1,50,000 from the same funds. On the other hand, the income from fees, endowments, grants, &c., exceeds that figure by R27,000; in other words more than 50 per cent. of the expenditure on high schools and middle class schools, and about 33 per cent. of the college expenditure, is not a charge on provincial funds. Some of the high schools, if worked on the grant-in-aid principle, would earn a larger grant than the present allotment from provincial funds.

(f) The withdrawal of Government from the institutions of higher education is thus impolitic and unnecessary. It is impolitic and unnecessary, because (1) the provision is so small; (2) the provincial allotment on the whole, taking the secondary schools and colleges together, is nearly counterbalanced by an equal contribution from endowments and fees and local grants; (3) in respect of the colleges the withdrawal would affect the credit of Government, because these institutions are royal gifts or memorial foundations, the responsibility of which was accepted by Government under circumstances of special obligation which cannot be disowned; (4) because the help of these institutions is availed of, not by the wealthier classes as in other countries, but by the sons of middle classes, whose means are very circumscribed; (5) the withdrawal will be further impolitic because there is little likelihood at present of their being taken over by an independent local organisation, and there is great danger of the quality of education given being deteriorated by reason of such withdrawal; (6) it is impolitic, because the only agencies which can step in to fill the vacant place are the Missionary Societies, which, being sectarian, cannot inspire confidence even among the majority of the Christians, and will create suspicion of the motives of Government among the vast majority of the non-Christian community; (7) these Missionary institutions being founded for proselytising purposes are not efficient for higher instruction, as has been proved by the experience of the last 25 years, during which period they have failed in the competition

with Government schools, some of them even under sole Native management, notwithstanding the advantages of the European teachers in many cases; (8) in the interests of Government also such withdrawal would be impolitic, for Government would thereby part with all control over national education at a time when it is its interest to see that no wrong direction is given to national impulses; (9) the advantages it has derived in the improvement of the services and professions are so great that they should not be jeopardised, and an alien Government in a permanent minority cannot directly influence or understand the millions of its subject population, except by taking special pains to liberalise the understanding of a select few of the governed classes, who will, thus informed, act as interpreters to their brethren of the intentions of their rulers; (10) the despatch of 1854 recognised this necessity, and the experience of the Department during the last 25 years has confirmed the wisdom of this recognition. For all these reasons the withdrawal of Government from higher education for a long time to come cannot be thought of as a practicable and safe measure. By continuing to work on the present lines Government will best carry out its views.

(g) The best way of preparing for such a withdrawal when the time comes for it, appears to us to be the recognition of extra-mural teaching in respect of the higher examinations of the University. At present extra-mural teaching is not recognised except for the Matriculation examination. We propose that it should be recognised for higher examinations also. Recognised colleges will still retain their just advantages over private efforts, but they will cease to have the monopoly they at present enjoy. The local University is only an examining, and not a teaching body, and there is no reason why it should not permit candidates to appear at its examinations who have not kept terms at any of the affiliated colleges. These latter institutions will also derive a healthy stimulus by their competition with private agencies of which advantage they are at present deprived by their monopoly of teaching. If this monopoly were removed, small classes will be formed in Bombay, Poona, Ahmedabad, and other places, which in course of time might develop into efficient private colleges, and which might step in the place of the existing Government institutions when the time for the withdrawal comes. At present the necessity for affiliation makes it almost impossible for any but Missionary Societies to secure recognition from the University for their higher institutions. At present the study of law, both for profession and service, is not monopolised by the University through its colleges, and it has been found that high school students by private tuition succeed as well as the law students of the colleges, both at the Bar and the Bench. If this is possible in respect of somewhat technical study, it must be equally, if not more, possible in respect of the less technical subjects.

(h) If the change suggested above be adopted, Government institutions will cease to compete with private efforts. Already, owing to the fact that the Matriculation rules permit private tuition students to appear at the examination, this competition has almost ceased to work any mischief in respect of non-collegiate institutions. In regard to the colleges there is no check. If a bad choice of professors be made, as is frequently the case, the students have no alternative open to them,

and the interests of education suffer in consequence. This unhealthy competition will give way for healthy emulation in the way suggested above. Another way of attaining the same object appears to us to be the gradual adoption of the Scotch plan of giving a minimum salary to professors, and permitting them to receive fees from the students. At present, under the graded system of promotion, the professors have no inducement to improve in their studies, and a bad choice once made sticks to the Department as a fixture. By the reduction of the regular salaries a larger staff might be employed to teach more subjects than is at present attempted.

(i) Even in the high schools the necessity of passing the Entrance Examination for all students has become a growing evil. The studies are all adapted to that end, and as three-fourths of the students do not go to the colleges but stop short with their high school education, their fitness for practical occupation and independent professions or grades is not what it should be. We propose that after the 5th standard is reached, there should be separate classes for those who wish to enter colleges and those who do not aspire that way; for the latter the literary teaching should be subordinated to the practical and scientific teaching which would qualify them for their intended careers.

(j) In our opinion the high schools and colleges devote too exclusive attention to what may be called academical cultivation. The institution of a Science degree, and the subordinate medical institutions and the forest, agricultural and drawing classes, and the schools of arts and industry has, to some extent, corrected this preponderance, but there is yet room for much improvement. Industrial schools in the lower department and polytechnic schools in the higher are wanted by the requirements of the country. The establishment of such schools by independent agencies is not possible, because there is no appreciation and no demand for cultivated labour and refined accomplishments outside the Government Departments, which are the only great employers of skilled labour and talent in this country. The opening of the scientific services both in the Civil and Military branches to the Natives of this country, and the withdrawal of Government from the direct management of public works, must go along with the establishment of industrial and technical schools so as to secure the balance between supply and demand.

(k) As regards moral and religious education, the latter is out of the question by reason of the neutrality of Government in all such matters. Even as it is, this neutrality has been to a certain extent violated by the pecuniary grants made in the name of secular education imparted in proselytising institutions. It is the neutral position of Government which has endeared its education policy to the people, and secured confidence among them, as is shown by the large number of endowments given to Government institutions, but which have been denied to proselytising institutions. More than a half lakh of rupees represents the annual interest of these endowments contributed by the people, excluding those which belong to the University. The Missionary Societies find by experience that they have to minimise their religious teachings in the schools managed by them, and beyond the Bible classes with which the studies commence in these schools, there is no difference between Government and Missionary institutions. The converts are but few, and a very large ma-

majority of those not converted are repelled, rather than attracted, by this violence done to their feelings, and end in being atheists or hypocrites, than which nothing can be more undesirable. These results are not seen in Government schools to the same extent. The theistic movements in different parts of India, and the organisations for social and religious reforms, owe their origin, as a general rule, to men trained in Government institutions. The vast majority are benefited by a gentle loosening of their old caste prejudices without leaving any permanent evil impression on their character. As regards moral education, we are of opinion that, although morality cannot be taught in classes of schools, the discipline enforced and the example and advice of teachers, joined with the excellent moral lessons contained in the books of study, have had the happiest effect in improving the moral standard of life in the present generation, in purifying the services and elevating the professions, and refining the public taste and manners. This improvement has been acknowledged by Government officers in all departments; and the increased capacity for combined social action, which characterises the present stage of cultivation, is also a proof of the same fact.

(2) As regards physical education, the high schools and colleges are provided with gymnasia, and one college has a boat club of its own. Students, however, should be taught or encouraged to practise riding, swimming, shooting, and such other physical exercises as will not only improve their health, but will provide them with accom-

plishments which cannot fail to be of utmost practical use in life.

(m) While thus advocating the maintenance of the existing colleges and schools on an improved footing, we at the same time admit the full necessity of improving their financial status, so as to make them as much as possible self-supporting. One way of economising resources would be to require the Municipalities to make larger grants to some of these institutions. Lastly, a considerable saving will be effected by reducing the salaries of the graded professors and allowing them to make up their income by fees. The substitution, moreover, of Natives for European professors and Inspectors of Schools would also lead to some savings. Twenty years ago it was thought that the first class high schools must be under European management. Twenty years' experiment has shown that it is only a waste of power to employ Europeans in these posts, that Natives duly qualified are, if possible, more successful teachers than the certificated European masters who were first brought out in considerable numbers. The same prejudice bars the way of Natives being employed as professors. Wherever in rare cases they have been employed they have deserved the trust reposed in them. In our opinion, except in the English and History chairs, Natives may, if properly qualified, be gradually substituted for European professors. In this double way the present discrepancy between the provincial and popular contributions might be minimised in course of time.

Cross-examination of THE POONA SARVAJANIK SABHA.

By MR. JACOB.

Q. 1.—In your first answer you state that there are in this Presidency more than 13,000 towns and villages with over 200 inhabitants which are unprovided with a cess school, and you estimate that 17 lakhs of rupees would be needed to provide these places with schools. I find from the latest official returns for British districts that there is on the average 1 village with a cess school to every 13 square miles of cultivated area. Does not this show that a considerable number of villages without schools must be adjacent to villages that have schools and that your estimate is unnecessarily high?

A. 1.—The attendance in these schools must be scrutinised in order to show that the schools are attended by the scholars of the adjacent villages. My opinion is, that each of the large villages should be supplied with a school.

Q. 2.—Assuming that the bulk of the population are concentrated on or near the cultivated area of the Presidency, should you consider that 1 school on the average to every 6 square miles of that area would fairly meet the requirements of the rural population for many years to come?

A. 2.—Yes; it may for some time to come.

Q. 3.—Are you aware that the latest official returns show that, including the indigenous schools, there is at present 1 primary school to every 6½ square miles of the cultivated area, and that nearly one child in every four of the male population of school-going age is now at school?

A. 3.—Including the indigenous schools I am aware that such is the case.

Q. 4.—Looking to the fact that the people of this Presidency at first voluntarily paid the educational cess, that they still willingly defray by direct contributions the greater part of the cost of the cess schools, and that their applications for more schools of this class are every year increasing, would you maintain that the cess school system contains in itself no elements of national growth?

A. 4.—In the first place I doubt if the payment was at first voluntary. In a case in Sholapur the people first paid the cess, and then withdrew it, until it became compulsory by law. I do not think the system contains in itself sufficient elements of success. Mr. Jervoise's remarks on the Report of Public Instruction for 1880-81, printed at page 112 should be referred to.

Q. 5.—How do you account for the large increase of 90,000 pupils in these schools in the last three years?

A. 5.—Looking at the increase which might have been expected, the increase is not so encouraging as it might have been.

Q. 6.—Since 1870 the indigenous schools have been offered special lump grants, not exceeding R50 per annum, on condition that each school keeps an attendance roll and submits to an annual examination by the Department. Throughout the Presidency the Inspectors find that the first of these two simple conditions is so much objected to by the masters that they hold aloof. How would you meet this difficulty if your proposal to give the indigenous schools a capitation grant for every boy in regular attendance is to become acceptable to the indigenous schoolmasters?

A. 6.—We were assured the other day at a conference of the Poona indigenous schoolmasters

that they do not object to the condition laid down, provided some elasticity is allowed in the subjects taught.

Q. 7.—Has the Department prescribed any standards of instruction for indigenous schools, or does the Department accept their teaching as it is?

A. 7.—It does not insist on that: but the indigenous schoolmasters in Poona have the impression. I refer especially to the state of feeling in Poona.

Q. 8.—Supposing that the towns which now absorb about 2 lakhs of the rural cess were to make up this sum by paying a non-agricultural rate, and that Provincial Funds contributed a much larger sum than at present towards primary education, would you continue the development of the cess school system?

A. 8.—I would certainly not extend the system as to numbers, but would rely on indigenous schools for that. But I would improve, where necessary, the existing system of efficiency.

Q. 9.—With regard to training colleges, do you consider that the instruction now given in them goes deeper and is more concentrated on the immediate objects of the vernacular schoolmaster's profession than it was 20 years ago, when English was taught in these colleges?

A. 9.—It does. But their general culture 20 years ago was better than now. I believe the Deputy Educational Inspectors consider that the masters taught in the old training colleges were men of higher culture than those now supplied.

Q. 10.—With regard to your suggestion that there should be a system of inspection by the head masters of taluka schools, are you aware that this arrangement was in force before the famine, and is now being revived in some districts?

A. 10.—I am aware that it existed before the famine. I do not know that it has been since revived.

Q. 11.—At the "centre examinations" which you propose, how would you guard against the fraudulent presentation of children who had already passed the year before, or who were not pupils of the master presenting them?

A. 11.—The certificate signed by the masters would be sufficient. The committees might watch them.

Q. 12.—The inspecting officers' hands being already full, how would you provide for the proper supervision of these examinations without increased expenditure?

A. 12.—The present Deputy Inspectors would be relieved of part of their present duties by the taluka masters, who would visit the cess schools, as well as the indigenous schools.

Q. 13.—Have you any facts to show that the local Public Works Funds are at present burdened with any charges that might fall upon Provincial Funds?

A. 13.—The Amba Ghát road from Ratnágiri through Belgaum to Kolhapur is a road which should be entirely Provincial, but to which the Local Funds of Belgaum contribute heavily. The Ratnágiri telegraph line from Kolhapur *via* Chip-lún to Ratnágiri is guaranteed and in part supported by the District Local Fund Committee and other Municipal Committees of Ratnágiri.

Q. 14.—You recommend that the Provincial allotment for education should be at least 2 per

cent. of the gross Provincial Revenues. Can you state what is the proportion of the gross revenues of the United States, or of France or Germany, which is at present devoted to primary education?

A. 14.—The following statement will answer this question:—

Name of State.	Total Revenue.	Total State Expenditure on Education.
	£	£
United States	66,000,000	12,000,000
France	128,500,000	2,800,000
Prussia	45,000,000	2,500,000
England	72,720,000	2,680,000*

* On primary education only, *viz.*, 3½ per cent. of the gross revenue.

Q. 15.—Do you think that the larger Municipalities in this presidency, excepting that of the city of Bombay, at present bear their fair share of the cost of primary education? Take the Poona Municipality for instance.

A. 15.—They do not. Poona does not bear its proper share. The Municipal grant to education as a whole is, I think, sufficient, but the assignment of it to primary education is insufficient.

Q. 16.—With reference to the diversion of rural cess to town schools, why would you reduce the loss by only 50 per cent., and not altogether? Should not towns bear their own burdens, and not lay any of it on the agricultural classes?

A. 16.—As regards the largest Municipalities, I find that nearly 20 per cent. of the total attendance in schools belongs to cess-payers. In smaller towns the percentage is higher. I refer to Government schools exclusively. I have taken the figures of Sholapur and Poona supplied to me by friends, and struck an average.

Q. 17.—But you would still leave a partial inequality, because, while you reduce the loss to rural funds by one-half, you have only one-fifth of the children in town schools who are cess-payers' sons?

A. 17.—So far as the Poona and Sholapur Municipalities are concerned, the Local Funds would have to be charged nearly ¼th of the total expenditure of the schools within Municipal limits, leaving the rest to be paid by the Municipalities, where the adjustment of charge would proceed on the same principle.

Q. 18.—You speak of an average saving from Educational Local Cess of R69,000. Are you prepared to state that the greater part of this sum is not arrears of cess receipts that became due during famine years?

A. 18.—The increasing balance is not confined to famine districts; and in the Gujaráth Districts, for instance, there are no famine arrears to collect.

Q. 19.—Are you prepared to show that the claims for new masters and school buildings, not met during the famine years, have not forestalled the whole of that balance of R69,000?

A. 19.—So far as I understand, these unpaid debts can only be paid from the revenues of the district which owes them. Yet there is a balance in districts which were not afflicted by famine, and owed, therefore, no debt on this account.

Q. 20.—Are you prepared to show that this balance of R69,000 had any relation to the districts in which there was no famine?

A. 20.—I cannot answer that at once without calculation.

Q. 21.—Can you show that the educational local balances are not the working capital of the District Committees, and that, therefore, that capital could be put out to interest?

A. 21.—I understand that the Local Fund accounts of each district are the account of that district only. I find the balance varies proportionately to the expenditure of each district from under $\frac{1}{4}$ th to more than the whole. Such a balance cannot be called a working balance. Sir A. Grant in 1868 proposed that the cash balances should be invested.

Q. 22.—With regard to savings in the Provincial Grants, are you aware that a considerable portion of them was really forestalled by the pay of officers on furlough in England and by postponed payments on account of grants-in-aid, and that in 1881-82 the actual charges on the whole show a gross excess of R59,000 and a net excess of R46,000 over the Budget allotment?

A. 22.—I have not got the figures. The report has not yet been published.

Q. 23.—With reference to the general policy of the Department, are you aware that educational officers have frequently abstained from opening a school in a village in which there was already a fairly efficient indigenous or Missionary school?

A. 23.—It may have. But I am not aware that it aided the institution which it thought was doing good work.

Q. 24.—Are you aware that very much was done last year in the Northern Deccan and in Gujarath in the matter of gymnasia and indigenous school-games?

A. 24.—I have no particular information.

Q. 25.—If the Government scholarships in the Deccan College were no longer exclusively tenable in it, and were liable to be held in private or Government colleges not in the Deccan district, do you think that the people of the Deccan would have any just ground for complaint?

A. 25.—They would have.

Q. 26.—Am I right in inferring from your 2nd answer that you think that any reduction in the present scope of the teaching of the Deccan College would be viewed with general disfavour by the educated classes of the Deccan?

A. 26.—Decidedly.

Q. 27.—You have recommended that a little agriculture should be taught in the village schools. Would you give this instruction from books only?

A. 27.—It should be supplemented by a course of practical instruction in the fields.

Q. 28.—Are you aware that the Royal Agricultural Society of England have lately come to the conclusion that instruction in agriculture cannot be usefully given unless it is combined with work on the land, and that, therefore, it is an unsuitable subject for young children attending an elementary school?

A. 28.—I have not heard of it. England is a non-agricultural country.

By MR. LEE-WARNER.

Q. 1.—Have the views of primary education now put forward by the Sárva-janik Sabha ever been represented to Government, or have they ever before found expression in the Society's publica-

tion? Do I understand you to advocate the recognition of indigenous schools as auxiliary to the cess schools or in supersession of them?

A. 1.—These views have not been previously expressed by the Sabha. I advocate the recognition of indigenous schools as auxiliary, and not in supersession of the cess schools.

Q. 2.—What would you consider a sufficient grant-in-aid to an indigenous school presenting 40 boys for the scholarship examination, of whom 20 passed?

A. 2.—A grant of R25 per annum should be the minimum. The maximum should be R50.

Q. 3.—You advocate the assignment of half of the proceeds of the cess for education. How would you provide for maintaining the road and village buildings in repair which at present, in Sátára for instance, require nearly the whole of the two-thirds of the cess, leaving a very small fraction for new works?

A. 3.—Education must be considered with the other wants of the district. Lord Elphinstone in a Resolution dated February 21st, 1857, evidently favoured the assignment of half.

Q. 4.—How many pupils can one indigenous schoolmaster teach efficiently?

A. 4.—About 30.

Q. 5.—Do you not consider that it is an argument in favour of economy of the cess schools in Bombay that the average attendance in a cess school is 64, whereas in Bengal the average attendance in aided primary schools is below 20? Thus half the power of the master is wasted.

A. 5.—That would occur in the smaller villages.

Q. 6.—How do you account for the fact that, even where indigenous schools exist in the districts, the rural population constantly apply for a cess school?

A. 6.—Because I believe the indigenous school unaided by Government is held to be uncertain.

Q. 7.—You have laid great stress on the Bengal system in contrast to the Bombay system, and I, therefore, ask the following detailed questions:—

On what grounds do you consider the present system of primary education costly, and incapable of development? What is the cost per head of a pupil in a primary cess school in Bombay? What is the cost of a similar pupil in an indigenous school in Bombay, and what is the cost in Bengal? Lastly, has not the progress of primary education in regard to cost been proportionately more rapid in Bombay than in Bengal?

A. 7.—I cannot state what is the cost per head of a pupil in a primary cess school in Bombay. In Ganesh Apaji Mirásdár's indigenous school there are 292 boys who cost 31 rupees 10 annas a month. There are 4 masters, besides the head master, who receive R25. The cost of hiring the building and contingencies are 6 rupees 10 annas. The master's profit a month is 36 rupees 1 anna, including his profits and the grant-in-aid, which I believe is only R10 per annum. I have not seen the figures for Bengal. I cannot answer the last question.

By THE PRESIDENT.

Q. 1.—With reference to your suggestion that the Universities should recognise extra-mural teaching, do you think that if this were done any

considerable number of institutions for extra-mural teaching would arise?

A. 1.—I think they would.

Q. 2.—You say that the expenditure upon primary education might be made a statutory charge on Municipal and local bodies. Do we understand that you recommend an Education Act which would compel local and Municipal bodies to expend a certain amount of their income on primary education?

A. 2.—Yes. Or a similar section might be introduced into the Municipal and Local Boards Acts.

Q. 3.—With reference to your statement regarding the moral effect of education, are we to

understand that that statement is your deliberate conviction framed from practical acquaintance, in your public and private capacity, with a large number of educated young Natives?

A. 3.—Yes.

Q. 4.—Then may we take it that the general result of higher education in India, notwithstanding its disintegration of ancient beliefs, is to produce a more moral and, in the best sense of the word, a more religious generation of men? May we take your answer as the deliberate opinion of the great Native Association which has sent you as its delegate?

A. 4.—Yes.

*Evidence of RAHIMTULA MAHOMED SAYANI, ESQ., M.A., LL.B., Solicitor,
High Court.*

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have had but limited opportunities of forming an opinion on the subject of education in India, and what experience I have gained on the said subject has been gained in Bombay, where I have been educated and where I am residing.

Ques. 2.—Please state your views as to the state of primary education among the Muhammadans of Bombay. Can you suggest any means by which the same can be improved?

Ans. 2.—Primary education among the Muhammadans of Bombay is in a very backward state. The proportion of Muhammadan pupils in the schools in Bombay to the Muhammadan population is very small. The state of Mussalmán children in particular is most deplorable. The general poverty of the Mussalmáns is one of the principal causes of such a state, but it is not the only cause. The richer classes of the Muhammadans do not much care to give their children the advantages of education, nor are they very anxious to extend their assistance to the children of their poorer co-religionists in the matter. The richer classes are content to initiate their sons into some trade or occupation from a very early and tender age. Until very lately, when the Anjuman-i-Islam of Bombay established their Madrassa, the only institutions for the education of Muhammadans in their own vernacular were the muktubs, where generally the Mulla teaches Moslem boys to read a little of the Korán and a little Hindustáni. Religious education is mainly imparted in such muktubs. The Anjuman-i-Islam's Madrassa has no control over muktubs. The recent efforts of the Anjuman have no doubt resulted in the establishment of the Madrassa, and Government and the Municipality have contributed handsome grants. There is still, however, a great want of Hindustáni schools which are urgently required for the purpose of imparting elementary knowledge through Hindustáni. I am of opinion that the establishment of a large number of Hindustáni schools endowed with a large number of scholarships founded particularly for the benefit of poor scholars is likely to conduce to the extension and improvement of primary education among the Muhammadans.

Ques. 3.—In your province is primary instruction sought for by the people in general or by particular classes only? Do any classes specially

hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Excepting Mussalmán Muhammadans in particular, primary instruction in the Bombay Presidency is sought for by the people in general. The only class that specially holds aloof from it, or is rather practically excluded from it, is that of Moslem Muhammadans of limited means, one of the reasons being that Hindustáni, the vernacular of the Mussalmáns, is not generally taught in the primary schools of Bombay, though it has been officially recognised as a vernacular by the Department since 1875 or thereabouts. As for the Parsi community, the influential and wealthy members of the said community have already done much for the spread of elementary knowledge among their co-religionists. The influential members of the Hindu community have also promoted the cause of education with reference to their own community. Among the Muhammadans, except a few well-meaning and patriotic citizens who have come forward to advance education among their co-religionists by the establishment of the Madrassa, &c., the attitude of the generality of the influential classes of the community seems, I regret to observe, to be apathetic, or at least indifferent to the extension of elementary knowledge.

Ques. 4.—Do you know of any indigenous schools existing in Bombay? Can you describe the subjects and character of the instruction given in them and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training masters in such schools? Can such indigenous schools be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid, and to conform to the rules under which such aid is given?

Ans. 4.—The only Muhammadan indigenous schools existing in Bombay that I know of are the muktubs for Muhammadan boys. As stated in my answer to a previous question, the boys there are taught to read a little of the Korán, and also to read and write a little of Hindustáni. The instruction given in the muktubs is generally of a religious character. The fees paid by the scholars are trifling, if any. The masters of such schools

are generally selected from the priestly class, and they are pretty well qualified for imparting religious instruction, but as to secular education they have no qualifications at all. So far as I am aware, there are no arrangements made for training masters in such schools. I am of opinion that these indigenous schools can be turned to good account as part of a system of national education, if the said schools be placed under the management of the Madrassa Committee of the Anjuman-i-Islam or some such other committee, or under the Municipality with a Muhammadan Deputy Inspector whose position is such as likely to be felt by all classes of the Muhammadan community. The masters of such schools may be willing to accept State aid, but would never be disposed to act in conformity with the rules under which such aid is given.

There are similar indigenous schools for Hindu children, both Gujaráthi and Maráthi-speaking. They are in a much better position.

Ques. 5.—What is your opinion as to the extent and value of home instruction? Are boys educated at home able to compete on equal terms at any examination with boys educated at school?

Ans. 5.—There is very little of home instruction in India, and its value is not much. The quality of home instruction is in a few cases only found to be as good as school education, but in the generality of cases the result is not satisfactory. There may be found a bright boy of very rare merits entirely educated at home who can beat hollow a bright boy of the same standard educated at a school, but that is very rare,—an exception to the general rule. Instances can be found in numbers to establish the truth of the proposition that boys educated at schools are in any examination almost always ahead of those educated at home.

Ques. 6.—What is the present social status of schoolmasters in Bombay?

Ans. 6.—The present social status of a schoolmaster in Bombay is not particularly good. He does not occupy an important position in society, and is rarely consulted. His profession is regarded as being within the reach of any ordinary common-place individual. As a class, schoolmasters seem to be neglected. No means are taken to improve or raise their status. The majority of them are made to continue in one and the same place from year to year without any prospect of future advancement. Very few individuals having any confidence in themselves would join the line, and those who are in it are content to continue therein, having no better prospects, and possibly from a love of holidays.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large?

Ans. 10.—Casting accounts, easy letter-writing, local geography, mental arithmetic, and useful-object lessons, and such other subjects as might be practically useful to the scholar in the ordinary pursuits of after-life, if introduced into the curriculum for primary schools, would no doubt be more acceptable to the community at large, and would bring out scholars better adapted than heretofore for the practical purposes of life. The system prevailing in our schools at present is faulty in this respect. It aims at too much of history and general geography and tends to too much cramming, but is deficient in practical object-

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lessons which might develop the crude and raw mind of the student.

Ques. 11.—Are the vernaculars recognised and taught in the schools in Bombay the dialects of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernaculars recognised and taught in the schools in Bombay are the dialects of the people, except the Hindustáni-speaking Muhammadans, whose vernacular, though lately officially recognised by the Department, is not generally taught in the schools in Bombay. This circumstance most materially lessens the usefulness and popularity of the schools, as it excludes a large portion of Her Majesty's subjects from educational advantages. This fact was lately brought to the notice of Government, and Government was thereupon pleased to direct a grant of Rs500 per month to be made to remedy the evil. The Municipality was also pleased to make a grant of Rs5,000. But having regard to the fact that Muhammadans form about three-eighths of the population of Bombay, it is necessary to have further funds for the purpose. Hindustáni primary schools should be opened in all Muhammadan quarters of the town, and every effort should be made to rouse the Muhammadans to persuade them to use their best endeavours to make up for what is already lost.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—The system of payment by results for the promotion of education amongst a poor and ignorant people is unsuitable, and cannot attain the object sought for. The real desideratum is absolute grants, particularly where the poor and ignorant are concerned. The system of payment by results can work successfully amongst a people advanced in education.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—I would abolish all fees in primary schools.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and secondly, how they can be gradually rendered more efficient?

Ans. 14.—To effect an increase in the number of primary schools, and to render them more efficient, I would suggest that in the first place the management of primary education should be made over to the Municipality, and further that all Mukhtabs, Nisháls, and Páthsáls should be brought under its jurisdiction; that an educational cess should be levied, and that the same should be levied along with Municipal rates, so that there may be no additional expense for collecting the said cess; that an Assistant Municipal Commissioner for Education should be appointed to supervise the work of schools and to appoint teachers; that it is desirable to have a European as such Assistant Commissioner; that the Town Council should have the power to appoint local school boards, and that the Town Council and the Assistant Commissioner be authorised to compel endowments to be enforced, as contemplated by the Endowments Bill. The Imperial funds should supply school-houses, and such school-houses ought to be well ventilated and lighted and furnished with all necessary materials. These school-houses should be like so many garden-houses where the pupils would take delight to resort and should be in convenient central localities.

Most of our school-houses as they are at present are not what they should be. The supervision of Government, however, over primary education is necessary, and the Government should appoint for that purpose five Deputy Educational Inspectors, namely, one Muhammadan, one Gujaráthi Hindu, one Maráthi Hindu, one Pársi, and one Christian. Then, again, play-grounds should be attached to every school where practicable, or otherwise a general play-ground should be fixed for boys of different schools, to meet together for amusement. There must, however, be some teachers present on such play-grounds to see that the amusements are always innocent, and that a high tone of morality is kept up throughout. Then a committee should be appointed to make out a list of suitable books, and subjects like mental arithmetic, local geography, trade accounts, and native book-keeping should form a part of the curriculum for primary schools. Every child above six should be compelled to attend such primary schools, unless a certificate be produced that he or she is under the tuition of a proper person at home. In the case of primary schools for girls a little of needle-work should be an additional branch of study. To extend the usefulness and increase the efficiency of these primary schools rich men should be induced to come forward with donations for periodical fêtes, prizes, and scholarships. Then, again, as regards holidays, they should be liberally given, and Muhammadan holidays should be given liberally to Muhammadan schools, Hindu holidays to Hindu schools, Parsi holidays to Parsi schools, and so with the others. A break in school-work in the middle of the week, say, Wednesday or Thursday, for Parsi, Hindu, and Christian lads, and Friday for Muhammadan lads, in addition to the present break, is also desirable.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I am not aware of any instances in which effect has been given in the Bombay Presidency to the provision contained in paragraph 62 of the despatch of 1854 by the transference to the management of local bodies of any Government educational institutions of the higher order, or otherwise. And I believe that among the main reasons for such a state of things, a just apprehension of the absence of proper efficiency in cases of such transference may be regarded as being prominent.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not think it advisable that any Government institution of the higher order should be transferred to a private body.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—Some of the leading and influential members of the Parsi and Hindu communities,

and, among the Muhammadans, gentlemen like members of the Madrassa Committee, may be found who are quite able and ready to come forward and aid in the establishment of schools and colleges upon the grant-in-aid system.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—My experience leads me to the inference that the middle classes in particular avail themselves more than any others of Government or aided schools and colleges for the education of their children. I do not see any truth in the statement that the wealthy classes do not pay enough for the education of their children. The scale of fees payable for higher education in some of the non-Government schools in Bombay ranges from R3 to R7, and I am inclined to consider it quite adequate. In certain other schools the rate is lower, and is not, I believe, sufficient.

Ques. 22.—Do you know of any proprietary schools or colleges supported entirely by fees? What is the scale of fees in such schools or colleges?

Ans. 22.—I know of several proprietary schools which are supported entirely by fees. I know of one private high school in Bombay, namely, the Bombay Proprietary School, which has hitherto never received any grant-in-aid from the Government, and has yet, as I am informed, proved to be the source of a very large yearly net income to its proprietor. The scale of fees obtaining in the said school, if the vernacular classes be included, ranges, so far as my information goes, from R1 to R7. The said school did once at the outset apply to Government for grants-in-aid, but the application was not entertained on the score of the said school being found self-supporting. There is another private high school in Bombay with a somewhat vaster organisation at present, namely, the Fort High School, which formerly used to receive grants-in-aid from the Government, but which is no more an aided school. The scale of fees there ranges from R1 to R5, including the vernacular classes, and the monthly net income thereof has been a source of great gain to its proprietors. I know of no proprietary colleges in existence in Bombay.

Ques. 23.—Is it in your opinion possible for a private high school to become as influential and stable as a Government high school, and if so, under what conditions?

Ans. 23.—I think a private high school can become as influential and stable as a Government high school, provided that it is equipped with an efficient staff of adequately paid conscientious teachers, is intended to be of a cosmopolitan character, aims at enforcing strict discipline, can command a sufficient outlay for the perfect organisation of its machinery, trusts to its own resources, and holds aloof from an abductive policy even under keen competition, has a decent number of private primary schools as its feeders, and keeps its scale of fees corresponding with that of a Government high school.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competi-

tion; and if so, what remedy, if any, would you apply?

Ans. 24.—I am not aware that the cause of higher education in Bombay is injured by any unhealthy competition.

Ques. 25.—Do educated Natives readily find remunerative employment in Bombay?

Ans. 25.—At present there is a keen competition for service. Even an employment yielding an income barely sufficient for the necessaries and decencies of life is eagerly sought by many an educated Native, but is not easily obtained. To improve this state of things, all Government offices and all offices over which Government may have an indirect control should be compelled to select their employés from the educated classes. Of the higher appointments also a certain number should be reserved for Natives alone.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—The instruction imparted in secondary schools is of such a nature as to prove useful to those who pursue their studies further, but in the case of others, there being very little of practical information or knowledge given in such schools, the same cannot be so useful; for instance, the knowledge of English imparted in such schools is so limited and insufficient that such schools of themselves cannot send forth well-trained youths who can successfully launch themselves into business life. In point of general knowledge, again, the standard is not up to the mark. At the most the secondary schools can only turn out scholars who can be employed as mere copyists. Instead of spending a good deal of time in parsing, analysis, and such other subjects, it would be more profitable if more attention were given to object-lessons.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University?

Ans. 27.—I think there is some truth in the statement that the attention of teachers and pupils is in some measure unduly directed to the University Entrance Examination. The fact is that people are inclined to judge of the merits of a school by the number of candidates it passes at the said examination. They seem to regard the result of the Matriculation Examination as the only criterion of the merits of a school, and hence it is that teachers, and particularly the heads of schools, are, as it were, constrained to attach undue importance to the said examination at the sacrifice and to the neglect of the lower classes. This tends in a great measure to the extension of the cramming system so much in vogue at present.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—The number of pupils in the secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the employments open to them. Our secondary schools bring forth but theoretical men, whereas the country requires a larger

number than that already in existence of what may be called practical men, and this end could be secured by imparting a sound and substantial knowledge of the things required, and not by making a parade of the subjects taught superficially. The establishment of a number of industrial arts schools and colleges, and inducements in the shape of scholarships and otherwise to the rising young generation to avail themselves of the benefit of the practical instruction imparted therein, is extremely necessary. There should be agricultural schools on a large scale, and there should also be established engineering schools, and knowledge in such schools should be imparted in the vernacular of the province. In our present system of education there is more of theory than practice, and I should consider it extremely desirable that institutions for the express purpose of teaching real arts should be established on a large scale, where drawing, painting, photographing, carpentry, smithery, tailoring, surveying, building, agriculture, dyeing, brick-making, culinary, &c., &c., can be taught, but knowledge in all such schools should be imparted through the medium of the vernacular languages. Boys of extremely poor parents may be admitted free into such schools.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—Raw matriculated men who have never crossed the threshold of a college take a long time to become good and successful teachers. They require special training. The University curriculum is not sufficient for the purpose. Special Normal schools, if founded for the purpose, would be productive of immense good.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—Our graduates and under-graduates of long University standing and of known merits will, no doubt, come forward to aid in the work of inspection and examination, and prove to be efficient voluntary agents, if some educational Societies be established in the various centres of each of the Presidencies, with the express object of aiding in the work of inspection and examination, and honorary distinctions of Fellowships of such Societies be conferred on a limited number of select graduates and under-graduates.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government to a large extent from the direct management of schools or colleges cannot but be attended with a permanent injury to the cause of education. It cannot but exercise a pernicious influence on the spread of education, nor is it likely at present to foster the growth of a spirit of reliance upon local exertions and combination for local purposes.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate?

Ans. 38.—If Government were to withdraw to a large extent from the direct management of

schools or colleges, the standard of collegiate instruction would certainly deteriorate, and the cause of high schools would be permanently injured.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—The course of Government schools and colleges does not include any definite instruction in duty and the principles of moral conduct. As to duty and the principles of moral conduct, what little the scholars learn at schools, they learn but incidentally. The extremely limited knowledge which they gain on the subject is derived from a study of a book like the Moral Class Book, or such other moral tales or narratives which they may happen to read in class. Impressive lectures on this subject, if given by fixed turns to certain number of classes by the heads of schools and colleges, would, I have no doubt, be attended with practically beneficial results.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—Besides the cricket-clubs organised in connection with the various schools and colleges in Bombay and the gymnasium attached to the Elphinstone College which students are not compelled to attend regularly, I do not know of any measures taken by Government or private schoolmasters or the heads of colleges to promote the physical well-being of the student. In fact, physical education seems to be entirely neglected, and the tendency among the students, as well as their parents or guardians, seems to be to aim at mental development and intellectual culture, even at the sacrifice of health and physical well-being. Physical education should be made a part of the compulsory routine of our schools and colleges, and our college students may with advantage to themselves and to the Government be also made to learn the use of fire-arms.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—The establishment of female training colleges and special Normal schools for training female teachers will, in a great measure, tend to supply well-qualified female teachers for girls. It is, however, desirable that those trained in such schools and colleges should be required to pass a certain test for which they are to receive a diploma or certificate, and that no other than such certificated teachers be employed in the girls' schools.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—So far as I am aware, it is only the European Missionary ladies, and particularly the Zenana Mission ladies, that evince and take interest in the promotion of female education.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—No.

Ques. 51.—Is the system of pupil-teachers or monitors in force in your province? If so, please state how it works?

Ans. 51.—So far as I am aware, there has never been in force in the Bombay Presidency anything like a regular system of pupil-teachers. I know, however, that in many schools the head boy of a class is appointed a monitor of that class, and his duties are to see that the boys of his class behave well during the absence of the teacher, to get his class-fellows to say their recitation in case the teacher should happen to be late, to mark every day which of the boys happen to be late, to call out the roll, to prepare new rolls every month, &c., and this system of monitors works pretty well.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—No. To do so would be invidious, and in some cases would work mischief. The object can be better attained by increasing the fees and at the same time increasing the number of free-studentships.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In the case of colleges, when the students are nearly on the same level, the number between 40 and 45 is the greatest number of students that can be efficiently taught as a class by one instructor. In the case of schools under the foregoing condition, the maximum number of pupils that can be efficiently taught as a class by one instructor is, in my opinion, between 25 and 30. In schools as well as in colleges, however, when the scholars are of unequal calibre, the smaller the number the better for both the teachers and the taught.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—If fees in colleges be made to be paid by the month, it will really be for the benefit of the college-students for a two-fold reason. In the first place, there are several parents who cannot afford to pay a lump sum for the term, and in the next place it may happen, as it sometimes does, that a student may join a college on a certain day on payment of his fees for a full term, and with full intention of continuing his studies at college, but by some mishap or for some reason or other he may be obliged to leave the college and relinquish his studies the very next day or a few days after his having joined the same, and he will then have to forfeit the fee already paid for the term. It is, however, for the benefit of the collegiate institutions to take fees by the term, and for the following reasons. In the case hereinbefore mentioned, in which the student loses, the college gains, and then again students in colleges are required to attend a certain number of terms before going up for any of the University examinations, and for that reason the system of keeping accounts of the college-fees by the term is more convenient for the management of such institutions.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Yes.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into

another? What are the arrangements which you would suggest?

Ans. 63.—There is an arrangement, I believe, between Government colleges and schools of the Bombay Presidency to prevent the students expelled from one institution, or leaving it improperly, from being received into another, but as regards the non-Government schools, there exists no such restriction, and free admission is given to students from one institution to another. To check this evil, I would suggest the following arrangement, namely, that a pupil who has already attended a certain school, but who wants to join another, should not be admitted into the other school without producing a certificate from his previous schoolmaster.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—So far as the English language and literature, logic and moral philosophy, and other abstruse sciences, history and political economy, and Latin and other classical languages of the West are concerned, it is absolutely necessary for European professors to be employed in colleges, and it is really for the benefit of the college students to have such professors. As for mathematics and the classical languages of the East, Native professors would equally serve the purpose, and some

saving might also be effected in the expenditure of collegiate institutions by the employment of such Native professors for the said purposes.

Ques. 66.—Are European Professors employed or likely to be employed in colleges under Native management?

Ans. 66.—Yes, especially to teach the English language and literature, logic and moral philosophy, Latin and other classical languages of the West, and such other Western lore in which European aid cannot be dispensed with.

The assistant professors, however, I think, would be Natives.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—As for schools, there are many under Native management, and some of them are found to compete successfully with those under European management, and I see no reason why the case should be otherwise, if the schools under Natives management be provided with similar resources and be placed in a similar situation to the schools under European management. As regards colleges, I know of none in existence in this Presidency which is under Native management, but I am inclined to think that a college under Native management would not at present compete successfully with one under European management.

Cross-examination of

By MR. LEE-WARNER.

Q. 1.—In your answers 6 and 46 are you speaking exclusively of Bombay city?

A. 1.—I am.

Q. 2.—Do you advocate in answer 14 compulsory education for all towns, or only for Bombay city?

A. 2.—Only for Bombay city?

Q. 3.—By the expression in answer 40 "use of fire-arms" I presume you mean drill.

A. 3.—Yes.

By MR. TELANG.

Q. 1.—Why do you think it desirable to have a

European as Assistant Municipal Commissioner for Education in Bombay?

A. 1.—Because he will have to attend to schools for all classes of students—Hindus, Muhammadans, &c.

Q. 2.—You say that leading and influential members of the Parsi and Hindu communities may be found who are able and ready to aid in the establishment of schools and colleges upon the grant-in-aid system. Why, then, have such institutions not yet been established?

A. 2.—I cannot say why they have not been established.

Evidence of KHAN BAHADUR KAZI SHAHABUDIN, C.I.E.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have had no special opportunities of forming opinions on the subject of education in India, but have always taken interest in it. My information relates to the province of Gujarath and to Cutch.

I must here state that what I have to submit is not the result only of my own experience and consideration. I have availed myself of the experience and assistance of Messrs. Bhogilal, Tapidás, and Hargovandás, of the Baroda Educational Department.

Ques. 2.—Do you think that in Gujarath the system of primary education has been placed on a sound basis and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—The system of primary education, so far as it goes, is good, and is capable both of improvement and development up to the requirements of the community.

The suggestions I have to submit will be stated further on.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—In Gujarath primary education is sought for, broadly speaking by particular classes only. These are Nágars, Bráhmíns, Baniás, Bohrás, and Káyasthas. In short, it is sought for by those classes who cannot do without some knowledge of reading, writing, and arithmetic. Of late, higher classes of cultivators are showing an

increasing appreciation of education. But the other classes of people, such as Rajputs, Mussalmáns, Kolis, and artisans generally hold aloof from education. There are two principal reasons for this. One is the sharp divisions or castes which exist in Native society, the members of each caste following in the footsteps of their ancestors, and not thinking of changing the groove in which they have been moving. The other reason is the poverty of the lower classes, which prevents parents from withdrawing their children from field and other work, and from meeting the cost of education.

What are known as low-caste people, and who form but an insignificant portion of the population, are excluded from schools owing to the religious belief and social prejudices of the bulk of the people acting against their admission. Bhangis, Dhers, and Tanners are thus excluded. Their common avocations and habits are also such that even Muhammadans and Christians would not admit them to their society.

It is my opinion, and, I may say, the opinion of every Hindu and Muhammadan, that the Government would not be justified in sacrificing the education of the masses by admitting a few Dhers and Bhangis into their schools. Where these people exist in numbers, as they do in large cities, separate schools ought to be provided for them.

What I have stated above represents, I believe, the opinion of the influential classes as regards the low castes. As regards the extension of elementary knowledge to every other class of society, the attitude of the influential classes is, generally speaking, favourable to such extension.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—I have no reliable statistics about the indigenous schools in Gujaráth. In the British districts alone there must be hundreds of such schools. In these districts there are about 875 Government and other schools attended by about 58,000 pupils.

Though I have no statistics about indigenous schools, it is, I believe, a fact that they have of late years been decreasing in numbers. The main causes of the decrease are, 1stly, the increasing appreciation on the part of the people generally of the superior instruction given in State and aided schools; and, 2ndly, the fact that the way to the Government service lies through such schools.

I may add that while the weight of official influence and encouragement is exerted in favour of Government schools, indigenous schools receive but little attention from official classes.

I do not think that in Gujaráth indigenous schools formed a part of the village system. I

have not found any grants either in land or cash for village schools.

The only subjects taught in these indigenous schools are multiplication tables, mental arithmetic, and writing. As a rule, reading is acquired by the pupils anyhow. It is not regularly taught except in a few schools. Much more attention is paid to arithmetic than to anything else. In fact, the education given in these schools is what an ordinary tradesman requires. It is very limited and imperfect.

There is nothing like a system of discipline in these indigenous schools. The pupils are taught to respect the schoolmaster and their elders; and the whip is freely used even for trivial offences. The master sometimes goes round the school-room using this weapon indiscriminately. This is no doubt done as an exercise of authority. He sometimes acts as magistrate for the parents who get their children punished at his hands for offences committed at home.

There are no regular fixed fees in these schools. The master receives remuneration in various ways, both in cash and in kind. When a boy first enters the school, his parents are expected to pay something to the master, which, as a rule, they do. Then the master expects payments as the boy reaches certain stages in the progress of his education. Then, again, the pupils bring to the master grain and other things in small quantities on certain fixed days of the month. Again, the master is remembered on festivals, when he is remunerated in various ways. Again, he receives presents on occasions of marriage, &c. In short, there is seldom anything like a rigid arrangement between the master and the parents of his pupils as regards his remuneration. In this matter both parties are guided by a sense of mutual accommodation, and also by custom.

The majority of the teachers of indigenous schools are, I believe, more popular than teachers of Government schools, and those who are popular with the community are also better off as regards remuneration. The reason is that the relations of an indigenous schoolmaster with the community in general are of an amicable character. He is regarded as one of the community, and behaves as such, and owing to his profession he is respected by all. Then his remuneration to a great extent is voluntary and suits the convenience of the people.

Though what has been said above applies to Hindu indigenous schools, indigenous schools of other denominations are managed pretty much on the same system.

As a rule, masters of Hindu indigenous schools are Brahmans. They are not selected by any one. Some of them follow the profession of teaching from father to son. They possess just such qualifications as enable them to give the instruction before described. No arrangements exist for training or providing masters for such schools.

The existence of indigenous schools, even where Government educational agency is fully at work, shows that such schools are still popular with certain classes of people. Take, for instance, the city of Ahmedabad. The number of Government schools in that city is about eighteen. I have no information as to the number of indigenous schools, but I believe it is more than double that number. Every town or large village in Gujaráth has one or more indigenous schools existing side by side with Government schools.

Though such is the fact, I do not think we can dovetail these indigenous schools, as they at present exist, into a system of national education except in a small way. The present class of masters of indigenous schools would no doubt resent Government interference with themselves or their schools. Nor am I quite sure that the people who send their children to these in preference to Government schools would like any radical change in them introduced by Government.

Still, however, something might be done to render the indigenous schools more efficient and useful.

In places where Government and indigenous schools exist side by side, we know that some people prefer the former and some the latter. But even then we are not quite sure that those who prefer an indigenous school think that the instruction given in it is all that is required for their children, or that they disapprove of the Government schools *in toto*. We may, I think, safely assume that such people would not oppose the improvement of the indigenous schools, provided the improvement did not change their indigenous character, especially as regards the elastic and amicable relations that now exist between them and the schoolmasters.

But where there is no Government school, I think the community would welcome some simple improvement in their indigenous school.

On the whole, I think that an attempt might well be made to improve these schools on a systematic basis.

I need hardly say that to induce the masters of these schools to adopt any simple plan that might be placed before them, it would be necessary to offer them pecuniary assistance. Government already offers such aid to indigenous schools, yet in Gujarátr, out of some hundreds of such schools, only three are at present receiving it, and the number of such aided schools in the last five years or so has not exceeded six.

This arises, I presume, from several causes, the most important of which seems to me to be the elaborate and complicated rules under which the aid is offered. These rules may be suited to schools managed on an improved system, but they are obviously incompatible with indigenous schools. In fact, few, if any, teachers of indigenous schools are qualified to fulfil the requirements of those rules.

Another cause, I am told, lies in the little sympathy and encouragement these schools receive from the officers of the Educational Department. It is said that masters of Government schools regard indigenous schools with anything but friendly feelings.

I have already stated my opinion that the indigenous schools could be made useful, but in a small way as a part of the system of education. It is to be remembered, however, that, such as they are, thousands of boys attend these schools, where they receive some useful instruction. It is, therefore, desirable that efforts should be made to render them as efficient and useful as might be practicable.

It appears to me that some such plan as the following might be tried.

The schools to be aided should be carefully selected in reference to stability and attendance.

Some of the respectable people who send their children to the schools should be consulted, and the object of the offer of the aid should be

explained to them. In short, they should be made a party to the arrangement.

The grant should be sufficient to induce the master of a school to accept it on the conditions which might be laid down; at the same time the amount should be so limited that he should continue to depend on the community for the greater part of his income.

Inspecting officers should select schools and offer the aid to them instead of waiting for applications for it.

The conditions attached to the offer should be few and simple, and such as the teachers could undertake to fulfil.

Inspecting officers should not interfere with the management and discipline of the schools, which should remain in the hands of the masters, as at present.

For the present the examinations of such aided schools in those subjects which the masters might have undertaken to teach should not be rigid, but general; and no more than one simple return periodically should be insisted upon.

I would not tell the masters, as the existing rules require that they should be told that Government expect them to adopt by degrees the method and the text-books of Government schools. On the contrary, it should be explained to the masters and the communities concerned that Government do not wish to change the character of the schools, but only wish to render them more useful to those who resort to them.

The amount of the grant should be fixed according to the attendance and according to the circumstances of the community concerned. It should not vary according to the results of periodical examinations, but should be increased or decreased in lump according as the school shows a decided tendency to improve or deteriorate.

The objects of the inspection should be to ascertain whether the masters have fairly carried out the conditions; whether the communities concerned are satisfied with the working of the schools, whether the grant might be fairly increased or otherwise, &c.

The inspecting officers should take the masters and the people concerned into confidence, and give every attention to what they might have to say, and suggest such improvements as might be acceptable to them.

The officers should never make their authority felt on such occasions. They should behave as friends and benefactors, and not as officers of Government.

It would be necessary that the aid should be distributed quarterly. The recipients should not be made to wait for it for a year.

If some such plan as is indicated above were adopted, it is probable that many masters of indigenous schools would accept State aid and conform to the conditions on which such aid might be given. I might here repeat that these conditions and the Government interference with the schools should in the beginning be as simple and limited as possible. If such a plan succeeds, it might be made more and more efficient in future.

Indigenous schools conducted by trained or certified masters should, in any plan that might be laid down, receive more pecuniary aid than others.

To expect success, it would be very necessary to impress on the minds of the Government officers in the mofussil that Government had resolved to

endeavour to encourage and foster indigenous schools, and that for success they relied on the cordial co-operation of their officers. I have no doubt that district officers, whether of the Educational or of other departments, might do much towards the object in view, and that they would gladly do it if they were satisfied that the now neglected indigenous schools could be rendered more useful than they are at present; and that it was the intention of Government to improve them.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—Speaking of Gujaráth, there is hardly any home education worth speaking of.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—There is hardly any agency that Government might look to for the supply of elementary instruction in rural districts, except that of indigenous schools.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards? What are the proper limits of the control to be exercised by such bodies?

Ans. 7.—I think it would be desirable to entrust constituted local bodies with control over all the expenses connected with primary schools, subject to the general supervision of the Government Educational Department. These local bodies would be better judges as to the salaries of teachers and other pecuniary matters connected with the schools than a central authority, who is hardly expected to be well acquainted with the circumstances and requirement of every locality. I would, however, give such bodies no authority directly to interfere with the system of education. They might do a great deal in the way of periodically submitting a report expressing any views or suggestions they might have to offer regarding the working of the system.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—I think that Municipalities might well be called upon to contribute towards the expenses of education. The amount of contribution in each case should bear a certain percentage to the income of the Municipality, not being so high as to interfere with the necessary sanitary arrangements, &c.

For the present, Municipalities should, I think, contribute towards the expenses of elementary instruction only, including grants to indigenous schools. I fear that there are no Municipalities in Gujaráth which could at present do more, and that there may be some which could not contribute sufficient funds even for elementary schools. In

the case of the latter the deficiency should, I submit, be made up from Provincial or other funds.

The management of primary schools, wholly or partially supported by Municipalities, should be entrusted to Municipal Committees. What has been said about rural schools applies equally to such schools.

Where Government contribute with the Municipality towards the maintenance of elementary schools, the Municipal Committee should be given to understand that in case of default on its part, Government would withdraw their contribution. But a more effectual plan, and one that would meet all cases, would be to pass a legislative enactment for regulating Municipal contributions and realising the same in case of default.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I understand that at present, out of about 900 head teachers of primary schools in Gujaráth, about 550 are trained teachers. As to assistant teachers, very few of these are trained. I need not say how important it is to provide trained teachers. I understand the salaries offered to assistant teachers are not sufficient to secure trained teachers. In the majority of cases they receive Rs 5 or 6 per month.

The influence of a schoolmaster among the villagers depends almost entirely on his character. If he behaves well and shows sympathy towards the people, he acquires confidence and influence. In this way some masters do possess influence among the villagers.

It would be desirable for inspecting officers to keep themselves acquainted as to whether the villagers like and respect their schoolmaster. Where such is not the case, they should endeavour to ascertain and remove the cause of discord.

I understand that district officers who visit Government village schools do not always recognise the necessity for treating the schoolmasters with the civility and consideration due to their calling and local position. This lowers the masters in the eyes of the people. It would be a beneficial measure to impress on inspecting and other district officers the necessity for treating schoolmasters with civility.

I further think it would tend to improve the status of schoolmasters if they were drafted into other branches of the public service as opportunities occurred. As a rule, they have now no promotion to look forward to, except in their own line, in which promotion is very limited.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—I think that the following new subjects might be introduced into the lower class primary schools:—

- (a) The usual native way of writing fractions and working examples.
- (b) Simple book-keeping according to native usage.
- (c) Letter-writing.

(d) Some simple elementary instruction in improved agriculture.

I do not think any special ~~agents~~ would be required to make instruction in these subjects efficient beyond the inspecting officers giving the necessary attention to the matter.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernacular taught in the schools in Gujārāth is the dialect of the people.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education amongst a poor and ignorant people?

Ans. 12.—In my opinion the system of payment by results which is now in force is certainly calculated to induce a schoolmaster to exert himself to increase the attendance and to pass as many pupils as it is possible for him to do. But this may be done, and I understand is done, at the cost of the real object of education. It is a powerful temptation to the master to work his pupils beyond their capacity. The consequence is what is commonly called by Natives "parrot-learning." Such learning is easily acquired and as easily forgotten, without the improvement of the mind to anything like the extent expected.

The system further cannot but have an unwholesome influence on the master himself. As extra remuneration granted under the system sometimes exceeds the regular salary, the master must be in a feverish state during the year to do all his power to gain the largest payment. He can have no time to extend his own knowledge by private study, and thereby become more efficient as a schoolmaster. I should not be surprised to learn that under the system muster rolls were sometimes falsified. In short the system appeals to mercenary motives on the part of low-paid men, and cannot be expected to produce very beneficial results.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—I think that fees should be charged to those who can pay them, but no boy should be refused admission into a public school because his parents, though desirous that he should attend the school, are too poor to pay the fee. At present the number of free students is restricted to 20 per cent.

The scale of fees now charged is according to the standard the pupil may be learning, that is to say, the lowest fee is charged for the lowest standard, and the scale rises as higher standards are reached.

The scale of fee ranges from $\frac{1}{2}$ anna to 2 annas. At a few exceptional places it rises to 6 annas.

The scale is not exorbitant if it were regulated by the means of the payers. The existing system is calculated to prevent boys from entering higher standards if their parents are not able to pay more than what they have been paying for the lower, the more so, as the expenses on account of books, &c., increase with the progress the boys make. I am aware that it would not be convenient to assess the fees according to the means of the parents. This is, however, a matter of detail, and I dare say means could be found in the new local self-government arrangements to overcome this difficulty. If, however, it were

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found impracticable to assess the fee according to the means of the payers, I have no hesitation in urging that one or two low rates of fee might be substituted, so that knowledge might be placed within the reach of the masses.

As regards free students, I would have no limit to their number. In a system of national education no boy should be refused the blessings of knowledge, if he is too poor to pay for it. If the majority of the people in a village are too poor to pay the fees, I would provide a free school for that village.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The increase of primary schools depends upon funds. I do not think that for the present it would do to look to private sources for funds. We have not yet reached that social and material condition in which private or local action may be relied upon. As it is, I fear Government will have for a long time to continue to raise funds directly or indirectly for such purposes.

As regards rendering primary schools more efficient, I have already alluded to the necessity of providing trained masters. I would here add that the inspection should be more efficient and thorough than it is said to be at present. I think the staff of inspecting officers should be increased. At present the number of Deputy Inspectors and their Assistants in the four districts of Ahmedabad, Kaira (without the Panch Mahals), Broach, and Surat, is only seven. These have to inspect 917 vernacular schools attended by about 66,000 pupils. In other words, each officer has on an average 131 schools and about 9,500 pupils to inspect and examine. This work they are expected to do in eight months of the year. But, in addition to this work, they must have much office and other work to do. Then some time is also taken up in travelling. Then we have to deduct Sundays and holidays and days of sickness from the working days. Taking all circumstances into consideration, the time at the disposal of the officers for the work of inspection is very inadequate indeed. This matter requires close attention.

The efficiency of schools, I need not observe, depends also upon the qualifications of the inspecting officers. The Deputy Inspectors should be graduates, and their Assistants at least matriculated men, and both should have a knowledge of the most approved method of teaching. It would perhaps meet the requirements of the case if the inspecting officers were constituted, so to speak, a professional branch of the Educational Department. Graduates and matriculated men might be found who would elect that line, and receive the necessary training at the training colleges, if they were promised employment in preference to others.

There is another matter connected with the question of rendering primary education in Gujārāth more efficient than it is at present. The existing course of instruction in primary schools is too limited. It was, perhaps, intended to a great extent as a stepping-stone to the higher branches of knowledge, which were to be imparted in English. Even as such I am of opinion that the course is too simple and limited in its scope, and that there is room for improvement in this respect.

But a large number of pupils acquire their education in primary schools alone, and do not or cannot pursue it further in English. For such pupils especially the vernacular course of instruction should, I submit, be superior both in quantity and quality, so that when they leave the vernacular schools they may carry with them improved minds and some useful knowledge. It is rather hard for the masses that they should not be enabled to acquire better knowledge than they now can through their own vernaculars. I am aware of the value of the English language as the medium of higher education, but what I submit is that the standard of instruction in the vernacular might be higher than it is.

It may be generally indicated that the vernacular course might include algebra, euclid, mensuration, elements of natural philosophy, simple elements of chemistry (especially in reference to agriculture), the use of the globes, simple elements of political economy, history, grammar of a higher class, a critical study of the vernacular, &c. I am aware that the higher books of the Gujaráthi vernacular series contain lessons on some of the above subjects. But these lessons are scattered, and are otherwise such that they do not supply the want above indicated.

It appears to me worthy of consideration whether vernacular high schools should not be opened at central places.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I am not aware that in Gujaráth any Government educational institutions of the higher order have been closed or transferred to the management of local bodies.

If by "local bodies" are meant Municipalities and Local Fund committees, the reason why higher education has not been taken up by them is, I believe, this, that the former are too poor, and that the funds at the disposal of the latter are properly appropriated for primary education.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not think that at least for some time to come these local bodies would be in a position to provide funds for higher education.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—Comparatively speaking, Gujaráth has made but limited progress in education; and there are to my knowledge no gentlemen able and ready to establish schools as a matter of business.

As regards any aid from private sources in the establishment of such institutions, I regret to say that I cannot at present entertain any expectations in that direction. Most of the rich and leading families of the land have grievously suffered from the commercial vicissitudes of later times, and are not in a position to offer pecuniary

aid for educational and charitable purposes as they used to do in their prosperous days.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—If Government wish to withdraw from the maintenance of a higher educational institution, an effectual plan to stimulate private effort so as to prepare the way for a similar institution being maintained on a private footing, would be, on the one hand, to offer a liberal grant-in-aid to a competent person who might undertake to open a private institution in the locality, and, on the other, to gradually raise the scale of fees in the Government institution. I am, however, decidedly of opinion that the time has not come even for entertaining the idea of the Government withdrawing from the maintenance of higher education, and for trusting to private agencies to undertake it.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—So far as I am aware, the system as regards Government aid to institutions in which religious principles are taught, and to those in which they are not taught, is one of practical neutrality. But as regards inspection I have no experience as to whether the principle of neutrality is practically adhered to.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded, that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—I have already stated what classes of people principally send their children to primary schools. It may be said in general that the same classes avail themselves of higher institutions.

I understand that the rates of fees in higher Government schools are R1 and 2 per month. In the recently established Gujaráth College the rate is R5. I think these rates, in addition to the cost of books, are not too low. On the contrary, they press heavily on the poorer parents who wish to give their sons higher education.

I think that in Gujaráth there are not many persons who could afford to pay higher fees. If fees were charged according to the means of the payers, some persons would no doubt have to contribute more than they now do, but on the other hand the rate would have to be lowered to suit the circumstances of many.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I understand that there is no school or college in Gujaráth supported entirely by fees, except a school at Ahmedabad; but it is said to be in a most unsatisfactory condition.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—It is possible for a non-Government institution of the higher order to compete favourably with a similar Government institution, if the cost of education given in it be less, the quality of education given in both being the same. I may, however, add that in the case of a non-Government school or college established and managed by a private gentleman, there would be no guarantee for stability.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Considering the population of Gujarath, educated Natives form but a very small fraction of it. They are absorbed in the different branches of the Government service and also in railway and other establishments. On the whole it may be said that educated Natives in Gujarath at present find fairly remunerative employment.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—It appears to me that the course of instruction given in secondary schools is designed to prepare pupils for higher institutions. In other words, these schools are so many links of the whole chain of instruction from the primary schools to the college. Thus, although the course of instruction given in secondary schools is useful so far as it goes, still I think that it is capable of improvement, specially in reference to pupils who do not wish to pursue, or owing to want of means are unable to pursue, their studies further. This improvement, might be effected specially in the vernacular course. I have already indicated the direction in which the instruction given in primary schools might be improved. I think further that the standard for admitting boys from vernacular into Anglo-vernacular schools might be raised, so that they might be better grounded in useful elementary branches of knowledge before they are admitted to the study of English.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—I have given before my opinion regarding inspection.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I believe that at present we should hardly find among the Native community of Gujarath voluntary agency for the work of inspecting and examining schools.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—I have no experience as regards the first part of the question.

As regards the second part, the providing of the text-books by Government may be interfering with the production and development of vernacular literature in that line. But I do not think that in the present state of education in Gujarath the subject of text-books could with any advantage be left to be arranged by authors and schoolmasters between them. On the contrary, such a course would certainly be injurious to the cause of education. What might, however, be done to encourage authors appears to me to be to invite them to prepare school-books, and adopt such of them for State schools as might be recommended by a committee of qualified gentlemen.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—The withdrawal of Government from the direct management of schools or colleges might stimulate private Native agency but to a very small extent, and so far as Gujarath is concerned, I feel no doubt that such a measure would materially retard education. The people are yet too backward and too poor for the growth among them of a spirit of self-reliance.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I do apprehend that, in the event of Government withdrawing to a large extent from the direct management of schools and colleges, the standard of instruction in such institutions, if any, as might be established by Natives, would, in the present state of things, be very indifferent. The way to prevent such a result would be to attach to the grant-in-aid such stringent conditions as would secure efficiency. I doubt, however, whether such a measure would ensure success.

Besides, as the principal object of the Managers of such institutions would be to secure as large a grant from Government as possible, the evils of cramming and superficial teaching would prevail.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—I understand that gymnasia are attached to the high schools and colleges in Gujarath, and physical exercise is taught at some vernacular schools by the masters.

The physical training of boys is not, however, attended to systematically as a part of the educational scheme. I would, if possible, have a playground attached to every school, and have gymnastic appliances and game kit supplied to every large school. Then a time should be set apart for boys to play every day under the direction of the teacher or gymnastic master where one is employed. It would also be desirable to engage a professional person in each Division to go from place to place supervising the working of the gymnasia, and instructing teachers and advanced boys in suitable exercises. Then the inspecting officers should, in the course of their tours, hold gymnastic examinations and award prizes. I

think, however, that though some progress in the physical well-being of boys might be secured by some systematic mode of operation, it is not possible to secure the full advantages of physical training so long as the custom of marrying infants continues. In the case of many boys there is another drawback, *viz.*, the want of sufficient and wholesome food.

Ques. 54.—Has the demand of high education in your province reached such a stage as to make the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—There is as yet nothing to show that the demand for high education in Gujarát has reached such a stage as to make the profession of teaching a profitable one. There is not a single high-class private school in the province managed by a Native gentleman.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examinations should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—I do not think that any class of schools could at present be totally excluded from the benefit of the grants-in-aid system.

But if one of the objects of the system be to encourage the opening of private schools by qualified Natives as a matter of business, the present system is not calculated to effect this object, inasmuch as it does not recognise the difference between a private school wholly dependent on fees and Government aid, and one which, besides these sources of income, possesses other funds. In places where schools of the latter kind exist, private schools have very little chance of success, except under very special circumstances.

I am of opinion that in the case of schools opened by qualified persons as a matter of business, the grant might be increased at least for some time to come. It is my impression that the aid now given is not sufficient, and that it might be increased to one-third if not half of the gross expenses of a school. Such a measure would no doubt encourage qualified Native gentlemen to adopt teaching as a profession.

I am also of opinion that the conditions and rules for granting aid might be less elaborate and rigid than those that now exist.

The present system involves uncertainty as to the amount of grant a school-proprietor may expect from year to year. This might be avoided by fixing a minimum annual grant in each case,

subject to some simple and general conditions as to attendance and teaching.

I have heard that sometimes registered schools are refused aid because of the want of funds. Though this may not occur frequently, still it should, if possible, be avoided, as uncertainty in this respect must have a deterrent effect on those who wish to open schools relying on Government aid.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—I do not see how the principle of religious neutrality can be interpreted to mean that Government should withdraw from the direct management of colleges and schools, unless they violated that principle by teaching anything directly opposed to those broad principles of religion and morality which are common to all sects and nations: if, for instance, they were teaching atheism or thuggism. If it be a fact that the Government or their servants are violating the principle of neutrality, they should at once correct the abuse and adhere rigidly to that principle instead of withdrawing from the direct administration of education.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—European professors are, I think, necessary to teach the English language in higher institutions and to supervise and direct their work.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under native management?

Ans. 66.—There is no college in British Gujarát under native management.

If collegiate institutions under native management promised to be profitable, it is, I think, not unlikely that European professors would be employed in such institutions.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—I am of opinion that the British Government, as such, would not be justified in abolishing their own educational institutions and thereby compelling their subjects to go to the only alternative institutions to which they object on the ground of its religious teaching.

Cross-examination of

By MR. LEE-WARNER.

Q. 1.—Have any special measures been taken by the Baroda State in the matter of Muhammadan education, and if so, what?

A. 1.—The Baroda State has established a few Muhammadan schools lately, but they have been established on the same lines as those on which the British departmental schools have been established.

Q. 2.—When you speak of the indigenous schools as being more popular than Government schools, what district are you speaking of, and what are the proofs of this popularity?

A. 2.—I was speaking of Ahmedabad and Surat especially. My opinion is based on my own experience and on consultation with my friends. The fact that there are now about 500 schools and 15,000, or 20,000 scholars in indigenous schools in Gujarát, notwithstanding the close competition of the Government schools, speaks for itself. The schools, however, are decreasing, and the reasons are given in my evidence.

Q. 3.—In what way do inspecting officers interfere with the management of indigenous schools? Are you aware of the "special rules" for aiding indigenous schools which require neither examination nor interference?

A. 3.—No interference is exercised except where aid is given. I am not aware of the special rules.

Q. 4.—In regard to your answer 8, have you ever noticed that a larger share of the fund for primary education is spent in the towns, although strictly it belongs to the villages? Would you adjust the ways and means before you transfer existing funds to the Municipalities?

A. 4.—I have observed the inequality of distribution, but every large town in Gujarath possesses a certain agricultural population, and to the extent of their contributions the Municipality is entitled to its share of the cess money. Before town boards and local rural boards take over charge of primary education, it would be fair to have a re-adjustment of finance, but the towns should be dealt with liberally, as they are important to the villages and to rural society generally. The claim, however, of the rural board to its full share of the rural cess must be first considered.

Q. 5.—In what districts have you heard that the masters are not civilly treated by the district officers?

A. 5.—I have heard the report lately, and generally I am speaking of Gujarath. The incivilities of which I have heard are not incivilities in the school, but refer to a want of consideration when the schoolmaster visits the District Officer, or otherwise comes into contact with him.

Q. 6.—Are any bodies exempted from payment of fees in Hindu indigenous primary schools?

A. 6.—I think many who cannot pay are allowed to go free. I think much more than 20 per cent. pay no fees in cash. I am speaking of Gujarath. Occasionally a very poor boy does not even pay anything in kind, but he would not receive much attention from the master.

Q. 7.—With reference to your answer 14, do you consider that Standards V and VI are not sufficiently high to meet the demand for primary education, and that the present course of instruction, so far from being too ambitious and unsettling, does not even meet the popular demand?

A. 7.—I think that society is sufficiently advanced to create a demand for instruction in Standards V and VI. I would even go further in Gujarath and add the subjects I mentioned in

answer 14. My chief point is that Government ought to supply boys who cannot go into an English school with a very complete education in the vernacular school which ought to include subjects that are now only taught in the Anglo-vernacular school.

Q. 8.—If the college at Baroda proves a success, what effect do you think it will have on the prospects of the Ahmedabad College?

A. 8.—I do not think a college at Baroda would meet the wants of Ahmedabad.

Q. 9.—Have the indigenous schools in the Baroda State yet been aided by the State Department of Public Instruction?

A. 9.—Some of them are aided, and the number is increasing. I cannot give the numbers, but I believe the rules for assisting them are more elastic than in British districts.

Q. 10.—Are any of the masters of indigenous schools in Baroda trained men, and what is the average attendance of an indigenous school?

A. 10.—I know of two trained masters only. I cannot give the average attendance.

By MR. TELANG.

Q. 1.—Are there any bodies of gentlemen in Gujarath other than Municipal Committees and Local Fund Boards to whom Government higher educational institutions might be transferred?

A. 1.—I know of none.

Q. 2.—What is the ordinary language of Muhammadans in Gujarath?

A. 2.—The higher classes of Muhammadans speak Urdu, and better than in the Deccan. The cultivating classes speak Gujarathi, but their religious books and literature are in Urdu. In their indigenous schools Urdu, Persian, and Arabic are taught.

By THE PRESIDENT.

Q. 1.—With reference to your reply to Mr. Telang, have you any special measures to suggest with a view to the education of the Muhammadans in the Gujarath districts?

A. 1.—Yes; I should like to submit a statement to the Commission, and will do so in a few days.

Evidence of THE REV. GEORGE SHIRT of Hyderabad, Sind.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—For more than 15 years I have been manager of the mission schools at Hyderabad or Karachi in Sind. During much of that time I have engaged in active tuition four or five hours daily. My experience has been confined to Sind.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I think it is on a fairly sound basis; but from the scattered nature of the rural population, I do not think that it will ever be possible to bring primary education within the reach of all classes. I must confess that I should like to see an Englishman an Educational Inspector, who would be able to devote his whole energies to

Bombay.

the work. It was so for some years when Mr. Fulton was Educational Inspector. He devoted his whole time to the work, the consequence being a most decided advancement along the whole line. Our present Educational Inspector is a very able man, but he has other onerous official duties to perform; consequently the primary schools are far too much under the supervision of the Native Deputies. There is too much correspondence carried on, too much time lost by the masters dancing attendance upon these Deputies when they happen to be near, and too little real supervision. In the course of instruction I should strongly urge the removal of Sindhi poetry from the 5th and 6th standards. Some of the best men, I know, of all religions would gladly see this so-called poetry kept away from boys just emerging into manhood.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only?

Are any classes practically excluded from it; and if so, why? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—I think it is as much sought for as can be expected from the sluggish nature of the Sindhis and the backward state of their country. The class which most seeks after it is the Amil caste of Hindus, but they chiefly seek it for the emoluments it may lead to, not for the value that knowledge, as such, possesses. The Bhils, who are found to the east of Sind, have not yet found their way into the primary schools. I have found some few readers among Bhils settled in Sind, but I imagine they are not encouraged by the vernacular schoolmasters to attend school. The attitude of the influential classes to primary education generally seems to be one of the most stolid indifference.

Ques. 4.—To what extent do indigenous schools exist in your province? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Few indigenous schools are now left, and these are generally kept by Muhammadans who profess to teach the Korán. Their masters as a rule only know how to read and write. They seem to me only to be the survival of the unfittest; all the best indigenous schools having long since availed themselves of the grant-in-aid system, greatly to the advantage both of themselves and the pupils. I believe, if the grant-in-aid system were only made permanent, several of the present very indifferent indigenous schools would pass into the hands of cleverer masters and be registered.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction?

Ans. 5.—I know of few cases where home instruction is carried on except as supplementary to the school instruction; but the few specimens I have seen are not very favourable ones. They were generally the sons of well-to-do parents, who secured the cheapest teachers available without very much regard to their fitness. Considering the very low state of morality among boys in Sind, I should think an extension of home instruction, under competent teachers, very desirable.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in the rural districts?

Ans. 6.—Very little indeed. For some time to come we must look to Government almost exclusively for the extension of education in this direction.

Ques. 7.—How far, in your opinion, can funds assigned for primary education in rural districts be advantageously administered by district committees or local boards?

Ans. 7.—I fear that in Sind a district committee would mean Native members working under the presidency of a European—an arrangement that would act just as well as if the funds were left under the absolute control of each Deputy Collector. The Native members would, I fear, vote just as best suited the pleasure of the master of the Board.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming

that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—All Government schools in all very large towns. There should be a compact between the Municipality and Government that the present grant-in-aid system, or one similar to it, be extended until sufficient school accommodation has been provided. That there are sufficient children going to no school at all to fill a school should be sufficient cause for admitting a new school to the benefits of the grant-in-aid system; and I firmly believe that if the permanency of grants-in-aid were assured, Municipal bodies would only have to be pressed a little by Government to do the needful. I can well understand that Municipalities may in some instances hesitate to take over the present Government schools; for, as they do not pension their own servants, why should they pension those of Government?

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools?

Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—Instead of supporting young men for two years in our present Normal schools, I would suggest that men already sufficiently educated in our middle schools be encouraged to go through a course of training in teaching with a view to taking that up as their profession, and then that such men be employed as there might be vacancies for them. They would be superior to the men at present drawn into our Normal school; they would enter the service with less cost to Government in preparation, and they might therefore have better salaries than the present primary schoolmasters draw. A superior body of men to the present, with somewhat improved salaries, would lead to their being more highly respected, especially if the village schoolmaster was able to interpret an English document when it arrived in the village.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people?

Ans. 11.—I am thankful to say that it is. In this point we are very fortunate compared with our Panjábí neighbours.

Ques. 12.—Is the system of payment by results suitable, in your opinion, for the promotion of education among a poor and ignorant people?

Ans. 12.—To this question I give a most unqualified affirmation. It is the principle which I carry out in paying our own teachers; and I find it even more desirable for women than men. I find the teachers occupy less time in picking their toe-nails under this arrangement than any other?

Ques. 13.—How can the number of primary schools be increased?

Ans. 13.—Let Government officers impress upon headmen of villages the importance of having a school in their village; let the headmen know that this is not the mere private whim of the Revenue official, who presses it upon them, but is really the desire of Government; then let some favour be shown to those headmen who are more forward than the rest in getting up schools; and I believe a great step will be gained. I am myself in the habit of adding another argument. People often say they do not want their children to be educated

because they want them to work, not to become munshis; and even if they wanted them to get Government employment, there are already more candidates than places. To this I reply that there is another benefit in reading and writing which does not seem to have struck them. They frequently complain of how they are fleeced by the petty Revenue officers; but if they were themselves able to read and write, they would be a match for these sharks.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies as contemplated in paragraph 62 of the Despatch of 1854; and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I know of no such instances. The chief reasons for this provision not being more freely attempted probably lie in the bosom of Government itself. While things remain *in statu quo*, the patronage of Government and its Director of Public Instruction in these institutions represents considerable power; and one hardly expects either of these parties voluntarily to be very urgent to get rid of this power; nor, on the other hand, can we expect local bodies to be very anxious to incur labour, responsibility, and expense, so long as they see Government is pleased to bear the burden.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than before, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—If Government would pledge itself to its grant-in-aid not being withdrawn so long as a school was in a satisfactory condition, I am confident that the grant-in-aid system might be depended upon for all the English education that is now given to the Natives of Sind; but in the present state of things there is too much uncertainty to hope for what would, under more favourable circumstances, be accomplished. Grant-in-aid schools, for instance, were fairly successful in preparing boys for Matriculation: instead of Government rejoicing at this, it immediately prepared new rules for grants-in-aid, leaving out the grant for boys matriculating, thus doing its best to drive such boys into its own schools. When this has been done, why should we not expect that as soon as the sixth standard can be sacrificed, it will be? And this the more, as we have the Director's action before our eyes in the case of two aided schools at Hyderabad, which had very good third standards, having their grants for those standards refused. This uncertainty is regarded by some as intended to check aided schools.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (a) colleges, (b) boys' schools, (c) girls' schools, (d) Normal schools?

Ans. 19.—I think the grant-in-aid system ought to be looked to for eventually providing all the higher and middle education, together with a large amount of the primary education too. Its administration ought to be simplified so as to cost less; the returns called for should only be such as are absolutely necessary for the due administration of the system; and, above all, there should be as few

changes in the system as possible; (b) I consider that the grants for boys' schools are fairly liberal, but the grant for Matriculation ought to be restored; and, considering how much it costs Government to produce matriculated pupils, I think that the grant for them to aided institutions ought to be a liberal one: (c) though the grants to girls' schools for this Presidency are for the present double of those for boys, I feel that they ought to be still increased. In girls' schools fees cannot be levied, in our province, or, if levied, they are only nominal; and it costs a great deal more money to work a girls' school efficiently than a boys' school. I do, however, look forward with a very sanguine hope to the day when fees may be obtained in these schools and the cost of working them be less than at present. The rule requiring a girl to be six years old before her attendance can count for capitation is a blot on the system, and ought quickly to be rescinded.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—In this I can only answer for Sind. Our Educational Inspectors, I am sure, have shown no prejudice against aided schools, whether they possessed religious principles or not. They have apparently without exception realised that they had only to satisfy themselves on behalf of Government, with the secular teaching and the discipline of such schools. This is undoubtedly as it ought to be; for we cannot expect Government, when it gives only a secular education, to pay for anything else in other schools.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The well-to-do classes generally; but there is a good large sprinkling of poor boys. I think the wealthier classes might be made to pay more than they do at present for the education of their children. There is no college in Sind; but the highest fee in a high school I believe to be Rs2 a month; that is the fee for the Matriculation class. I believe we have to thank our present Educational Inspector, backed up by the Director of Public Instruction, for these fees having been brought up to their present standard. Formerly they were much lower.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—No, not in Sind.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what condition do you consider that it might become so?

Ans. 23.—I believe that such institutions may flourish, provided they have accomplished teachers who take a real interest in educating their pupil

as distinguished from instructing them, and there are plenty of students to fill the two competing institutions.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—I do not consider that we have more competition in Sind than is good.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—They do not easily succeed in getting remunerative employment, though all do get some sort of employment in the long run.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—On the whole, I consider it is; but I should advocate more attention being paid to the vernacular of such boys than is given at present. Boys are ready with Latin and Greek roots to English words; but are perfectly ignorant, as a rule, of the leading roots of their mother-tongue. One would think that some moral instruction should be aimed at too. These two I consider are grave defects in the present system.

Ques. 29.—Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—No Government scholarship, so far as I know, is tenable in an aided school.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies?

Ans. 30.—In Karáchi it is; but nowhere else in Sind.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers of secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—I do not think the University curriculum needs to be supplemented by a course in a Normal school; still it would be a great advantage to such men if they were to attend a course of lectures given by practical and successful teachers on the "Principles and Practice of Teaching." Such a plan has been working at Cambridge for two or three years. Certificates might be given after passing an examination in the subjects of such lectures.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I would suggest each Educational Inspector being authorised to secure the aid of any University graduate or Fellow, or other well-educated man to assist him in the examination of secondary schools. Possibly an honorarium might be given.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—I think it a mistake for Government to prescribe text-books for schools. Teachers are much more likely to find out what books will suit their pupils than any extra authority. I have seen some text-books in Government schools far too difficult for the boys to comprehend, and in no case suited to the wants of Native boys, and notoriously so the English grammars generally in use,

Ques. 35.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—I should advocate Government in conjunction with the Universities inspecting and examining *all schools*; and for some time to come I think the Government should be prepared to foster, and provide for, vernacular as well as technical education; but English education for the Natives ought, on the whole, to be given now with only Government aid.

Ques. 38.—In the event of Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate?

Ans. 38.—I do not see why it should deteriorate so long as the Universities keep up their Entrance standard, and Government is not lax in giving certificates for its public service. Let either of these examinations be lowered, and Government schools as well as others would find it impossible to keep up the present standard.

Ques. 39.—Does definite instruction in duty and in the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—So far as I know, it does not, with the exception of Chambers' Moral Class Book, which is read in some schools as an *English* text-book, not as a text-book of morals. The best book of morals I believe to be a Christian man, who is bent on stamping his own character on his pupils: failing this, I should commend an attempt at getting a compilation of moral pieces from all sources, but more especially from authors who had illustrated with their lives what they taught with their pens, and having these systematically taught in Government schools.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—Only a little among the Muhammdans, and this is confined to learning how to read and prate a few verses of the Korán.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Very praiseworthy progress has been made in Karáchi, Hyderábád, and Shikárpur, and in one or two other small towns. The instruction given in them is the same as that for boys in vernacular schools. In Hyderábád it is generally thought necessary to teach the Gurmukhi alphabet to girls whose parents are Nánakpanthis; but the success of the mission girls' school without such alphabet shows that it is not necessary.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I should think they might be tried for children under six years of age; but I should not advocate them for elder children.

Ques. 44.—What is the best method of providing teachers for girls?

Ans. 44.—My own convictions are that aged men of respectability are the best to employ. The best Government girls' school that I know of has such

teachers. These men failing, I would employ married women and widows. Great caution, however, is required in selecting the latter, for so many widows bear a doubtful reputation. I would under no circumstances send a young widow to teach in a town of which she is not a native. I may mention that for some time we had a Normal school for widows to be trained as school mistresses in Hydrábád; but it was found an expensive and useless institution.

Ques. 45.—Are the grants to girls' schools larger in amount and given on less onerous terms than to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—The grants to girls are double of those given to boys; but the standard for examination—in Sind only, I believe—is the same for both. Why Sindhi girls should be thought cleverer than Maráthi and Gujaráthi girls I do not know.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies, and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—I know of no European ladies taking any share in this work, except the wives of the Missionaries, up to the present time; and it is difficult to suggest means by which such ladies could do much, so long as they remain ignorant of the language of the province.

Ques. 47.—What do you regard as the chief defect, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—To my mind the chief defect of the system has been one that is too common to all Government departments, *viz.*, that of having highly accomplished and well-paid heads to waste most of their valuable time in superintending a prodigious waste of stationery and ink by their subordinates. The remedy for such an evil ought to be patent to anybody; but I fear it is further from being availed of than it ever was.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grant-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—Years ago we opened a little Anglo-vernacular school at Kotri, when the Government had nothing but a vernacular school there. Our school was certainly calculated to supply all the English education that the place wanted; but soon after the Educational Department opened an Anglo-vernacular school, and there not being room for both, ours had to be closed.

Ques. 52.—Is there any tendency to raise primary into secondary schools prematurely?

Ans. 52.—I have not noticed any such tendency in Sind.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I should not recommend Government attempting to carry out this plan, though I think it very feasible for private and aided schools.

Ques. 54.—Has the demand for high education in your province reached such a stage as to make

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the profession of teaching a profitable one? Have schools been opened by men of good position as a means of maintaining themselves?

Ans. 54.—Not without the aid of Government, but there are a few grant-in-aid schools opened by respectable men by which they make a livelihood.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants in aid of the salaries of certificated teachers can be best applied? Under what conditions do you regard this system as a good one?

Ans. 55.—I am not in favour of Government giving grants for anything except work done, and therefore I see no need for grants on any other system except that of payment by results.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—By the month.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—I believe it does; for the secular instruction, as far as it goes, is as destructive as the teaching of Christianity to the ideas of Hinduism and Muhammadanism, while it has this disadvantage that it supplies nothing positive for the mind to lay hold of, instead of the props that it formerly leaned upon.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—No, for the simple reason that those who reach the highest standard in those branches which are stamped by our English Universities as liberal studies, gain their position even in the said Universities by the diligent use of books and apparatus under the guidance of private tutors. Few of them ever attended professorial lectures.

Ques. 62.—Is it desirable that promotion from class to class should depend at any stage of school education on the results of public examinations extending over the whole province?

Ans. 62.—No. Such promotions ought to be left entirely to the school authorities.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—So far as I know, there are no such arrangements. I do not think that we are yet ready for very stringent arrangements for this. I would only suggest, in case of a boy being dismissed, that a certificate of dismissal with its cause be sent to all the schools of his grade in the province; but I would, for the present, leave masters to act upon their own responsibility in admitting such a boy, or in refusing him admission.

Ques. 65.—How do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—Merely as imparters of instruction I should think there is very little necessity for them at all, though I am fully convinced that European gentlemen holding such positions have it in their power to convey other matters to their pupils, which could hardly yet be expected from Native professors. I would not allow an Englishman to

be a teacher, or professor of his own language, unless he has acquired facility of expression in one at least of the languages of India. English professors without this qualification are not likely to be so useful to their pupils as a thoroughly well educated Native.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—If there be such an objecting class it should be told to open its own school for grants-in-aid. To offer a grant-in-aid to such people ought

to meet the requirements of the case. Government cannot well go further than this to humour them.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—I believe they can.

Ques. 70.—Are the conditions on which grants-in-aid are given in your province more onerous and complicated than necessary?

Ans. 70.—I do not consider them on the whole too onerous; they are, I think, a little too complicated. Their chief defect, I consider, is their uncertain continuation.

Evidence of MRS. F. SORABJI, Superintendent, Victoria School, Poona.

Ques. 1.—Please state what opportunities you have had forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have long been engaged in the work of Education, having had charge of boys' and girls' orphanages for several years at Saharanpur near Nasik in connection with the C. M. S. Western Indian Mission. I am now the Superintendent of the Victoria High School in Poona, which I established seven years since and have been carrying it on with the help of my daughters. All my experience is confined to the Bombay Presidency.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—In my opinion home instruction is only valuable as supplementary or auxiliary to school instruction, but alone it is not generally satisfactory. Boys taught solely at home do not, as a rule, compare favourably with those taught at schools. I have known several instances in which the former have been obliged to appear three and four times for the examinations that the latter pass with facility. There are certainly some bright exceptions to this rule, but they are rare.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—If the grant-in-aid system were framed on a more liberal and equitable scale than it is at present, I have no doubt that many public-spirited gentlemen in this Presidency would come forward and aid in the establishment of schools and colleges.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (a) colleges, (b) boys' schools, (c) girls' schools, (d) Normal schools?

Ans. 19.—In Vernacular and Anglo-Vernacular schools the grants are not at all proportionate to the amount of labour and expense entailed. This is true also of girls' schools, for, although grants are made to them on more liberal terms than to those of boys, female education being still in its infancy in this country, more than ordinary encouragement is needed to stimulate it into healthy

growth. In fact, in my opinion education in the proper sense of the word must begin and grow with woman to be of any use to man, and hence no labour or expense should be spared to attain that end.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I think that the instruction imparted in secondary schools is not calculated to store the minds of youths with useful and practical information, the schedules of study being framed with a view to culminate in higher education for degrees, &c.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—Although this question (besides some other questions) does not belong to my province as a female, yet having been connected with the work of education in some shape or other for many years, I am of opinion that undue attention to the preparation for University examination practically unfits young men for the requirements of ordinary life. I have come in contact with several youths who, though matriculated members of the Bombay University, were unable to write a correct note in English or a petition, or to carry on any ordinary business. The subjects for matriculation are so crowded and overwhelming that to pass the examination necessitates a great deal of cramming, and that which is crammed in in haste leaks out at leisure, leaving behind no good or permanent results. To remedy this defect, I think that a separate higher-graded Government Service Qualification Entrance Examination might be advantageously adopted, introducing some of the more practically useful branches of education. For those who wish to pursue their studies further, or to devote themselves to the educational profession, the standard for matriculation might be raised to that of the London University. This would have the further advantage of qualifying the lads here who wish to complete their education in England.

Ques. 28.—Do you think that the number of pupils in secondary schools who present themselves for the University Entrance Examination is unduly large when compared with the requirements of the country? If you think so, what do you regard

as the causes of this state of things, and what remedies would you suggest?

Ans. 28.—I do think that the number of candidates who present themselves for the University Examination is unduly large when compared with the requirements of the country. For instance, throughout India at least 10,000 students present themselves annually for matriculation solely with a view to enter Government service. Now it is impossible to create a sufficient number of posts for so large a number of applicants. The consequence is disaffection and a great waste of the country's energy, for about one-third of these candidates are drawn from the artizan class. To remedy this evil I would suggest the establishment of mechanical and industrial schools in every large town throughout the country, and that trades be taught on English models. This would have the advantage of enabling this class of people to learn their respective trades and earn independent livelihoods. Unless some such measure is resorted to, I fear that higher education will deteriorate rapidly, especially in a country where little or no value is placed by society on intellectual culture.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—None that I know of, except those in Government schools and colleges. This defect should, I think, at once be remedied, in order to place aided schools on the same footing as Government schools, the object of both being the same, *viz.*, the encouragement of deserving scholars.

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—The University curriculum does not, in my opinion, afford sufficient training for teachers in secondary schools; special preparation for teaching is absolutely necessary to ensure success. Every trade, every profession requires previous training, and the art of teaching is no exception to the rule. A man may be a philosopher so far as the knowledge of different branches is concerned, and yet fail miserably through ignorance of the proper methods of imparting that knowledge. I would suggest, therefore, the introduction of Normal classes in every high school and college, with a special scale of grant and the offer of prizes to all those who wish to make teaching their profession.

Ques. 32.—How far do you consider the text-books in use in all schools suitable?

Ans. 32.—Some of the text-books prescribed in the schedules both for Anglo-vernacular and English-teaching schools are in my opinion quite unsuitable, inasmuch as they are selected solely with a view to teach the grandeur and beauty of the English language which makes nine-tenths of the youths more pedantic than practical men of business. The Royal School Series which we use in our Victoria School furnish useful, instructive, and interesting reading, being written in elegant English and replete with information almost on every subject.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—I certainly advocate the State keeping in its own hands for at least fifty years to come the primary and secondary schools in which the interest of the masses is involved, and when the blessing of education spreads through the length and breadth of the land, the people will themselves see and feel the necessity of higher education and value it. My opinion is—educate the country, and the country will by and bye educate itself. Private agencies and Municipal Corporations of the Presidency cities like Calcutta, Bombay, and Madras may well be entrusted with the development of higher education which, with sufficient encouragement from the State by means of grants-in-aid, scholarships, prizes, &c., will maintain its position as it has done in European countries.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted, and if so, what is its character?

Ans. 41.—There is scarcely any indigenous instruction provided for girls in the Deccan, and the reason is, that the people are not yet fully alive to the importance of female education.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—Government may be said to have made a beginning, and only a beginning I should say, in the work of female education in this Presidency. The character of the instruction imparted is fairly good as far as it goes; but the want of female teachers in the place of males, as is the case at present, is a great drawback to the progress of female education, especially as Indian ideas are averse to much intercourse between the two sexes. Every effort should be made, and no expense spared, not only to raise up a good and competent staff of female teachers, but also to provide efficient female Inspectors. In the working of the girls' schools, some regard should be paid to the prejudices and feelings of the people in preserving such customs and usages as tend to the cultivation of modesty and good manners. Needle-work ought to occupy a more prominent place in the school curriculum; girls being taught to cut out, as well as sew, all articles of Indian clothing. Care ought also to be taken to preserve the art of Indian embroidery, which is already in danger of dying out for want of sufficient encouragement. Domestic economy as applied to Indian life with regard to the preservation of health, cleanliness, nursing of the sick, and the management of children, should form a part of female education from the commencement. Native ladies, such as the wives of the Deputy Collectors and other high officials, should be encouraged to visit the schools; for, although they may not themselves be educated, some of them are very shrewd and clever, and their countenance alone would give a kind of moral support to the work of female education in the country at large.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I think that mixed schools answer very well provided they are under judicious guidance and able management. When this is the case, the weak points in the character of the pupils of either sex, so far from being transferred to, are corrected by the presence of the other

The character of the boy is refined, that of the girl strengthened, and the tone and manner in both are elevated. My own experience amply attests that those good results can be attained in a carefully governed school. In the Victoria School I admit boys up to 9 years of age.

Ques. 44.—What is the best method for providing teachers for girls?

Ans. 44.—The best method for providing teachers for girls' schools is, I believe, that of training the wives of the masters of vernacular schools as mistresses, in order that they may conduct the girls' schools in the towns or villages where their husbands are in charge of the boys' schools. The reason for this arrangement is that the customs which obtain in India regarding women do not allow of their living alone or independently, as in England. I may suggest that in the present scarcity of Native female teachers, encouragement might be given to Eurasian and Anglo-Indian girls to qualify themselves to become mistresses or superintendents of native schools. I have made a beginning of this class in my own school.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—As I have already said in my answer to the 19th question, the grant to vernacular and Anglo-vernacular schools for girls is as inadequate as that for the boys, although to the former it is given on more liberal terms than to the latter. A grant of Rs 3 for a girl in the first standard, rising up to Rs 16 in the sixth or highest, if successful in passing under every head, is in my opinion too small an amount to encourage private efforts. I have been repeatedly asked to establish schools for girls in the camp and city of Poona on the same system which obtains in the Victoria School, but hitherto I have been unable to do so on account of the inadequacy of the grant, and I know of other places where the development of such schools has been hindered by similar difficulties.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies, and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—European ladies do take an interest in English-teaching schools, as I can testify by the valuable help rendered by several ladies in Poona to my school, as well as to others in the station. I believe that by placing girls' schools in large cities and towns under ladies' committees and appointing some of them as honorary secretaries, wherever it is practicable, immense good would result.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupils?

Ans. 53.—The rate of fees in secondary schools ought certainly to vary according to the means of the parents or guardians of the pupils. For instance, a mámlatdár drawing from Rs 100 to 150 per mensem, sends his son to the same school as his clerk with an income of Rs 15 or Rs 20 per mensem does. The fee for the highest standard, I believe, is Rs 4, and, supposing that both these boys are in the same class, it will go very hard with the poor clerk to pay about one-fourth of his scanty income for the education of one child alone.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools respectively?

Ans. 57.—Leaving the higher or collegiate education aside, all grants to primary and secondary schools should amount, in the case of boys' schools, to one-third, and in the case of girls' schools to one-half, the gross expenditure. This would give an immense impetus to private enterprise and be a great saving to Government in the end.

Supplementary Question.

Ques. 71.—Is there any branch of female education, other than those already referred to, which urgently calls for Government's attention?

Ans. 71.—Yes. The training of women as doctors and midwives. Even a class for teaching midwifery and simple household medicines might be formed wherever a civil or military hospital exists; this will provide the means of saving thousands of lives (chiefly of women and children) which are now lost for want of a knowledge of these branches.

Cross-examination of

By MR. JACOB.

Q. 1.—With regard to your 28th answer, would you kindly inform the Commission how you have ascertained that one-third of the candidates at the Matriculation examinations of the Indian Universities belong to the artisan class?

A. 1.—The calculation is based on observation, and not on any particular set of statistics.

Q. 2.—In regard to your 42nd answer, do you think that in the vernacular schools, the Educational Department should offer more than 2 annas a head for the embroidery which it has prescribed in the higher standards of instruction?

A. 2.—I do not know that it is necessary to offer more. But I want to encourage, a special indigenous style of embroidery, such as exists in Gujaráth, rather than encourage only, by rewards, the English forms of embroidery.

** Q. 3.*—As to your 45th answer, do you know as yet of any efficient Anglo-vernacular school for girls which has found it impossible to earn half its expenditure from the present grants?

A. 3.—I do not know of any girls' school (Anglo-vernacular) in Poona which earns half its expenses.

Q. 4.—Are you aware that the grants to Anglo-vernacular schools for girls range from Rs 15 up to Rs 63 a head, and are nearly double the grants offered in "English teaching" schools for Europeans, Eurasians, and Portuguese?

A. 4.—I was not aware of the fact.

By MR. K. T. TELANG.

Q. 1.—Do you think that if grants are given on a more liberal scale than at present, colleges are likely to be established by Native gentlemen in Western

India, say, within the next ten years? If so, what leads you to think so?

A. 1.—I think the Native Rájás and gentlemen of means would in that period assist in opening high schools. The opening of the Rájkumár College in Káthiáwár encourages the hope.

Q. 2.—What are the practically useful branches of education which you would add to the course of secondary education? And how would you adapt the constitution of the schools to this new demand?

A. 2.—My answer 27 has already given what I have to say. I think a commercial education should be provided for.

Q. 3.—Do you think that the scheme you propose in answer 36 is adequate for carrying out the object of the despatch of 1854, *viz.*, to spread the knowledge of European science and art?

A. 3.—I have not studied the despatch.

Q. 4.—On what principle can Municipalities be called on to undertake the work of higher education for the whole country?

A. 4.—The Municipality would give a grant-in-aid, and regulate it according to circumstances.

Q. 5.—How would you overcome the practical difficulties of levying a varying rate of fees? Would you consider a man's family and other circumstances?

A. 5.—The practical difficulties have been met in other provinces, and would have to be met here.

By MR. LEE-WARNER.

Q. 1.—Do you think that the Native girls educated in your high schools continue their education after they leave the schools; and do you still continue to visit them and keep up your acquaintance with them?

A. 1.—Some of them continue to keep up their education. I lend them books to read from our library. I make a point of visiting all who have left our school.

Q. 2.—Since you commenced work in Poona in 1876, have you observed any marked improvement in the attitude of Native society tending to the encouragement of female education? Have you

received any special encouragement from Native as well as English families?

A. 2.—I receive every year contributions from Native gentlemen towards our prizes, which are given even by those who have no children at the school. I think I have noticed an increase of friendliness towards us.

By THE PRESIDENT.

Q. 1.—With reference to answer No. 16 in your evidence, can you favour the Commission with any practical suggestions for increasing the supply of female teachers?

A. 1.—I would encourage by special grants the training of pupil-teachers in aided and private girls' schools. I have several girls in my own school being thus trained, and I have trained all the eight teachers now in my own school on this system. But I have never received any grant or aid from the Government for pupil-teachers. Two of the teachers whom I have thus trained are now engaged in the Government Female Training Colleges.

Q. 2.—How many Native boys and how many Native girls have you in the Victoria School?

A. 2.—I have 5 boys, 2 of them beyond the age of 9. I have about 25 girls, from the age of 5 to 17. The girl of 17 is a Pársi. Some time ago the parents objected, because they were afraid I might take in older boys, but no children were withdrawn in consequence.

Q. 3.—With reference to answer 45 in your evidence, what capitation rates would you suggest for girls' schools, in order to render it possible to extend female education by means of private efforts?

A. 3.—I think double the rates which I mentioned, namely, Rs to Rs16. I now understand that the Education Department grants capitation rates for girls' schools more than equal to double these rates in Anglo-vernacular girls' schools.

Q. 4.—As a matter of fact, do you in the Victoria Girls' School vary the rate of fee according to the means of the pupils?

A. 4.—We do. We are forced to do so. I advise the general adoption of a system which we find necessary in private educational efforts.

Evidence of THE REV. R. A. SQUIRES, M.A., Church Missionary Society.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Of the last twelve years, I have spent nine in India, during almost the whole of which I have been connected with the educational work of the Church Missionary Society in the Bombay Presidency. In the pursuance of my duties I have had opportunities of studying the system of education established in this province, and of observing its effects both in towns and in rural districts.

The statements I have made express in the first instance my own personal views and convictions. But I may be allowed to mention that the Bombay Missionary Conference appointed a committee to consider the questions under discussion, and it is as a member of that committee, and after consultation with the other members, that I have been requested to give evidence on the present occasion.

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Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—For some years past successive Directors and Inspectors of Public Instruction in the Bombay Presidency have made considerable efforts to provide all classes of the people with suitable elementary instruction; and more recently they have been vigorously supported in their endeavours by many Revenue officers. A good deal, on the whole, has been accomplished, but very much more remains to be done; and it is to this Department of Public Instruction that Government ought to devote most of its attention and strength. Still, I do not think that any system of education can be said to rest on a sound basis so long as it depends almost exclusively upon Government and Government officers for management and support,

which, with one or two notable exceptions, such as Bombay and Sukkur, is certainly the case as regards the system of primary education established by Government in this Presidency. Though it may be necessary for Government to have at present its own primary schools, yet the object which ought to be kept in view is a system of local institutions inspected by Government officers, and assisted by grants-in-aid on the principle of payment by results.

It seems to me that the following are some of the chief requisites for a proper development of elementary education in this Presidency:—

1stly.—Government should regard the instruction of the masses as its first and paramount duty, and impress the same conviction upon all Municipal bodies, and local boards, entrusted with educational responsibilities.

It is notorious and has constantly been a subject of complaint with Educational Inspectors that Municipalities, as a rule, contribute little or nothing to the support of primary schools, and even prefer to spend the funds at their disposal upon higher education, which, of course, mainly benefits the classes to which the members of the Municipalities themselves belong. This is a practice which ought, I think, to be strongly discountenanced, for it must tend to give Municipalities quite a wrong conception of their duty to the public. During the year 1880-81 the Municipal grants¹ to colleges, and high and middle boys' schools, with a total of less than 19,500 scholars, amounted to R31,259; while their grants² to vernacular boys' schools with a total of more than 264,000 scholars, amounted to R12,500.

2ndly.—Municipalities should be required to make provision for the elementary schools within their limits.

The pecuniary resources of the Educational Department (as we are told) are exhausted, the cess fund is used up, and the Municipalities will give nothing. Something might be done by setting free for primary education sums now devoted to other objects; and Government might make a larger grant from Provincial Funds; but it seems to be absolutely necessary that the non-agricultural classes should now be called upon to bear their share of the burden. Merely to fix a higher rate of fees for non-cess-payers does not answer the purpose. During the year 1880-81 the expenditure from Local Funds on primary schools within Municipal limits amounted to about R2,90,000. Of this sum about R90,000 was made up from fees, Municipal grants, &c., and cess receipts within Municipal limits; and the remainder, *viz.*, R2,00,000, represents the amount which towns ought to have provided for their own schools, but which was appropriated by them instead from the proceeds of the land cess.

It may, perhaps, be said that this sum was taken not from the land cess, but from the Provincial grant to Local Funds. Still, it comes to the same thing. The Provincial grant to Local Funds is a contribution from the State designed to supplement funds raised from local sources, and under present circumstances must be regarded mainly as a sort of grant-in-aid to cess schools. At all events primary schools within Municipal limits could not possibly claim more than R20,000

as their share of it, and this would still leave a sum of R1,80,000, which had to be provided at the expense of cess schools. This ought not to be. Municipalities have for years been *empowered* to provide funds for primary education, and hitherto, with a few exceptions, they have done little or nothing. They might now be *compelled*.

3rdly.—In districts where the duty cannot be undertaken by Municipalities, committees consisting chiefly of non-officials should be formed to superintend the working of primary schools.

A good commencement has been made in this direction; but the committees might be consulted more than, I believe, they are, upon all matters relating to the well-being and management of their local schools. Their advice should always be sought with regard to the appointment and transference of masters and the pay to be given them.

In subordination to these committees it might be well to have a small board for each village where there is a school. The character and weight of these boards will vary with the locality. In poor districts it may be impossible to obtain men of any education. But members of a board may be quite competent to judge whether a school is properly conducted, and the masters are attentive to their duties, and the children regular in their attendance, even though they should not themselves be able to pass under the lowest standard.

Every means should be taken to awaken the interest of the people and to make them feel that the school is theirs. Both masters and people are too much inclined to look upon the Sarkári school as a thing not to be meddled with by outsiders.

4thly.—Indigenous and private schools should be encouraged as much as possible, both because they represent a right principle—(besides having certain excellences of their own)—the principle of independence and self-reliance; and also because they ought, under more favourable circumstances, to afford an opening for the establishment of private institutions of a superior class.

5thly.—There should be careful and constant inspection. If the European professors of Government colleges could be endowed with acknowledge of the vernaculars and turned into Inspectors, it might be a gain to education.

As regards the course of instruction to be pursued in elementary schools, I cannot do better than express my general agreement with the suggestions made by Dr. Murdoch in his letter to the Viceroy on education in India.

Ques. 3.—In your province is primary instruction sought for by the people in general or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes partially excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—All castes and classes show to some extent a desire for primary instruction, though not all in an equal degree. One might fairly state the case thus:—that there is an increasing willingness on the part of some classes and a decreasing unwillingness on the part of others. In all districts the demand for schools exceeds the supply. And though the percentage of scholars of every description to the total population is even now only 1.54 in British districts, and 1.02 in tributary States, yet the rate of progress, taken as a whole, has been sufficiently rapid to show what results might be looked for if more energy and

¹ Of boys who are of an age to be in school, only 1 in every 7 are under instruction; and of girls, only 1 in every 100.

² The schools and grants of Bombay and Sukkur are not included. Their example deserves to be followed.

more funds were devoted to the development of primary education. The number of scholars in the Bombay Presidency has doubled itself since 1868-69, and more than trebled itself since 1865-66;—having risen from 100,215 in 1865-66 to 158,047 in 1868-69, and 316,974 in 1880-81. It must be noted, however, that the rate of increase in the different castes or classes has by no means been proportionate to their respective numbers.

If we take, for instance, the Bráhmans at one extreme, and the low castes, including Dheds, Bhangis, Máhars, Mángs, &c., at the other extreme, and, as intermediate between these two extremes, the great body of cultivators, who form the bulk of the population, we obtain the following results:—

Caste or Class.	Percentage of Caste or Class to total Population.	Average annual rate of increase in Attendance at Primary Schools for Boys from 1874-75 to 1880-81.	Total Number attending Primary Schools for Boys in 18-8-81.
Bráhmans .	4.5	1,713	57,969, or 1 in every 17
Cultivators .	60.0	1,557	49,404, „ 1 „ 280
Low castes .	6.0	152	2,250, „ 1 „ 550

Poverty, ancient custom, inability to perceive the benefits of learning, and the apparent hopelessness of competing with the higher castes for any share in the Government service are, I believe, some of the reasons why the middle and lower castes do not seek instruction in larger numbers; and to these reasons I must add the almost utter dearth of an interesting and instructive vernacular literature, and also the opposition they meet with from the castes above them. On this point I agree with Mr. Jacob, who says (Educational Report, 1880-81, p. 56) that “the Bráhmans in the villages are, as a rule, strongly opposed to all measures for the education of the Máhars” and that “the Bráhman schoolmaster also is often a fertile source of obstruction;” only I would add that their opposition and obstruction are extended to the education of other classes as well.

The influential classes are, I believe, as a rule, quite indifferent to the extension of elementary knowledge among the masses, even if they are not actually hostile to it. The figures I have given in answer 2 show the general attitude of the influential classes, as represented by the Municipalities, towards primary education, even when pressure is brought to bear upon them. As specific instances of the same kind, I may select the following grants of Municipalities to higher and primary education in 1880-81:—

	Higher Education. R	Primary Education. R
Ahmedabad	8,730	725
Virangám		
Deesa		
Sholapur	2,668	522
Pandharpur		
Bársi		
Kánara	2,340	0
Kalyán	1,580	0
Broach	1,320	0
Anklesvar		
Dhárwár		
Satárá	890	0
Belgaum	614	75
Násik	600	0
	475	100

While some of these Municipalities have been at last induced by the Revenue officers to promise a little more aid to primary schools, others have withdrawn their grants. It must be remembered that the schools within these limits are, in every case, a heavy drain on the land cess.

Ques. 4.—To what extent do indigenous schools exist in your province? Under what circumstances do you consider that they can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose?

Ans. 4.—Considering the powerful forces that have been at work for the last five and twenty years to extinguish schools of this class, the mere fact that they should continue to exist is a proof of considerable vitality, and an indication that they must meet some definite need. A remarkable feature about them is that they seem to flourish most in some of the strongest centres of Government education, such as Bombay, Poona, and Ratnágiri. Though we are sometimes told, and apparently with satisfaction, that they are “dying out before the advance of the cess schools.”—(Educational Report, 1879-80, p. 57.)

Perfect returns for indigenous schools have never yet been obtained; but the following figures are not without interest. The number of scholars attending indigenous schools in ten of the Collectorates is given as 29,628 in 1841, 23,333 in 1871, 27,754 in 1874, which shows that indigenous schools had begun to regain ground, or that their numbers had been under-rated. The probability is that their numerical strength always has been under-estimated, and is so still.

The whole number of scholars attending “unrecognised schools (including indigenous schools)” is said to have been 74,517 in 1875, and 78,982 in 1876, or about one-fourth of the total number of scholars in the Presidency. In the year 1880-81 the number attending *registered* indigenous schools in the Central Division (of which the returns are most complete) was 2,318; and the number attending *unregistered* indigenous schools in the same Division was stated to have been 24,422, making a total of 26,740 for the one Division, which was considerably more than one-fourth of the whole number of children under instruction in that Division.

My own impression is that they should not be too much interfered with. For years they were “unrecognised,” not to say ignored, and yet they continued to thrive. Now they run a chance of being killed by too much attention. They are accomplishing a humble, but not altogether useless work, in their own way; and while they ought to be encouraged as much as possible, I think it would be a pity to destroy their distinctive features by trying to convert them into inferior Government schools. We should trust more to indirect than direct means for their improvement. If they have the elements of permanence, they will improve naturally under the general advancement of education, and will call by degrees for better teachers and a better system of teaching, without losing, as one may hope, those closer and more friendly relations between master and pupil which make them, in one respect at least, superior to most Government institutions. In mental arithmetic, too, and in their strictly practical character, they beat other schools. If they are wisely dealt with, and neither checked nor forced, I think they may prepare the way, or

at least keep it open, for a better class of private schools standing side by side with Government or Municipal institutions, but separate from them. At all events I would venture to protest against any attempt to extinguish this one faint spark of independence and self-reliance, which still survives, and which ought rather to be fanned into a flame.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—While private enterprise of every kind ought to be supported and encouraged, it is out of the question that Government should depend upon it for the supply of elementary instruction in rural districts. There are many inducements which lead young men and boys of certain castes and classes to seek for higher education, and these are in themselves a strong guarantee that the supply of higher education will be maintained, even if Government withdraws from the direct work of teaching. But it is quite otherwise with elementary instruction. In this case those very conditions are wanting which go to ensure the maintenance of secondary and higher education. The means of the parents are so much smaller, the need of their children's labour is so much greater, and the incentives to study are so much fewer and weaker in this case than in the former, that, what with the indifference of the upper classes and the lethargy of the people themselves whom it is sought to benefit, everything seems to mark out this as the special work of Government.

Ques. 8.—What classes of schools should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—Primary schools are naturally the first which should be entrusted to Municipalities for support and management,—on condition, of course, that they undertake the responsibility of raising the necessary funds. The instruction of the masses is clearly the first educational duty of civic bodies; and it is also the one which they are best qualified to perform. Where the system and standard of instruction are both alike so simple, no town which boasts a Municipality ought to find any difficulty in producing sufficient suitable men of different classes to form a board, provided, too, much is not expected of them at first. Many of the objections which might reasonably be brought against the general transference of schools of a higher grade to Municipalities, would not have quite the same force in the case of primary schools: for, though they could not be multiplied indefinitely, yet there might always be a sufficient number of them to meet the wants of different sections and classes; whereas in schools of a higher grade a Municipality must necessarily in most cases have one school for all, or none.

Municipal primary schools ought, of course, to be supported from Municipal funds. In no case should they be allowed to draw from the local cess a larger sum than their respective Municipalities are entitled to on account of cess receipts within their own limits; and if aid is given to them

from Provincial funds, it should be on some definite system common to all similar schools, whether Municipal or private.

Should a Municipality decline to supply primary instruction out of its own funds, then I suppose Government must either use compulsion, or else undertake the work itself at the expense of the Municipality. Either it should require the Municipality to set apart annually a certain portion of its funds, or it should raise the sum required by means of a house-tax or some other impost. No Municipality should be allowed to support schools of a higher grade out of Municipal funds unless it has first made proper provision for primary schools. With Municipalities higher education should take the lower place.

As regards high schools, I would suggest that Municipalities should be allowed to take them over, or to establish them, on two conditions, first, that proper provision has already been made for primary instruction; and, secondly, that all classes within the Municipal limits agree in desiring to have one high school in common. If both of these conditions are not fulfilled, then those who desire higher education should establish schools of their own.

All high schools of every description, whether supported by Municipalities or belonging to private bodies, should, I believe, receive no aid from Government except on the principle of payment by results. I mean that there should be no Government high schools, such as there are at present.

The intermediate, or first and second grade Anglo-vernacular schools, will claim the attention of Municipalities next after primary schools. These, like high schools, will, I presume, be assisted by grants-in-aid from Provincial funds. They may be under the superintendence of Municipalities, supposing that this is the wish of all classes, as expressed by their representatives; or they may be private institutions, or may belong to representative bodies. This will depend upon circumstances, and will make no great difference to Government as regards cost, since only results will be paid for.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools? What is the present social status of village schoolmasters? Do they exert a beneficial influence among the villagers? Can you suggest measures, other than increase of pay, for improving their position?

Ans. 9.—I believe the Government Normal school system suffers from being too restricted. If the present enquiries lead, as we may hope, to a great extension of primary education, there will be an increasing demand for qualified teachers, and new measures will have to be taken. It would, I think, be well if Government tried in this direction also, to divest itself as much as possible of the work of teaching and confined itself to its proper sphere of inspecting and examining. Private and representative bodies ought to be encouraged to have Normal schools and colleges of their own for training teachers; and all recognised vernacular schools of a good class, whether belonging to Municipalities or private bodies, should be allowed and encouraged to have one or more pupil teachers, who should pass in due course to some recognised training institution, and eventually, if qualified, receive a Government certificate (or some equivalent), which might in time be demanded of all who offer themselves for masterships in vernacular schools. I would, in fact, see the larger system of England

introduced into India; for I feel that Government institutions, though good and useful in their way, will eventually be an impediment unless they give place to something better.

The Government schoolmaster is, I fear, too often a nucleus of discontent in his village. But as for improving his social status, this is, I think, a matter beyond the power of Government, and must be left to natural causes. In almost all countries the village schoolmaster is rather a solitary individual. Still, I am sure that in this Presidency a village schoolmaster, who would do his work faithfully and try to win the regard of his pupils and the good-will of those around him, would occupy a good position amongst the villagers, and might exercise an excellent influence upon them. It would be a good thing if the village schoolmaster could be drawn more largely from the class of cultivators. They would be more in sympathy with their scholars, and would understand their wants better. The present Director of Public Instruction is, I believe, endeavouring to give them a larger share in the work. In the year 1880-81 the returns show that in Government Normal school for masters, 262 of the students were Bráhmans and 16 were cultivators. Amongst schoolmasters the proportion of cultivators would probably be even less.

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect of the people; and if not, are the schools on that account less useful and popular?

Ans. 11.—The vernaculars of this province are, I believe, properly recognised and taught within their respective districts.

But in connection with this subject I should like to suggest (1st) that in the Anglo-vernacular high school course far more attention should be given to the vernacular; it is a fact that a boy, as soon as he enters a high school, may give up entirely the study of his vernacular; and (2nd) that in *all* English schools for Europeans and Eurasians, which are assisted by grants-in-aid, the study of some vernacular should be made compulsory. The University might do much more than it has done for the study of the vernacular both in English and Native schools. As for English schools, I would make it an absolute rule that all boys and girls who have passed a certain standard (say the fourth or fifth) should be obliged to take up one or other of the vernaculars. It would be far more useful in every way for those who have been born in the country and are likely to remain here to know one of the vernaculars well than to have a small knowledge, or even a large knowledge, of French or Latin; and for the country, too, it would be a great advantage. Even in this matter of education, what useful services they might render if they had such a knowledge of the vernaculars as might be gained by those who have studied them from childhood!

Also, as bearing on the same subject, I should like to point out that the system of higher education established in this Presidency has sadly failed to "enrich the vernacular literature by translations from European books, or by the original compositions of men who have been imbued with the spirit of European advancement"—(Educational despatch, 1854). So far from being "enriched," the vernacular literature of this Presidency is in this respect almost as poverty-stricken as it was thirty years ago. It is a stigma upon the higher education of our Government colleges, and upon the men

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who profit by it, that so little should have been done "to place European knowledge within the reach of all classes of the people," and it provokes the enquiry whether the higher education has not failed in one of its most important objects. This failure may be due in part to the indifference of the educated classes to the education of the people, but it must also be attributed in some measure to the misguided action of the University, and to the fact that the vernacular languages have been excluded from our colleges, and that consequently no means are taken for ascertaining whether the knowledge imparted has really been assimilated by the students and can be properly expressed by them in their own tongue. Surely in our colleges, if anywhere, and amongst the professorial staff, we ought to look for a perfect acquaintance with the vernaculars of the land: for how else can it be expected that they will be enriched with the best of western literature and western thought? "I have not stopped to state that correctness and elegance in vernacular composition ought to be sedulously attended to in the superior colleges. This is a matter of course in the scheme of instruction." (Lord Auckland's Minute, 24th November 1839, paragraph 20.)

In making these remarks I am not unmindful of the learned researches of a few individuals; nor do I forget the translations that have been made both from Sanskrit and English, or the useful school-books which have been prepared for the Educational Department. I fully appreciate what has been done; but still the results must be pronounced disappointing. It is perhaps worthy of notice that amongst European officials who have rendered valuable services to vernacular literature the most distinguished have been military officers, and that these belonged to a bye-gone day when there was no University and no college.

Ques. 14.—Will you favour the Commission with our views, first, as to how the number of primary schools can be increased, and secondly, how they can be gradually rendered more efficient?

Ans. 14.—The agencies through which Government must work for the increase of primary education are Municipalities, district committees, representative bodies, Missionary Societies, and indigenous or private schools. And the surest method by which Government can increase economically the supply of primary schools is to withdraw all impediments to the free action of these various bodies, and to encourage them in every possible way to extend their operations. Still, the increase of primary education must depend ultimately upon the amount of money that Government can devote to this object. And so the question resolves itself into this:—first, how to turn the present resources to better account; and, secondly, how to increase them.

A considerable sum might be set free for this or other purposes, if Government would withdraw from its direct connection with secondary and higher education, and place all its schools and colleges upon the footing of aided institutions. But the only effectual measure is for Government to increase the Provincial grant, or else to make the non-agricultural portion of the population contribute its share to the cost of primary education. Of these two courses the latter would, on many accounts, seem to be the more suitable. The immediate effect would be to hand back to local funds for primary education in rural districts the large sum of ₹2,00,000, which is at present

expended upon schools within Municipal limits. And besides this, if the non-agricultural portion of the population contributed its share to primary education in some such form as a house-tax, then, in case of necessity, the rate of the land-cess might be raised, which could not in justice be done so long as the non-cess-payers are altogether exempt.

The efficiency of primary schools must depend mainly upon the vigilance of managing boards or committees, the appointment of capable masters, the frequent inspection of Government officers, and the stimulus of appropriate inducements to painstaking industry, the best of which would be payment (in part) by results. One most important condition of efficiency is that schools should not be raised too rapidly to a higher grade, and that in the lower standards the subjects should be as few and simple as possible. This is undoubtedly one reason for the popularity of indigenous schools. And it is certainly better that the mass of the people should be able to read and write well and cast up accounts, than that the education of a few should be hurried forward at the expense of the many.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher-order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know of a single instance in which the provision of this paragraph has been carried out. The reasons are various:—

(1) The Bombay Educational Department has never cordially accepted the grant-in-aid system. Its aim has ever been to establish a complete system of Government schools and colleges, in which everything should be regulated and administered by the Department itself. Consequently it has always looked upon aided institutions with more or less of suspicion and distrust. If it had not been for the perseverance of Missionary bodies in spite of the great difficulties with which they have had to contend, I do not believe that there would have been at the present moment in this Presidency a single aided or independent institution of the higher kind conducted by Natives. It is due mainly, if not entirely, to the influence of their example that other institutions like their own have of recent years been started and maintained, and that one of the main conceptions of the despatch has not been altogether lost sight of or ignored. Instead of requiring the people to establish higher-grade schools and colleges of their own, on the condition of aid from Government, the Educational Department has gone on multiplying its own institutions with the scantiest aid from without; and as the classes which ought to have done most for their own education have found the Educational Department so ready to relieve them of the burden at the expense of the State, it is not to be wondered at that they should have grown less and less inclined to do anything for themselves. The popular subscriptions which in 1870-71 amounted to R48,097 had sunk to R24,743 in 1880-81; and during the intervening years the amount was even less. And even these small contributions are not, I believe, for the current expenses of education, but chiefly for new buildings.

(2) It has been laid down as a fixed principle that aided institutions must from the first cost Government a great deal less than those belonging

to the Educational Department, or be superseded by them. It has not been properly recognised that aided institutions, and not Government institutions, are the real precursors or self-supporting institutions; and that, even though they should cost Government almost as much, or quite as much (which they never do) as its own institutions at first, yet their tendency would be to become less and less expensive as education advanced, and so Government might after a time lessen its grants or withdraw them altogether, if necessary—a proceeding which would be perfectly fair if it affected all institutions alike; whereas by maintaining these departmental schools and colleges Government—notwithstanding its honest asseverations to the contrary—is really pledging itself to multiply them indefinitely wherever they may be needed; and, by thus multiplying them constantly increases the difficulty which it must find in abandoning an old policy for a new and opposite one.

(3) From the first the department has tried to build too much from the top instead of from the bottom. Instead of educating the masses and allowing the higher education to develop itself naturally according to the growing needs of the people, the Educational Department has first formed its own system of higher schools and colleges with which aided and independent institutions have no real or vital connection, and now dislikes to adopt any measure which would run counter to the institutions of its own creation.

(4) Another obstacle to the carrying-out of this provision has been a natural feeling on the part of the department that the education of the Presidency must suffer if it passes into other hands, together with the difficulty which its administrators have anticipated of providing for other institutions except by withdrawing some support from their own.

(5) A mistaken view of the attitude which the department ought to occupy towards religious institutions has been another reason why more effect has not been given to this paragraph of the despatch. The perfect neutrality and impartiality required by the despatch have been supposed to necessitate the establishment and maintenance of departmental institutions from which all religion is excluded. Any proposal to carry out consistently the provisions of the despatch for a system of aided schools and colleges has always been met by the friends and supporters of the Educational Department with the charge (which they have sedulously propagated) that such a step would be to hand over the education of the Presidency into the hands of a propaganda—a charge which in itself is a mere piece of childish extravagance, but which nevertheless has had a decidedly prejudicial effect upon the policy and action of the department. But even if it were as true as it is false that any change in the present system must necessarily place the higher education of the country in the hands of Missionary Societies, one might well ask what right Government professors, and other officers of the Educational Department, have to object to it simply on that account. Besides Government Professors will not deny that they are doing as much as Missionaries, if not more, to destroy the ancestral faiths of the people. They, too, are religious propagandists after their own fashion, and why should they use the word to excite odium against Missionary Societies? With common-place inconsistency they state in one and the same breath that Missionary institutions can

produce no converts, nor have any effect upon the minds of the people, and yet that they are going to set the whole country in a blaze of revolution. While listening to their prognostications one is reminded of the solemn warnings uttered by wise men at the beginning of this century against the admission of Missionaries into India on the ground that it would lead to the overthrow of British rule and the wholesale slaughter of British lives. We smile at their prophecies now and so hereafter we shall smile at the similar prophecies uttered by their descendants of to-day. But the professors and other members of the Educational Department are a little ungrateful. They seem to forget that it is to Missionaries they owe their very existence. Was it not Missionaries who first introduced Western education into India, and who later on did so much for the establishment of higher education?

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—Government might, I believe, at once close or transfer all its high and middle schools without loss or detriment to the cause of education. With one or two exceptions all its schools are already managed and taught by Native masters, and there is no lack of men as competent for the work as those who are at present engaged in it, and, besides, many of the present staff would probably be retained even if the schools passed into other hands. If due notice were given that after a certain date all high and middle schools would be placed on the same footing and assisted only by grants-in-aid, I believe that adequate provision would be made to carry on the work, and that whatever difficulties might be experienced at first, they would soon be overcome. In some instances Municipalities, in others private or representative bodies, would come forward to fill the gap; and instead of any injury being done to education, it would, I believe, be established on a much sounder basis and produce much better results.

The withdrawal of Government from its direct connection with colleges, would, of course, be a matter of greater difficulty. But I believe that the right and wise course is for Government now to withdraw. There can be no question as to the ability of the people to maintain their own colleges, with such moderate aid as Government might grant. Nor need we anticipate any insurmountable difficulty in obtaining the services of such Europeans as may be needed. This is a difficulty which would soon be solved. The transference must be made some day, and the sooner it is made the better it will be for the education of the people. The higher education will not lose but gain by it. It will take a firmer hold upon the people, and will become something of their own, whereas now it is only an exotic.

If the interests referred to in the question are personal ones of pay and pension, I think the change might be effected with little or no loss either to individuals or to the State.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—It is useless to expect that under present circumstances people will come forward of

their own accord and offer to relieve the Educational Department of its schools and colleges. Those who are best able to do this, and upon whom the duty will fall when Government withdraws, are those who profit most by the present system. Of the Hindus who attend Government Arts colleges, more than two-thirds are Bráhmans; and of the students who are not Hindus all but a dozen or so are Parsis. Again, in Government high schools more than half of the Hindus are Bráhmans; while of the scholars who are not Hindus more than four-fifths are Parsis.

It is absurd to suppose that these powerful bodies could not, and would not, make arrangements for high schools and colleges of their own, if they were put upon their mettle. The Parsis have shown what they can do, and Hindus would not be behind them where they have so much at stake. Besides, the example and influence of the other Presidencies would also tell upon Bombay. At the same time it is not surprising if some of those for whom the higher education mainly exists would rather that things should go on as at present than that any changes should take place which would throw them more upon themselves. By means of the higher education they have acquired for themselves, as a class, all the most valuable and influential posts under Government, both inside and outside the Educational Department, and they resent (some of them) any change which would make larger demands upon them, and at the same time make the possession of these privileges less exclusively their own.

I do not believe that Municipalities can be formed into managing boards for colleges; for, while schools may be Municipal; colleges should be national, or at least provincial. But I do most firmly believe that the different sections of the population could either unitedly or singly (as pleased them best) elect from amongst themselves a board or boards, to which no exception could be taken on the ground of intellectual or educational qualifications, and which would in other ways also be quite competent to direct the affairs of any college that has ever yet existed in this Presidency, or that is likely to exist, for a long time to come; for the management of an Indian college is after all not such a very stupendous affair. But if Native gentlemen are as utterly incompetent for a work of this kind, as some of the hard-and-fast friends of the present system wish us to believe, then what right have any of them to a place in the Syndicate or the Senate, or the University at all? Or how can they be qualified to occupy a seat on the Bench or in the Legislative Council, or any other post of high responsibility? Such statements as those to which I allude are really too absurd, but I am obliged to notice them, because those with whose opinions I have the honour to agree have been accused of wishing to overthrow higher education; whereas our desire is to see it more firmly established and more widely extended than it is at present. The wealth and intelligence of Western India will never allow this Presidency to lag so far behind other parts of the Empire as to be without a college for the higher forms of learning. But the Government colleges may easily be an impediment to any really popular movement.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw after a given term of years from the maintenance of any higher educational institution, what measures

would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—To give due warning and to announce a suitable scheme of grants-in-aid is all that would be required, so far as Government is concerned; though it would be necessary that the intentions of Government should be clearly explained to the people by local officials. The advantages and prizes of secondary and higher education are so obvious that no special stimulus would be needed on the part of Government. At the same time I believe that new and higher motives would come into play and help forward very materially the work of education in this province.

The despatch of 1854 alludes to what Hindus and Muhammadans did in past ages towards establishing and endowing educational institutions (49), and evidently looks for similar acts of beneficence from them in the future. How little this expectation has been realised need hardly be stated. Nor is the cause hard to find. The despatch distinctly contemplates *religious* institutions imparting good secular instruction. Such institutions do appeal very powerfully to men, and meet with warm sympathy and support.

Not so, as a rule, schools and colleges from which all religion is excluded. They may be maintained by Government, but they will never be supported on any large scale by the willing offerings of the people. The Educational Department, in not encouraging the different religious bodies of India to have their own institutions, in which their children may be religiously and morally trained, has been doing its utmost to dry up one of the most bountiful springs of charity, and to lower the character of education. If the different religious sections should have each their own schools and colleges, there need be no fear that, with moderate assistance from Government, they will not be able to maintain them efficiently. And if they should combine and have institutions in common, it will be their own choice, and Government will be free from the responsibility of forcing upon them a system of education in which religion finds no place.

If any changes of the kind here suggested are to be introduced, it will be necessary for them to be effected without delay.

It has been said that students from the Deccan are unwilling to go to Bombay for an Arts course; but I may observe that many do go there already to study law and medicine, and some, I suppose, for the Arts course as well. I doubt if any would remain at the Deccan College were it not that the rate of fees is lower, and if Elphinstone College were under Native management, and attended by a larger number of students, the fees might be considerably reduced, so that this—the great difficulty—would be removed. Inasmuch as Poona has the same vernacular as Bombay, there is less to be said for it than for the college at Ahmedabad; for differences of language afford, I think, the strongest reason for the maintenance of separate local colleges. But if the people of the Deccan wish the Deccan College to be preserved, by all means let it be made over to them with the Dakshina Funds, and other endowments it may possess. In like manner let Elphinstone College, together with its endowments, be made over to any board that the Native community may choose to elect; and let both colleges be assisted by grants-in-aid. The native community could easily make good any deficiency, and,

besides, the demand would not come upon them all at once. Government would continue to pay the present staff of professors in both colleges so long as their term of service lasts; and as their posts fall vacant, the new appointments would be made by the managing boards.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (a) colleges, (b) boys' schools, (c) girls' schools, (d) Normal schools?

Ans. 19.—It may be in the recollection of the Commissioners that a committee of the Bombay Missionary Conference, of which I was a member, had the honour of addressing a letter to them when they were sitting in Calcutta in the month of March. The subjects touched upon in this question were dealt with in that letter, and it will not be necessary for me to repeat the statements there made. But I may be allowed to call your particular attention to those portions of it which were incorporated by Mr. MacRiehan in his evidence.—
(Answer)

On the general question I would remark that there ought to be one, and only one, system of grants-in-aid for all similar institutions, whether they belong to the Educational Department or to Municipalities, or to local bodies, or to Missionary Societies. They ought all to exist on the same terms and be aided upon exactly the same principles. For the Educational Department to claim that its own schools and colleges should receive larger grants from Government than others, simply because they are its own (for it comes to that), is to vitiate the whole system of grants-in-aid, which, to be worth anything, must be impartial and consistent. If aided institutions are objectionable to the people, they will not be attended, and obtaining no scholars, and no grants, will soon die a natural death. But if they are attended by Native students in large numbers, and can show good results, it does seem utterly unfair that those results should be rewarded by a far smaller grant than would have fallen to them had they been produced in some Government institution. It is not a question of tests. Let the tests be as severe as you like, so long as they are impartially applied. But when the results are equal, let the remuneration also be equal. Now, it is perfectly plain that either Government institutions are helped too much, or aided institutions are helped too little. Take the colleges for instance. The following table shows what the three Government Arts colleges received from Government during the year 1880-81, and what they would have been entitled to receive, if treated on the most indulgent terms as aided institutions.—

	Amount received.	Maximum Amount entitled to by Grant-in-aid Rules.
	R	R
Elphinstone College . . .	42,067	9,600
Deccan " . . .	47,409	6,000
Gujarath " . . .	2,563	800
	92,039	16,400

And Elphinstone College, be it remembered, has in addition an annual income of more than ₹21,000 derived from endowments alone, besides a sum of nearly ₹17,000 derived from fees and other sources. We have been told that £1,500 a year is

a small income for the Principal of a Government College, but that £500 a year is a "large subsidy" for Government to make to the entire expenses of two aided colleges.

It is sometimes said that there must be an expensive college at Poona in order that Government may be able to get rid of the Dakshina Funds; but I conceive that it is the duty of Government to apply these funds to the most useful, and not necessarily to the most expensive object; and, besides, no one has proposed that these funds should be applied to other than educational purposes, but only that they should be better distributed.

An examination of the grants to Government and aided high and middle schools would, with, perhaps, one or at most two exceptions, exhibit results equally unjust.—(See Answer 48.)

It is not pretended that any Government institution of the higher sort (with one or perhaps two exceptions, if they are exceptions) could be maintained upon the system of grants-in-aid which is applied to other institutions. But it is affirmed that aided institutions, though equal in other respects, must cost Government a great deal less than those of the Educational Department, or else be superseded by them. And this, we are told, is required by "the principles of our administration."—(Education Report, 1869-70, page 113; do. 1870-71, page 97). These are certainly the principles upon which the Educational Department has been administered. None the less I would respectfully protest against them, for they are not the principles either of reason, or of the despatch of 1854. It seems to be assumed in all the transactions of the Educational Department that the establishment of Government institutions is the object to be aimed at, and that aided institutions are only to be tolerated under conditions which would be fatal to them, if they belonged to Government. I would venture to propose an exactly contrary course, and I think I have the despatch on my side. For I hold that if there are two institutions doing equally good work at an equal cost to Government (though this is almost impossible under any system of grants-in-aid) one of which is aided and the other departmental, then if either must be abolished, it should be the latter and not the former. For an aided institution is a step towards self-supporting institutions, and prepares the way for them; while the same cannot be said of a Government institution. Besides, if aided institutions were once established on a large scale, Government could at any time much more easily lessen its grants, or withdraw them altogether (if necessary) without injury to the advancement of education, than it could if it had a number of educational institutions of its own absolutely dependent upon it. I might also point out that if two institutions, one aided, and the other departmental, are equal as regards those matters concerning which Government can take cognizance, then it is the former which is really the more deserving of support of the two, because it will probably be fulfilling many useful and important purposes which cannot be accomplished by the latter.

In defence of the much larger grants made to Government schools and colleges, it is sometimes affirmed that the very fact of their existence as Government institutions implies that they have no additional means of support; whereas aided institutions are supported, or ought to be supported, in part by subscriptions and donations. The assumption is not correct on either side, but even if it were, the inference contains a fallacy; for it

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comes to this, that Government institutions must receive larger grants than others, not because they are better, but because they are less popular.¹

The fact is that the present system amounts almost to a prohibition upon private and local enterprise. It has even been seriously argued in educational reports that aided institutions, however excellent, must not afford a livelihood to the staff of teachers engaged in them; but it seems to be forgotten that Government institutions are not conducted on purely disinterested motives.

I have made the foregoing remarks upon the supposition that the present distinction between Government institutions and aided institutions is to be preserved. But I believe that the only right and wise policy for Government to adopt is to withdraw from its direct connection with the work of teaching, and to form the Educational Department into a really independent body holding the same impartial relations towards all educational institutions of every kind.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—I do not think that any Missionary institution would be purposely injured by educational officers on account of its religious principles, but indirectly they are certainly placed at a great disadvantage. A mistaken view of neutrality magnified in some quarters, though not in all, by a dislike to Missionary enterprise, has created in the Educational Department an unfriendly feeling towards Missionary schools and colleges, and we cannot be unconscious of the fact. The outcry which has been raised against all endeavours to improve the present system on the ground that any changes in it would transfer the education of the country to the hands of a propaganda (meaning Missionary bodies), however unjustifiable, nevertheless indicates fairly enough what the feeling of too many in the department is towards Missionary institutions. And so do the laboured arguments which are even now advanced to prove that it was never intended to aid Missionary institutions by grants from Government, and this in the very teeth of the despatch of 1854. For in the 37th paragraph of that despatch certain Missionary institutions, which still exist, are expressly mentioned by name; and in paragraph 50 reference is made to "the noble exertions of Christians of all denominations to guide the Natives of India in the way of religious truth," and also to their "Educational establishments" for "the diffusion of improved knowledge;" while in the next paragraph Missionaries are evidently included amongst the "benevolent persons" whose aid must be sought and who must themselves be assisted (52) by grants-in-aid.

With reference to neutrality, Mr. Wordsworth has aptly quoted some words from a speech made by Sir R. Peel on the third reading of the Bill for Irish colleges. He justly notices Sir R. Peel's admission that secular instruction without religious instruction is imperfect, but he seemingly forgets

¹ The Parsis have, I suppose, contributed more largely to the foundation of Government colleges than any other body, and yet, strange to say, the last returns show that there are actually more Parsis in the two aided colleges with a total of 113 students, than in the three Government colleges with a total of 291 students. This fact seems to indicate that the Parsis, at all events, have no great preference for Government colleges.

that the scheme itself, however well intended, proved a failure, and is a warning to the Government of India, rather than an example to be followed.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—The following table, calculated upon the averages for the two years 1879—81, will show approximately the percentage of different castes and classes of students in the Arts colleges, and also the percentage of those castes or classes to the whole population:—

Caste or Class.	Percentage of Caste or Class to total Population.	Percentage of Scholars of each Caste or Class to total Number of Scholars.
Bráhmans	4.5	58.0
Farsis . . . . .	.08	16.0
Trading Castes (Baniás, Blátiás, &c)	4.0	9.0
Parbhús . . . . .	.009	6.5
Cultivators	60.0	1.5
Other Hindus	14.4	7.0
Muhammadans	17.0	1.0
Others . . . . .	.06	1.0

I do not know that much objection can be made to the fee-rates in Government colleges. But even supposing that many, or even most, of the students cannot afford to pay more, that does not affect the question as to whether the classes from which they come are contributing as much as they ought to contribute to the support of such institutions. The classes which make most use of the higher education are just the classes which could most easily establish and support institutions of their own. And not only does Government educate them mainly at the expense of the State, but having thus educated them, it secures to them all the most responsible and lucrative posts in the Government service. It would be instructive to know how the various castes and classes are represented amongst the officers and teachers of the Educational Department. If the Commission could obtain the returns, they might be serviceable. It looks almost like a satire to find that in the North-East Division the candidates for examination from the *agriculture* classes were composed of 19 Bráhmans, 3 Sonárs, and one Máli.

I have not noticed the usual "social" divisions given in the annual tables, because I think they are too fictitious for an investigation of this kind. They need to be grouped together according to castes before any useful deductions can be drawn from them.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—During the year 1880-81 nearly Rs55,000 were spent upon scholarships and prizes in Government institutions (including Normal schools) in addition to Rs10,000 derived from endowments and Rs3,350 drawn from the local cess for the children of cess-payers. But not a

single pie was allotted to aided institutions. This of itself shows how entirely the provisions of the despatch of 1854 have been disregarded, for there it is clearly stated (63) that scholarships are to be given by Government to students in aided schools and colleges; and it is one of the many proofs which serve to show that aided institutions in this Presidency have never been allowed to occupy the position marked out for them in the despatch.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—I have only heard of one instance in which a Missionary school has received Municipal aid. All such assistance has hitherto been reserved for Government schools. It is not surprising that Municipalities should regard Missionary schools and aided schools generally, as outsiders, when we recollect that the whole policy of the Educational Department has all along been moulded by the same feeling. I doubt if it has ever occurred to an Educational Inspector to ask a Municipality to assist an aided school, however often and earnestly he may have pleaded for those of his own department. If aided institutions had from the first been regarded as an integral portion of the national system of education, then Municipalities and other public bodies would have learned to treat them with impartiality. In this matter they have only followed the lead of the Educational Department. But even now, if the matter were put fairly before them, I think they might be inclined to act justly; for I do not believe that there is on the part of the people generally any feeling of dislike to aided institutions, whether belonging to Missionary Societies or other bodies. Still the question of Municipal grants is a most difficult one. Under the present system, I do not see why any difference should be made between aided schools and Government schools in places where the former need and deserve help. But under a different system it may be found necessary for Municipalities to limit their grants to their own schools (supposing that an order of Municipal schools comes into existence), except in those cases where they are dependent for some kind of education upon non-Municipal schools.

If, as I would propose, all high and middle schools, whether private or public, are placed upon the same footing as aided institutions and assisted (for the present) by grants from Provincial Funds, then all difficulty with regard to this class of schools will be obviated. Municipalities will then, as a rule, give grants only to their own schools, and such other schools as may meet a want not supplied by themselves. But if secondary education, as well as primary, is to be placed under their control (though this is most unlikely), it will certainly be necessary to secure to aided institutions a fair consideration at their hands.

If primary education is made a charge upon Municipal funds, then all primary schools which can show they are doing a good work, will, I think, be treated fairly by them. Though this, too, will require the attention of Government.

Ques. 32.—What is the system of school inspection pursued in your province? In what respect is it capable of improvement?

Ans. 32.—It is most unfortunate that the inspectors and administrators of public education should be so closely identified with merely one set

of educational institutions, and while expected to administer impartially the whole educational system of the province, should yet be personally responsible in a special manner for the maintenance and development of certain schools and colleges to the exclusion of all the rest.

The real cure for some of the present defects in inspection and administration is for Government to retire from the direct work of teaching, and to have an Educational Department with its staff of officers quite independent of any of the institutions which are under their control. I need not point out that, under the present system, almost every officer of the Educational Department, from the highest to the lowest, has first served in some departmental school or college. But while I think their judgment may be, and often is, biassed, it is superfluous to say that I do not charge them with any intentional unfairness. I am discussing a system and not individuals.

The inspecting body to be efficient needs to be very much stronger than it is. Government inspection is almost nominal even in towns, and in villages it necessarily reduces itself to something like a farce. Local supervision is absolutely necessary, especially in rural districts, if schools are to be properly conducted.

Ques. 35.—Are the present arrangements of the Education Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—Aided institutions are allowed perfect liberty with regard to the selection of their text-books, and, so far as I am aware, there is no ground for complaint on this score. Still, the stereotyped course of instruction which prevails in Government schools, and which practically compels aided schools to adopt the same, or to relinquish their grants, cannot fail to have an injurious effect upon education. It is perfectly appalling to think of the large number of Government schools in this Presidency in which precisely the same limited number of subjects is taught from precisely the same limited number of books. The human mind could scarcely devise a more perfect machine for destroying all individuality, and reducing all education to the same dead level of insipidity and dulness. Instead of a really good and useful system of education being struck out in fair and eager rivalry between school and school, a cut-and-dried system is forced upon us from without, and no scope is left for varieties of taste or faculty. And as for a useful vernacular literature for boys and girls, it is hopeless to dream of such a thing under present conditions. Government schoolmasters, with every book and lesson prescribed for them, and without a sufficient stimulus to exertion, are not likely to produce many new and interesting books. I say nothing against the school-books authorised by Government. They are good and useful so far as they go. But what else is there? and what is there for Native boys and girls of this Presidency to read out of school hours? This is a great want. One is almost tempted to ask why people who have no hope of obtaining Government employment should learn to read when there is so little in the vernacular languages to invite them.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—It is the part of the State to inspect, examine, and control. The actual work of education should be carried on by other agencies. This division can, I believe, be safely and profitably effected with respect to higher and secondary education, and, so far as it is possible, it should be applied to primary education as well.

Municipalities in towns and local boards and committees in rural districts will, I suppose, be entrusted, as far as possible, with the superintendence of primary education, though not to the detriment of private bodies. But where they fail, it will fall to Government to make the necessary arrangements.

Middle and higher education (as I have already explained) will be provided by a variety of public and private agencies, and it will be the wisdom of Government to maintain this variety in the interests of education itself.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I believe that the withdrawal of Government not merely to a large extent, but entirely from the direct management of schools and colleges, would have a most beneficial effect upon the spread of education, and would tend largely to promote a spirit of self-reliance and self-government.

The present system cramps and confines the educational powers and resources of all sections and classes. For the Educational Department does not pretend that it can by itself do enough to supply the ever-increasing wants of the Presidency, but it can do and does do quite enough to prevent private and corporate enterprise from entering the field on any adequate scale. The idea of the Educational Department has been that if Government schools were planted in the largest and most flourishing centres, the people around, as well as those in the remoter and poorer districts, would be so enamoured of these models, set up and maintained at the public expense, that they would forthwith establish similar institutions for themselves at their own expense. It need hardly be said that the expectation has not been realised. On the contrary, the people have not unnaturally come to the conclusion that if Government is willing to do so much for those who are best able to help themselves, it ought to do even more for those who are less fortunately situated; and so Government has gone on adding school to school, and the prospect of a really popular system of education has become more and more remote. Twelve years ago the Educational Department proposed that Government should establish in the 17 Collectorates of the Bombay Presidency a complete system of Anglo-vernacular education, comprising 60 high and middle schools, on condition that the number should not be increased for 20 years.—(Educational Rep., 1869-70, pp. 75 and 91). Within half that time (1879-80) the number of Government Anglo-vernacular schools, within these same 17 Collectorates, had risen to 107¹;

¹ In the year 1880-81 the number of these schools was 159, but part of the increase was due to a new system of classification.

while the same class of schools in Sindh had risen from 3 to 12, that is to say, within ten years the number of these schools was almost double of what it ought to have amounted to in 20 years. It was intended that these Anglo-vernacular schools should be "Model State schools," and it was thought that, when once they were founded, private schools would naturally spring up round them.—(Educational Report, 1869-70, p. 77). This was the fatal mistake—a mistake which is still perpetuated, for Government schools can only beget Government schools,—not independent and self-supporting institutions. It is due to quite other influences that there are at the present time a few examples of schools founded and managed by Native bodies independently of Government.

Government by establishing "a small compact higher school system . . . not adequate to educate the 17 districts, but adequate to make the Government system the ruling system of the country" (Educational Report, 1869-70, p. 88), was in reality adopting the most effectual measure it could for preventing the people from establishing a larger system for themselves, while at the same time confessing that its own "compact system" was inadequate. We have seen the result.

It would be a great step in advance if Government would now withdraw from the direct management of schools and colleges, and allow the people scope to act for themselves. It is foolish to say that they have not the means or the ability. And it is doing them a positive wrong not to insist upon their taking their proper share in the management and expense of education. Self-Government,—whether local or national—without self-education, would be a hollow piece of policy. They could, and would combine, for such a purpose. Once for a short interval (1872-76) a more liberal policy prevailed, and independent effort was largely evoked; but as its success required that the provincial grant should be increased, or the expenditure on Government institutions be diminished, the well-meant scheme was promptly knocked on the head.

The fact is Government and aided institutions cannot exist satisfactorily side by side. Government can, if it likes, construct a complete system of its own; but then it must act without regard to expense or freedom; or it can develop a popular system by inducing the people to act for themselves. In the latter case the process may be slower, but the results will be more satisfactory and more permanent.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If you think so, what measures would you suggest in order to prevent this result?

Ans. 38.—I have previously pointed out that all Government schools, with one or two exceptions, are already entrusted entirely to the charge of native Principals and masters; and Government has shown its confidence in them by withdrawing Europeans from the posts which they formerly occupied. Even if there were a change in the managing body, the class of masters would still remain the same, and I do not apprehend that the standard of instruction would deteriorate. On the contrary, the managing bodies, whether public or private, if they are themselves under

proper inspection, will see that the schools are raised to a higher state of efficiency; and the masters, who are at present too independent of public opinion, will be at far greater pains to exert themselves, and to take an interest in their scholars.

Besides, there will be the present or an increased staff of Government inspectors who, being freed from many of their present duties, will be able to devote themselves more completely to the one work of promoting education, and raising its standard among all classes by all available means.

There will also be the University whose powers and influence will be greatly raised and extended by the withdrawal of Government from functions which do not properly belong to it. To the University will belong the last word in all questions of liberal education, and there is no reason to believe that it will go backward instead of forward.

Colleges, no doubt, present a more difficult problem. But here too a bold policy will answer much better than a faint half-hearted one. No one maintains that the present position of Government colleges is natural or satisfactory. I doubt whether the control of Government, exercised through the Educational Department, is altogether pleasing to the Principals and Professors themselves, for they would, I think, prefer their colleges to be more independent—and independent they ought to be, subject only to the regulations of the University, and the inspection of Government, if assisted by grants-in-aid. Unless it is intended to alter materially the course of instruction in Arts colleges, I do not see why managing bodies should not be able to procure any assistance that they may need.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject.

Ans. 39.—I must confess that I do not see how there can be any effective moral teaching in Government schools and colleges as at present constituted, for I do not believe that moral and religious teaching can really be separated. Besides, the question at once arises, according to what code—Christian, Muhammadan, or Hindu—should the instruction be given, or must we be content with the moral teaching of men who believe that morality is only "a geographical distinction"?

The Government system of education is, I suppose, the most intensely secular that has ever been witnessed on a large scale. And it must be remembered that these Government institutions have not been established by the people themselves, nor have they any voice in the election of teachers and professors. Under these circumstances it is most unlikely that any satisfactory arrangement can be made for moral instruction. And yet undoubtedly moral instruction is needed. The only apparent solution is that Government should retire from an untenable position, and allow the people to have their own institutions, where both religion and morality can be recognised and taught. Government would then be free from the responsibility which at present rests upon it, but which it is unable to fulfil. There is another alternative certainly, *viz.*, that the inter-

ests of Government education and Government institutions are greater than the interests of religion and morality, and must outweigh all other considerations. One of the most distinguished native doctors in Bombay, himself a Government professor, has publicly made statements, from his own wide experience, concerning the great majority of educated Natives, which would have been far too strong for any European; and native journalists constantly mourn over the decay of national morals. But all this is rather heartlessly attributed by Professor Wordsworth to "random rhetoric."

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—The present system is a serious political mistake. The more outlets that a nation has for its energy, the less likely it is to be disturbed by inward discontent. Education ought to be an open field for national enterprise, whereas the whole tendency of the present system is to convert it into a Government monopoly. It is a noteworthy fact that the keenest opponents of Government in this Presidency should come from the ranks of the schoolmasters. One is led to the conclusion that, not finding in their educational work, with its unnatural restrictions, an adequate vent for their zeal and energy, they are driven to look for one elsewhere. It would be greatly for their benefit, and for the benefit of the people generally, if Government would allow them to take a proper share in organising and developing the education of the province, instead of crippling their energies by tying them down to one narrow and rigid system. If Government would set the people to work at establishing and organising schools and colleges for themselves, it would afford them a noble object for their ambition, and by occupying their attention and energy in a healthy manner with a matter of such large and important interest, would provide an additional safety-valve for simmering discontent. Local self-government and self-education must go hand in hand together, if they are to effect any lasting and substantial good.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—If the views I entertain are correct, then—

1st.—It is unnecessary for Government to spend nearly ₹1,00,000 a year on three Government Arts colleges, which possess an income of more than ₹50,000 derived from endowments, fees, Municipal grants, &c., and which should now occupy an independent position and be aided upon an impartial system of payment by results. If ₹5,943 is a sufficient grant from Government for the education of 113 students in aided colleges, then ₹92,039 (not including endowments, ₹24,746, fees 24,489, and Municipal grant ₹3,000) is too large a sum for Government to pay for the education of 291 students in Government colleges. A smaller sum properly distributed should produce results as good or better.

2ndly.—It is unnecessary for Government to spend about ₹1,00,000 on 19 Government high schools, and a proportionate sum on middle schools, when the same results might be obtained

by a smaller expenditure on the grant-in-aid system. If ₹62,411 is a sufficient grant from Government for the education of 5,502 boys in aided high and middle schools (including the more expensive ones intended for Europeans and Eurasians), then a grant of ₹1,50,980 from Provincial funds, with ₹30,847 from Municipal funds, is too large a contribution from public money for the education of 8,663 boys in the same class of Government schools.

Ques. 49.—Have Government institutions been set up in localities where places of instruction already existed, which might by grants-in-aid or other assistance adequately supply the educational wants of the people?

Ans. 49.—My charge against the Educational Department is that it has never done as much as it might have done to induce the public to establish institutions of their own; and that it has, on the contrary, been too eager to have everything in its own hands. I should say that an aided high school might by this time have been established in almost every place where a Government high school now exists, if a popular development of the grant-in-aid system had been the aim of the Educational Department, instead of a compact system of its own. But to confine myself simply to facts within my own personal knowledge, I may refer to the town of Násik as an instance in point. I am quite sure that there could have been one, if not two, aided high schools there at the present time had the policy of the Educational Department been different from what it is. The people themselves could have established one and the Church Missionary Society could have had one also. The Church Missionary Society has given the first start to every kind of education in Násik. Schools for boys and girls, Maráthi schools, Hindustáni schools, schools for Máhárs, Anglo-vernacular schools, and high schools—in each of these different classes the initiative was taken by the Church Missionary Society. Forty years ago it had a girls' school attended by about 50 girls, an English school with about 60 boys, 5 Maráthi schools with more than 300 boys, 1 Hindustáni school, and 1 Máhár school, each with about 50 or 60 boys. All these were inside the town; and outside there were some eight schools in different villages, attended by about 400 or 500 boys. Government at that time had only one school, a Maráthi school, with an attendance of 60 or 70 boys. Many of the leading citizens were educated in these mission schools, and at that time there was certainly no feeling against us or our institutions.

Thirteen or fourteen years ago we were requested by the inhabitants of Násik to open a high school, and after due consideration we opened one in our Christian settlement, which is situated about half a mile outside the town. A considerable number of boys began to attend, several of whom, in due time, matriculated. Seeing that the school was likely to prosper, we were considering the propriety of transferring it to the town for the convenience of the scholars, when in 1871, without in the least consulting us, or showing any regard whatsoever for our endeavours, the Educational Department suddenly opened a high school of its own, and our plans were frustrated. Often since, and even quite recently, we have been requested to establish a high school in the town, and have been promised a large attendance, but we have felt that it would be treated as a hostile act

by the Educational Department, and we have not cared to enter into a conflict which might excite the official element against us, however favourably our endeavours might be received by the people themselves. Otherwise we should probably have had a high school there long before this; and most certainly should have had one, if we had received the slightest encouragement from Government.

I have dwelt upon this instance at some length, because I think it is a common example of what has occurred in many places.

Ques. 55.—To what classes of institutions do you think that the system of assigning grants according to the results of periodical examination should be applied? What do you regard as the chief conditions for making this system equitable and useful?

Ans. 55.—There would, I think, be no great difficulty in finding a satisfactory answer to this and the two following questions, if it were not for the dual system maintained by Government.

The great object is a uniform system of grants-in-aid, or payment by results applicable, without distinction of preference, to all institutions of the same class, and such a system can only be carried out with perfect impartiality when Government stands in the same relation towards all schools and colleges under its control.¹

Speaking roughly, I should say that secondary education is most easily and fairly aided on the strict principle of payment by results. But that primary schools for boys, and girls' schools of all kinds, require to be treated in a more lenient manner; though in them, too, results tested by periodical examinations should determine to some extent the amount of the grants to be awarded.

Colleges, when all are placed on the same footing, might be assisted partly by grants on the principle of payment by results, and partly by a capitation grant or by a contribution to the cost of tuition in a fixed proportion to the total sum expended under this head.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—I should say it does undoubtedly. In the work of inspection and direction Government can observe a strict neutrality (provided it is not prejudiced by having institutions of its own), but so long as it undertakes the duty of teaching, it must give its weight and influence to one side or the other. It cannot possibly be neutral, whatever its profession and wishes may be. The very existence of Government schools and colleges really begs the whole question and decides it in favour of secular, as opposed to religious, education. This is the case independently of any deliberate influence that may be exercised by individual teachers or professors. The choice in these matters must, I know, rest ultimately with the people themselves, and if they decide in favour of secular education, pure and simple, the controversy is ended. But it cannot be right for Government to settle the matter of its own will, and in maintaining the present system it is practically

¹ If the present system of Government institutions is to be maintained, and justice is to be regarded, it will be necessary for Government to assist aided institutions by a lump sum. But the system is objectionable.

putting a veto on religious and moral education; and, besides this, under the present system it is almost impossible for private or local institutions, whether entirely secular or partly religious, to exist by the side of Government institutions.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Not at present. The students in our colleges, as well as in our schools, need teachers rather than Professors, and lessons rather than lectures.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—I do not think that this is a matter in which Government can do anything. It is an evil, but it must be left to work its own cure. A school or college that has any regard for its own reputation and success will be careful not to admit pupils without due enquiries, and will refuse those who cannot give some satisfactory reason for having left a school they had previously attended.

Ques. 64.—In the event of the Government withdrawing from the direct management of higher institutions generally, do you think it desirable that it should retain under direct management one college in each province as a model to other colleges; and, if so, under what limitations or conditions?

Ans. 64.—It is not easy to believe in model schools and colleges any more than in model farms, which may be very nice, but seldom pay. This idea of model institutions has been, I believe, one of the chief snares of the Government system. There have been plenty of models, but unfortunately they have never been copied.

Except as an excuse for maintaining existing institutions, I do not see how the proposal for a model college can be seriously entertained. A Government college, supported by the resources of the State, housed in a building that cost no one knows how much, and instructed by a staff of professors who may perhaps lecture two hours a day or less, can scarcely be a model for institutions which have to depend upon themselves, and which, if they would accomplish their end, must struggle bravely and perseveringly with many difficulties. If such institutions need a model, they will find one more suited to their circumstances in some Missionary college, which, with all its defects, will teach them the principle upon which they must act, if they would secure favour and support. But, apart from this, aided institutions are not really very curious to know the internal arrangement of Government schools and colleges. They have to go upon their own lines, and the conditions of existence are so different in the two cases that one class cannot well be a model to the other.

Ques. 66.—Are European professors employed or likely to be employed in colleges under Native management?

Ans. 66.—This will be chiefly a question of guarantees. European professors will not come out even for Government colleges unless their prospects are properly guaranteed. On similar conditions they will, I imagine, come out for colleges under Native management.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—The despatch of 1854 wisely laid down the rule that Government Inspectors are to take "no notice whatsoever of the religious doctrines which may be taught in any school." The true remedy for the difficulty suggested in this question is not for Government to maintain a school or college of its own, simply for the sake of opposing another institution on account of its religious teaching, but for the people themselves to establish an aided school or college after their own mind. This would be the right course both for Government and the people. The rivalry introduced would be healthy and helpful. I think the officers of the Education Department (not unnaturally) over-rate the dislike of the people to Missionary schools. They are not quite so frightened of them, as the Educational Department. Still there is a difficulty, I confess, where attendance at the religious teaching is compulsory, and I have indicated the proper remedy. At the same

time, speaking only for myself, but expressing, I am sure, the opinion and feeling of many others, I would say that there is an increasing disinclination on the part of Missionaries to make attendance at the Bible lesson an indispensable condition of admittance. The religious tone and character of Missionary schools and colleges will, I hope, never be lost, but it might be wiser to trust rather to general influence, and to voluntary attendance, than to anything that looks like compulsion.

This is a subject which lies outside the enquiry of the Commission, but it is closely connected with the subject of this question, and so I may be excused for adding two remarks—

(1) So long as education is optional, and not compulsory, Government cannot well introduce "a conscience clause" into its rules and regulations for aided institutions, nor would such a clause be operative even if it were introduced; and (2) this seeming compulsion is certainly welcome to many, perhaps most of the students, who really wish to attend the religious lesson, but would not dare to do so in the face of their fellow-students, if attendance were merely optional.

Cross-examination of

By MR. TELANG.

Q. 1.—If the object of education in India is the dissemination of European science and art in this country, why is the primary education of the masses "the first and paramount duty of Government?"

A. 1.—Your question appears to confound the duty of Government with the objects of education. It is, I believe, the paramount duty of Government to help those who are least able to help themselves, and besides higher education can now be best advanced by the indirect support of Government, whereas the education of the masses requires its direct administration.

Q. 2.—Don't you think that "the almost utter dearth of an interesting and instructive vernacular literature" can be remedied effectually only by a development of the higher education and the creation of a learned class in the country?

A. 2.—Certainly; but I do not think that the present system is the one best calculated to develop the higher education or to produce a useful vernacular literature.

Q. 3.—Don't you think that the circumstances hitherto existing have been unfavourable to the creation of a learned class, and that even now there is not much encouragement to literary enterprise in this country?

A. 3.—The neglect of the vernaculars in the higher education must be included among the unfavourable circumstances to which you refer. The instruction of the masses and the promotion of vernacular literature, which would act reciprocally upon each other, have not received sufficient attention from those who have benefited most by the higher education. The education of the masses will naturally provide a larger field for literary effort.

Q. 4.—Is it not the fact that the beginning of a movement in favour of the development of the vernaculars are now perceptible?

A. 4.—I hope so; but I adhere to the opinion expressed in my evidence.

Q. 5.—Why do you say that it is a "stigma upon the higher education of our Government colleges" in particular, "that so little should have been done to place European knowledge within the reach of all classes of the people?" Does not the stigma rest on the aided colleges to an equal extent?

A. 5.—Because Government colleges and aided colleges at present occupy very different positions; and the action of aided colleges must be determined in a great measure (even against their will) by the action of Government colleges. Besides, Government colleges, as being a part of the Educational Department, have had a predominating influence in determining the mode and course of studies.

Q. 6.—What grounds have you for saying that "the Government schoolmaster is too often a nucleus of discontent in his village?"

A. 6.—You have not quoted my words quite correctly. My guarded statement was founded upon my own personal experience, corroborated by the testimony of others.

Q. 7.—How has the perseverance of Missionary bodies under difficulties been instrumental in the establishment of Native institutions of the higher order? Are there any Native institutions of the higher order which have either got the command of such funds as have supported Missionary institutions, or have received from the Education Department the kind or degree of support which Missionary institutions have received?

A. 7.—I hoped that I had made my meaning sufficiently clear. It is mainly due to Missionary institutions that the higher education of this Presidency has not passed entirely into the hands of Government; while the existence of such institutions has undoubtedly acted as an incentive and example for the formation of Native institutions of a similar character.

The second part of your question implies that Missionary educational institutions have at their command larger funds than I believe they really possess. Such funds as they can command would, I think, be speedily forthcoming for Native institutions if education were placed on a proper basis.

It is one of my charges against the present educational system that private enterprise has not received from Government proper recognition and support.

Q. 8.—Is it not certain that if Government withdraws from its colleges as you propose, the higher education of the Presidency will fall into the hands of propagandists until Natives establish colleges of their own?

A. 8.—I know that this assertion has been frequently made by friends and supporters of the present system, and quite recently by almost all the Educational officers who have given evidence before the Commission; but, however much I may be supposed to desire such a result, I most certainly do not believe that there are any reasonable grounds for expecting it. My proposal contemplates the transference of the existing Government colleges with their endowments to Native boards, as well as the formation of new ones, should they be needed.

Q. 9.—What Native bodies are there to whom the Government can hand over the management of their colleges?

A. 9.—Though the bodies do not at present exist, yet the material does, from which such bodies can be formed.

Q. 10.—Do you propose to hand over colleges to Native bodies for management on the terms on which the University of Bombay is now managed by its Syndicate? Would you have Government make a fixed grant which with the endowment will be adequate to the present expenditure of the colleges? If this is not your proposal, what analogy do you draw between the management of the University and of the colleges according to your proposal?

A. 10.—I do not draw any analogy between the Syndicates of the University and the proposed college boards, for they would differ widely from each other in constitution, functions, and responsibilities. I only argue that, if Native gentlemen are found competent to manage the affairs of the University, they ought *a fortiori* to be able to direct the affairs of a college.

Q. 11.—Do you think that wealth and intelligence are combined in a sufficient number of persons in Western India to justify an anticipation that funds will be forthcoming for supporting the colleges, if Government withdraws from them?

A. 11.—I do not think that in this or in any other country it is necessary for the purposes under consideration that great wealth and high literary culture should invariably be combined in the same persons; though happily here, as elsewhere, examples of such a combination are to be found. But I do think that the intelligence of some members of the community in conjunction with the wealth of other members may be depended upon to provide the necessary funds, and it must also be borne in mind that, considering the numbers and wealth of the Native community the sums required would be very moderate.

Q. 12.—If the Board which you propose for managing colleges is to find the funds necessary to keep up the colleges after receiving the proceeds of endowments and Government grant, what is the guarantee for the permanence of the colleges?

A. 12.—The same guarantees that exist in the case of all similar institutions, *viz.*—the requirements of the community and the intelligence, enthusiasm, and wealth of those who are specially interested in the maintenance of the institutions.

Q. 13.—Has any demand for religion being included in the course of Government colleges been made by the people of this country? If not, why do you speak of Government as “forcing upon the people” a system of education in which religion finds no place.

A. 13.—This question is answered in my evidence. I will only add one remark. I believe that an education from which religion is excluded is opposed to the natural feelings and traditions of both Hindus and Muhammadans; and that all educated Natives, with the rarest exceptions, admit the necessity of moral and religious instruction though they recognise the difficulty of introducing it into Government institutions; while at the same time the present system is unfavourable to the development of private institutions.

Q. 14.—What are your grounds for saying that the Bráhmans could most easily establish “colleges of their own?” Have they wealth enough for the task?

A. 14.—You have not quoted my statement quite correctly. Still I may say that the Bráhmans do possess very considerable wealth, and that their influence would make it easy for them to raise any funds that might be needed.

Q. 15.—What are your grounds for saying that Municipalities in not giving aid to Missionary institutions have merely followed the lead of the Education Department?

A. 15.—I have not separated Missionary institutions from other aided institutions, as your question implies, and I have given reasons in my evidence for the statement I have made.

Q. 16.—Have you any objection to name the distinguished Native doctor you refer to, and to quote the statements he has made?

A. 16.—I do not think that any good object would be gained by my giving the name, though I am quite willing to mention it, if necessary. But I may state that the remarks I refer to were made a few months ago at a public meeting, at which I was present, in the Cowasji Institute, and that the speaker was alluding to the increase of intemperance among the educated Natives.

Q. 17.—Are you aware that a girls’ school, which was kept in Bombay for teaching English to Native girls by a Missionary body, had to be closed, as the girls all left the school when instruction in the Bible was introduced into the course of studies?

A. 17.—Your question is too indefinite to enable me to identify with any certainty the school to which you allude. But if I am not mistaken as to the circumstances referred to by you, I should say that your question is based upon erroneous information, and that the school was closed for very different reasons from that which you suggest.

By MR. JACOB.

Q. 1.—You are aware that every primary school has a local committee set over it, consisting of the village officers and of other inhabitants of influence who can be induced to serve on it. What further steps would you take to awaken the interest of the people and to make them feel that the school is theirs?

A. 1.—I was not aware of the existence of the village committee.

Q. 2.—The Educational Department at present offers lump grants not exceeding Rs50 to indigenous and private schools that are not advanced enough to earn grants under the sliding scale of rates. What further encouragement would you hold out to these schools? I ask this because your second answer implies that indigenous schools are ignored by the Department.

A. 2.—I would not assert that it has been the fact, but the feeling.

Q. 3.—When you recommend that the professors of Government colleges should inspect vernacular schools, do you mean that they should devote to that work some of the time that they now give to their college lectures, or that the professors should be transferred to Inspectorships when they fall vacant?

A. 3.—I meant that some of the professors would be doing better service as Inspectors, in which department I consider European agency is necessary.

Q. 4.—You state in your 4th answer that in the last 25 years powerful forces have been at work to extinguish indigenous schools. Would you kindly state what those forces have been?

A. 4.—The force of the system of Government education which tends to push them out.

Q. 5.—You have said that the indigenous schools in this Presidency were for years unrecognised, if not ignored. To what period of years do you refer?

A. 5.—I refer to the whole period and the policy throughout, especially before 1870.

Q. 6.—Are you aware that the Educational officers made minute enquiries as to the number and state of the indigenous schools in the years 1847, 1855, and 1863, as well as in the years mentioned in your 4th answer?

A. 6.—I was aware.

Q. 7.—Do you know that grants not exceeding Rs5 per mensem were offered to indigenous schools in 1852, and that during Mr. Howard's administration as Director printed school-books were gratuitously distributed to the indigenous school masters?

A. 7.—I was not aware of the fact.

Q. 8.—In your second answer you state that indigenous schools should be encouraged as much as possible; while in your 4th answer you say that they are running a chance of being killed by too much attention. What do you consider should be the conditions on which aid should be offered to them?

A. 8.—I do not think they should be converted into inferior Government schools, but should retain their own masters and their own system.

Q. 9.—Has any organised attempt been made to do this?

A. 9.—I have heard the proposal made and repeated.

Bombay.

Q. 10.—Thirty years ago printed books were rarely used in indigenous schools. The official return for 1881-82 shows that more than 17,000 of the pupils in these schools in British districts alone now use the departmental books. Do you think that the cess-school system has indirectly wrought this change in the indigenous schools?

A. 10.—I believe the indigenous schools will advance; and this change you refer to is, I doubt not, due partly to the influence of the cess-schools and the advance of education generally.

Q. 11.—In your 6th answer you state that every thing seems to mark out primary education as the special work of Government. Looking to the fact that the cess-schools have won the confidence of the people, would you continue to develop the system?

A. 11.—Yes. I would not check the system if the people wish to have it. I think that primary education should be the chief direct care of Government.

Q. 12.—You are aware that Sir A. Grant introduced the grant-in-aid system in 1866 after consultation with the leading Missionaries and Managers of private schools. Were the rules which he framed favourably received by the school Managers?

A. 12.—I was not in India in 1866 and have no personal knowledge. Without such particular knowledge it is difficult in reviewing a system to say to what part of the whole any special result may be due.

Q. 13.—When the system had been one year in operation, did Sir A. Grant invite the opinions of the school Managers as to the suitability of the grant-in-aid rules, and did he afterwards modify the rules in deference to their wishes?

A. 13.—I cannot tell you.

Q. 14.—Can you instance any school not maintained for private profit which has ever been refused the benefit of the grant-in-aid rules?

A. 14.—The schools that in 1876 were deprived of their grant-in-aid. I cannot name the schools, but I refer to the memorial, dated March 20th, 1882, of the Bombay Missionaries sent to the Commission. I cannot name any institution which applied for a grant and was refused. In my answer 15 I alluded to the general principle that the establishment of a Government school discourages private enterprise.

Q. 15.—Is it a fact that nearly every permanent private school in the Presidency is aided by the department.

A. 15.—Yes. I believe it is aided.

Q. 16.—Can you explain why in 1876 the Educational Department was compelled to call a conference of the school Managers and to arrange with them a reduction in the scale of the grants?

A. 16.—The reason was the falling-off of receipts in consequence of the famine, but the reduction was made almost entirely at the cost of aided schools.

Q. 17.—Before and after 1875 the Budget allotment for grants-in-aid was fixed by Government at Rs70,000. When the aided schools, as they got more efficient, began in 1875 to earn more than that allotment, what other motive had the Educational Department in cutting down the grants than want of funds?

A. 17.—I suppose it was a question of funds;

but my point is that aided schools were the chief sufferers.

Q. 18.—Can you instance any Missionary or other private society that either in 1876 or at any other time prior to 1882 has officially represented its willingness to relieve Government of part of its educational work?

A. 18.—I do not think any society has ever entertained any such idea. There has been nothing on the part of the department to encourage such an idea.

Q. 19.—Is it a fact that the department a few years ago abstained from opening an Anglo-vernacular school at Alibág because a mission school was already established there?

A. 19.—I am not acquainted personally with Alibág, but I know something about it.

Q. 20.—The Educational Department registered a large number of mission schools in the North-East Division last year, including a high school at Ahmednagar which will be a rival of the Government school there. What definite facts have you to adduce in support of your statement that if you had recently tried to establish a high school at Násik, in the adjoining zilla to Ahmednagar, the measure would have been treated as a hostile act by the Educational officers?

A. 20.—The high school in Ahmednagar has been registered since the Commission was mooted. We have often talked the matter over, and our opinion has been that opening a school at Násik would be regarded unfavourably.

Q. 21.—Did your Society ever give the Educational Department any intimation that you wished to re-open an English school in or near Násik?

A. 21.—We felt it would be hopeless.

Q. 22.—Is it a fact that when the Ahmedabad College was re-opened in 1879, the people of Ahmedabad were asked to take over the entire management of the institution, and that the college trustees declined the responsibility?

A. 22.—I know nothing about Ahmedabad.

Q. 23.—You have stated that the Educational Department has always looked upon aided institutions with more or less of suspicion and distrust. Can you substantiate this with any facts, or is it only a general impression in your mind?

A. 23.—I think that the whole policy of the Department, as proved by its acts, has been to establish a compact Government system, instead of an aided system, and antagonism is inherent in such a system.

Q. 24.—Have you ever heard that Dr. Murray Mitchell and other Missionaries engaged in education were invited by the Educational Department to assist in the examinations in Government institutions, and that the invitation was accepted?

A. 24.—I had not heard it. In fact I have reason to believe that Dr. Murray Mitchell never received such an invitation. But were it the case, a solitary instance would not establish the fact of good feeling.

Q. 25.—Did the Educational Department show any distrust towards the aided institutions during the time that one of the most influential Missionaries in Western India was Vice-Chancellor of the Bombay University, and during the years that he and other Missionaries held high office in the Syndicate?

A. 25.—I do not understand the drift of the question. The University is a different matter from the Department.

Q. 26.—You have stated that the Educational Department has gone on multiplying its own higher schools. Are you aware that the number of Government secondary schools in 1880-81 was 18 less than the number open in 1871, and that the total expenditure on them in 1880-81 was Rs. 528 less than in 1871, while the Government expenditure on them was ₹31,000 less?

A. 26.—I have not examined that class of schools separately.

Q. 27.—You have strongly recommended that Government should at once announce its intention to close all its high and middle schools. Would you do this in the face of strong protest from the people of any town in which there was no other school or no other than a denominational one?

A. 27.—If a suitable grant-in-aid system were established, I do not believe that there would be any opposition.

Q. 28.—Has the Government or has the Educational Department ever officially stated or implied in the last 15 years that withdrawal from their own institutions in favour of Missionary schools would be to hand over education to a propaganda?

A. 28.—The Government as a Government and the Department as a Department would not make such a statement, but I quote their supporters, and I refer to the Educational Record in which Mr. Lethbridge's letter occurred. I cannot state in what number.

Q. 29.—You state in answer 18 that schools and colleges from which all religion is excluded will never be supported on any large scale by the willing offerings of the people. Do you think that the foundation of the Elphinstone professorships in 1827 and of the voluntary cess school system in 1865 are not instances to the contrary? How else do you account for the Native States in Káthiáwár and the Southern Marátha Country founding purely secular schools and colleges?

A. 29.—The schools you refer to are maintained by a Government.

Q. 30.—In your 19th answer you state that Government institutions should not receive larger assignments of State funds than aided institutions. Are you of opinion that the present efficiency of the Government institutions could be maintained if the salaries of the employés were reduced to what the Managers of Missionary schools are for exceptional reasons willing to accept?

A. 30.—I do not think the salaries need be unduly reduced. The Native community is, I think, quite able to maintain their own colleges and schools.

Q. 31.—The Government of India in 1867 declared that the principle of the grant-in-aid system was to supplement private resources that were of themselves insufficient to maintain a useful institution in a state of efficiency. Can you quote any passage in the Education Reports which argues that a school, however excellent, that affords a livelihood to the staff of teachers, should not be aided?

A. 31.—The policy of the Education Department has been against the support of aided institutions.

Q. 32.—Are you aware that on page 109 of the Annual Report for 1869-70 Mr. Peile expresses entirely contrary views to those you have attri-

buted to the Department, and that he aided some of these schools?

A. 32.—Whatever opinions have been expressed, support has not generally been given.

Q. 33.—In your answer 37 you say that a more liberal policy prevailed towards the private institutions before 1872—76. Will you kindly explain what that policy was?

A. 33.—There were grants for masters and for Matriculation Examination which were withdrawn.

Q. 34.—In your 37th answer you say that the number of Government Anglo-vernacular schools rose in 1879-80 to 107. Are you aware that 72 of these were local cess English classes opened by the District Committees for the agriculturists, and that the Government middle schools were 11 fewer in 1879 than in 1871?

A. 34.—No.

Q. 35.—In your 64th answer you deprecate the retention of Government schools and colleges as exemplars to the country at large. Would you maintain that the organisation of the Fort High School, Bombay, and of the two Native High Schools in Poona, is not modelled on that of the Government high schools in which the Managers had themselves been educated?

A. 35.—What I have said is that it is unnecessary to maintain high schools for models. The

Mission schools have been a model.

Q. 36.—In your 11th answer you state that the study of the vernacular is not compulsory in Government high schools. Are you aware that translation exercises from and into the vernacular are compulsory in every class of a high school?

A. 36.—I expressed myself carefully. I used the term "high schools" generally. I know that in aided schools the vernacular is given up, and in Government schools I have heard that such is the case.

By MR. LEE-WARNER.

Q. 1.—In reference to your answer 49, do you not consider that if in Poona there is ample room for half a dozen high schools there is room in Násik for a second high school, without any fear of incurring any conflict with the official element? Did not the Násik mission owe at least part of its early success to the assistance given by Government for the education of rescued slaves; and does Government now aid the Sharaupur schools of the Násik mission?

A. 1.—I think that there is room for an aided high school, but we could not afford to open one without the support of the Department in Násik, and on the present system.

To the second question I answer—no; and to the last question—yes.

Evidence of THE HONOURABLE BADERUDIN TYABJI, Barrister-at-Law.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I do not profess to have had any special opportunities of studying the question of general education in India. My personal knowledge is limited to the Presidency, or rather to the city, of Bombay. I may however say that I am fairly acquainted with the state of Muhammadan education in India. My knowledge and experience have mainly been derived from the difficulties I myself and many members of my family have had to encounter in acquiring English education;—and from my connection with the Surmaya Jamati Sulemani,—the Madrasa-i-Anjuman Islam, and the University of Bombay. I have been a somewhat active member of the Anjuman, which has taken great interest in the cause of Muhammadan education. I have been a Secretary of the Anjuman for several years, and have taken a leading part in the foundation and management of the Anjuman schools. I was myself educated partly in India and partly in England, partly at home and partly at public schools and colleges. I was about 7 years in England for the purposes of my general and professional education.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration, or in the course of instruction?

Ans. 2.—Confining myself to Muhammadan education, I do not think that the system of primary education amongst Muhammadans has been placed on a sound footing. Indeed, no system at all has been adopted with any reference to the

requirements of the Mussulman community. I would suggest the establishment of Mussulman schools in all the centres of Muhammadan population. These schools should have Mussulman teachers; Hindustani and Persian should be taught in addition to the vernacular of the place, and the other usual branches of knowledge. Special regard should be paid to the feelings and ideas, and even in some respects to the prejudices of the Mussulmans. From a report presented to the Anjuman by a Committee specially appointed for that purpose, I find that in August 1879 there were about 110 private schools for Muhammadan boys in Bombay, giving instruction in the Korán, Hindustáni, and Persian to about 3,000 pupils; 70 out of these 110 schools taught nothing but the Korán. The aggregate amount of the salaries of the teachers appears to have been about ₹1,000 per month. This subject is more fully dealt with by me in answer to question 36.

Ques. 3.—In your province is primary instruction sought for by the people in general, or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—Speaking generally I think primary education is sought for by the people in general. The higher classes of Muhammadans are to a great extent excluded from Government schools by reason of no attention being paid to their special requirements. They attach great importance to a knowledge of Hindustani, Persian, and Arabic, and are therefore unwilling, as a rule, to go to a school where instruction is only given in Gujarathi or Marathi and English. I think that the influen-

tial Muhammadans would support a system of education suited to the requirements of their community. They are at present perfectly indifferent, if not averse, to the cause of English education, because they consider it inconsistent with sufficient instruction in their own classical languages. The proper remedy, therefore, is to combine Oriental learning with instruction in Western Literature, Arts, and Sciences. (See also my answer to question 67.)

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue? What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—I believe that indigenous schools exist in almost every part of the Presidency. So far as the Muhammadan indigenous schools are concerned, they are generally attached to a mosque or are conducted by a Kari or a Mulla, where little more than reading the Korán and perhaps a little Urdu is taught, all other subjects being, as a rule, entirely excluded. No discipline is observed. No separate classes are formed. As a rule, there is but one teacher in each school. No registers or catalogues of attendance are kept. Very slight fees are charged. Sometimes no remuneration is paid to the teacher except a present on the completion of each chapter of the Korán, &c. The poorer boys are admitted entirely free. The qualifications of these teachers are next to nothing. They know little more than what they actually teach. They have no idea of arithmetic, or geography, or history. Many of them are unable to write. These indigenous schools could be easily incorporated into a general national system by bringing them into connection with higher schools and by offering a small reward, say one rupee, for each boy sent up from these indigenous schools at stated periods after having passed a satisfactory examination in the subjects actually taught.

There are some indigenous schools of higher description kept by learned men, where Persian and Arabic and logic and philosophy, as well as religious books, are taught. These it would be almost impossible to incorporate into the national system, owing to the religious character of the instruction given and the utter inability of the teachers to adapt themselves to Western ideas. The grant-in-aid system has not, so far as I am aware, been extended to any of these indigenous schools, but it might be extended with great advantage to some of them at least in the manner above indicated. The Anjuman-i-Islám has had for some time past under its consideration the important question of incorporating the indigenous schools in Bombay into the educational system established by the Anjuman itself, by offering a small reward to the teacher for each boy sent up

from his school to one of the recognised central schools, as suggested above.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—I attached the greatest value to home instruction when combined with instruction at a public school, but otherwise I think the advantages of a public school are far greater: a boy educated merely at home would not, in my opinion, be able to compete with boys educated at a public school.

Ques. 6.—How far can the Government depend on private effort, aided or unaided, for the supply of elementary instruction in rural districts? Can you enumerate the private agencies which exist for promoting primary instruction?

Ans. 6.—I do not think the Government can depend very much on private efforts for the supply of elementary education of a satisfactory kind in rural districts. The private agencies for Muhammadans would seem to be schools attached to mosques and other charitable institutions—private teachers who make a living out of the instruction given to their pupils, and learned men who open private classes in the higher branches of Oriental learning and philosophy. To this must be added schools opened by the different Missionary Societies, and which are only resorted to by the people when no other schools are available.

Ques. 8.—What classes of schools, should, in your opinion, be entrusted to Municipal Committees for support and management? Assuming that the provision of elementary instruction in towns is to be a charge against Municipal funds, what security would you suggest against the possibility of Municipal Committees failing to make sufficient provision?

Ans. 8.—It seems to me that some of the Municipalities in the Bombay Presidency are sufficiently advanced to take charge of the lower as well as the higher schools. We have, however, no practical experience to guide us on the subject, but I can see no reason to apprehend that the Municipal Corporation of Bombay, for instance, would be unable to manage even the higher schools to the satisfaction of the people, as well as the Government. If the provision of elementary education is to be a charge on the Municipal fund, the only security that I can suggest is that a stipulation should be made that a certain percentage of income, not less than the amount now expended, should be spent by the Municipality, and that such expenditure should be gradually increased according to the requirements of the people.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and specially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—Speaking of Muhammadans only, I certainly think that the introduction of Hindustani and Persian, together with mental arithmetic as taught in indigenous Gujarathi schools, would make the schools more acceptable to the Muhammadan community than they are at present (see answer to question 67.)

Ques. 11.—Is the vernacular recognised and taught in the schools of your province the dialect

of the people? And if not, are the schools on that account less useful and popular?

Ans. 11.—Speaking generally the vernacular recognised and taught in the schools is the dialect of the general Hindu population, but not the language of the higher class of Muhammadans; and that is one chief reason why they have hitherto held aloof from resorting to such schools.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—Considering the great poverty to which the Muhammadan community has been reduced, I would suggest that all poor boys should be admitted entirely free, and that fees should only be charged to those who are able to pay them without inconvenience. Such fees should, of course, be always moderate (see answer to question 67.)

Ques. 14.—Will you favour the commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I think that the number of indigenous primary schools could be easily increased by giving them the benefit of the grant-in-aid system, and they could be rendered more efficient by proper inspection and supervision, and by the introduction of some of the rules in regard to keeping of registers and catalogues. A little arithmetic might be insisted upon with advantage.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I do not know any case in which Government institutions of the higher order could be closed without injury to the cause of education, nor am I aware of any institution which could be transferred to any private agency without causing serious harm to the progress of mental culture in this Presidency. I cannot approve of the suggestion that the Arts College at Poona should be closed.

Ques. 18.—If the Government, or any local authority having control of public money, were to announce its determination to withdraw, after a given term of years, from the maintenance of any higher educational institution, what measures would be best adapted to stimulate private effort in the interim, so as to secure the maintenance of such institution on a private footing?

Ans. 18.—I think that if the Government or any local authority having control of public funds were to withdraw from the maintenance of any higher educational institution, such institution would cease to exist, or would exist only in a very inefficient condition. I can suggest no measures which would obviate these disastrous consequences. I do not think that the people at present sufficiently appreciate the benefits of education so as to relieve Government of its burdens and responsibilities in this respect.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—I think that the educational system as at present administered is one of practical neu-

trality, and to my mind it would be dangerous in the highest degree to depart from it.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Educated Muhammadans have the greatest possible difficulty in finding remunerative employment either under Government or otherwise. The reasons for this are obvious; first, because little value is now-a-days attached to their accomplishments as Persian or Arabic scholars; and, secondly, because, although perfectly well educated in their own way, they have not, in consequence of the practical difficulties I have already and shall hereafter point out, the same facilities for acquiring English education as their other more favoured fellow subjects; and, thirdly, in consequence of political prejudices which have practically excluded them from all public service whatever. I know several Muhammadan graduates of the University, belonging to the most respectable families, who are unable to get any employment, although most strenuous efforts were made on their behalf by men of position and influence.

Ques. 26.—Is the instruction imparted in secondary schools calculated to store the minds of those who do not pursue their studies further with useful and practical information?

Ans. 26.—I think that some branches of knowledge are taught in secondary schools which are comparatively useless to people if they do not prosecute their studies further, and which are generally forgotten soon after they cease their studies. I refer to the details of geography and history, as well as to Euclid and Algebra, &c. I think that mental arithmetic and book-keeping might be introduced with great advantage to the commercial classes.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I think it is perfectly true that the attention of teachers and pupils is unduly directed to the Entrance examination of the University, and that this circumstance to a certain extent impairs the practical value of the education in secondary schools for the requirements of ordinary life. If there were two distinct public examinations, one for those who wish to enter the colleges, and the other for those who do not desire to pursue their studies further, I think it would give room for a more various, as well as a more practical, course of instruction in the different schools, (see also answer to question 26.)

Ques. 31.—Does the University curriculum afford a sufficient training for teachers in secondary schools, or are special Normal schools needed for the purpose?

Ans. 31.—In my opinion the University curriculum affords a fair training for teachers in secondary schools, and I do not think that special Normal schools are absolutely needed for this purpose, though such schools would, of course, be very valuable.

Ques. 32.—What is the system of school inspection pursued in your province? In what respects is it capable of improvement?

Ans. 32.—As a rule, there is no system of school inspection in Bombay, except in regard to Government or aided schools. I would recommend inspection and supervision by an independent Committee of competent and influential citizens. The present mode of inspection by the educational authorities is insufficient to do any real good to these schools.

Ques. 33.—Can you suggest any method of securing efficient voluntary agency in the work of inspection and examination?

Ans. 33.—I think there ought to be no difficulty whatever in securing the services of distinguished gentlemen, both European and Native, for the inspection and examination of schools. There are a large number of perfectly competent gentlemen in Bombay who would deem it a pleasure, as well as an honour, to undertake this task. The Anjuman schools are daily inspected by prominent members of the Muhammadan community, and I think their efficiency is greatly owing to this circumstance.

Ques. 34.—How far do you consider the text-books in use in all schools suitable?

Ans. 34.—Speaking generally, I see no objection to the text-books ordinarily used in the schools in Bombay. It is highly desirable to secure as great a variety as possible. In regard to Muhammadan schools there is no series of text-books which can be adopted with perfect satisfaction. The compilation of such a series is one of the great aims which the Educational Department ought to keep in view. The Anjuman-i-Islam is also directing its efforts to attain this end. The Urdu Series lately issued by the Punjab educational authorities is a great improvement upon its predecessors, and might be adopted with advantage in the Muhammadan schools until a better one is produced. As to Persian there are no satisfactory text-books at all.

Ques. 35.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 35.—I am afraid that in the present backward state of India the whole responsibility of educating the people must fall upon the State. The Government could not with any safety or without the certainty of prejudicing the cause of education withdraw from its present liberal policy of providing schools and colleges for the people. It would be impossible to rely upon any voluntary agencies. Such agencies would be very good auxiliaries, and might supply any deficiencies in the Government system of education, but I think it would be a fatal mistake on the part of the Government to rely exclusively upon them. Any high schools or colleges established by Missionary or other religious bodies would always be looked upon with grave suspicion by the people, and a withdrawal of Government in their favour would lead to serious misapprehension in the mind of the people in regard to the general policy and intentions of Her Majesty's Government. This in itself would be a grave evil and a political blunder of the first magnitude, but I think there are even higher considerations which make it imperative on the Government to continue their present policy in regard to education. Her Majesty's Government has repeatedly given pledges and assurances that the Natives of this country would be allowed a larger and larger share in the administration of India. The present Viceroy has, by the numerous Resolutions recently

issued, given practical proof of his determination to carry out those assurances. It is now the settled policy of the Government of India that the blessings of self-government should be conferred upon the people of this country to as large an extent as practicable. If therefore the Natives of India are henceforth to take a more active part in the administration of their own country, it follows that they must at least be fairly educated, and it is obvious that they could not be so educated without proper facilities being afforded to them. It seems to me, therefore, that a clear responsibility rests upon the Government to provide, not only primary education for the masses, and secondary education for the middle classes, but also high education for the future generations of those into whose hands the administration of the country must henceforth be more or less committed. The happiness, prosperity, and contentment of the people of India depend far more upon the civil administration of the country than upon its military system, and no civil administration can be satisfactory unless it is largely carried on by properly educated and enlightened Natives of the country. To obtain the services of such gentlemen, however, it is necessary to continue and even to increase the facilities for sound education. It must further be borne in mind that the persons who most appreciate the blessings conferred upon India by the British Government are the people who have received good education. It is to the educated Natives of this country that the Government must look for moral support, and it is they alone who are, on the one hand, the interpreters to the masses at large of the feelings and intentions and policy of the Government, and, on the other hand, the exponents to Government of the sentiments, aspirations, thoughts, and prejudices of the people. Surely, then, it would be a very unwise policy on the part of the Government to do anything which would have the effect of alienating the sympathy of the educated classes or of giving them room to suspect that the Government was averse to the progressive enlightenment of the people. On the whole, therefore, I am strongly of opinion that both the interests of the people and the interests of the State imperatively demand the continuance of the present liberal policy of Government in regard to education in all its branches. I am, of course, hopeful that in course of time education will be so widely spread in India, and its blessings so universally appreciated, that its absence would not be tolerated by the people, and voluntary and perfectly efficient machinery would be forthcoming to provide it even without the support of Government. In that case it might be well for Government gradually to withdraw from the direct support or management of the high schools and colleges and leave them to the operation of the law of demand and supply. At present, however, the people in general do not appreciate the value of high or even secondary education; there is not sufficient spontaneous demand for it, and the withdrawal of State support would mean the complete collapse of the whole educational system. I am afraid there are no grounds for hoping that our wealthy citizens or noblemen would, at present at least, be willing to come forward with contributions of sufficient magnitude for the foundation or endowment of high schools or colleges. If, however, the present system continues in force for some time yet, and if the light of education penetrates to the upper and wealthier strata of Native

society, as it will undoubtedly do in course of time, then we may hope that large schools and colleges will be gradually established in all parts of the country by charitable donations, and the burden of the Government will be gradually lightened and ultimately removed. The large endowments, both by Muhammadans and Hindus which exist everywhere in India show that the people of the country are disposed to be charitable according to their lights. Such charity, however, at present finds vent in the establishment of mosques, temples, dharamshalas, &c. From charity for religious purposes to charity for intellectual purposes is, however, but one step, and I entertain very little doubt that in the course of a few years, provided only the Government pursues its present policy in the meantime, rich Hindus and Muhammadans will begin to make the same munificent donations for educational institutions as they have hitherto done for purely religious purposes. My objections, therefore, to any change in the present policy of the Government may be summarised as follows:—

- (a) That it would lead to the educational system practically passing into the hands of missionary or other similar bodies and thus shake the confidence of the people in the religious neutrality of the Government.
- (b) That it would raise grave suspicions in the minds of the educated classes of the Natives of this country in regard to the policy and intentions of the Government as to the moral, intellectual, and material progress of the country.
- (c) That it would retard, if not completely stop, the progress of education in India, as there are at present at least no other agencies capable of taking the place of Government with anything like the same efficiency.
- (d) That the supply of educated Natives would gradually fail, and it would become impossible for Government to give effect to its declared policy of conferring the blessing of self-government upon the people of this country.

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—There is no definite instruction in duty and the principles of moral conduct in Government colleges and schools except incidentally in the course of general instruction. I do not think it necessary to teach this as a special subject otherwise than by the instruction to be derived from good examples set by the teachers, &c. In my opinion intellectual training of a high order, combined with college discipline in itself, operates as a great teacher of duty and moral principles.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—As a general rule, there are no special steps taken for promoting the physical well-being of students in the schools and colleges in the Presidency of Bombay. Some of the schools and colleges have a play-ground and gymnasium, &c., attached, while others do not possess either. I

would recommend that a gymnasium should be attached to each institution of any importance. A prize might be awarded for proficiency in athletic sports, &c., in order to direct the attention of the students to their physical improvement.

Ques. 41.—Is there indigenous instruction for girls in the province with which you are acquainted; and if so, what is its character?

Ans. 41.—There are very few indigenous schools for girls in the Bombay Presidency. Amongst the Muhammadans, however, females belonging to respectable families are usually taught at least how to read, if not how to write. There are some *Karis* or *Mullas* in the chief centres of Muhammadan population who teach the Korán and perhaps a little Hindustani and Persian to girls. Every Muhammadan of the higher order thinks it his duty to teach his daughters how to read the Korán if nothing more; and, as a general rule, women amongst the genuine Muhammadans are far more generally and far better educated than the women of other Native communities in India. All the remarks which I have made on the subject of the education of Muhammadan boys apply more or less to the education of Muhammadan girls also. There are about 70 schools for Muhammadan girls in Bombay containing about 850 pupils. But very little more than reading the Korán is taught in these schools.

Ques. 42.—What progress has been made by the Department in instituting schools for girls; and what is the character of the instruction imparted in them? What improvements can you suggest?

Ans. 42.—So far as I am aware, very little progress has been made by the Educational Department in instituting schools for girls. It is highly desirable that such schools should be established on a proper basis in Bombay at least. At present Native girls have either to remain ignorant, or be educated at home at great expense, or to attend Missionary schools, where, as a rule, Christianity is taught as a necessary part of the curriculum. There is not a single school for Muhammadan girls in Bombay where English is taught, although such a school, if established on a proper basis, would certainly be a great success, and would be supported by the respectable classes of the community. This important subject is at present engaging the attention of some of the prominent members of the *Anjuman-i-Islam*, and I am not without hope that some practical result may ensue from it.

Ques. 43.—Have you any remarks to make on the subject of mixed schools?

Ans. 43.—I do not think that mixed schools are desirable in the present state of Native ideas and feelings. There is an insuperable prejudice in the minds of the Native community against boys and girls mingling together in the schools.

Ques. 47.—What do you regard as the chief defects, other than any to which you have already referred, that experience has brought to light in the educational system as it has been hitherto administered? What suggestions have you to make for the remedy of such defects?

Ans. 47.—I think the chief defects of the present educational system are, that it tends to produce scholars of one stereotyped kind; that it leaves little room for the development of different styles of education in different schools in India, that it teaches a number of subjects which are of little practical utility; and that it omits to teach other subjects of far greater practical importance. I think some schools ought to be opened with the

special view of assisting those who, for instance, wish to adopt a mercantile career. In the elementary classes more importance should be attached to mental arithmetic than has hitherto been done. Book-keeping might be introduced with great advantage in some of the schools. Classes for agricultural and technical instruction ought to be opened.

Ques. 48.—Do you think that any part of the expenditure incurred by Government on high education in the Presidency of Bombay is unnecessary?

Ans. 48.—I do not think that any part of the expenditure incurred by Government on high education in the Presidency of Bombay is unnecessary. On the contrary, I consider that the facilities for high education ought to be extended no less than for primary education, and so far from considering any portion of this expenditure unnecessary I am of opinion that it ought to be gradually increased so as to keep pace with the progress of primary and secondary education—until at least institutions of a high order are voluntarily established by the people themselves to take the place of the Government colleges. I have, however, no reason to hope that this will be the case for many years yet to come.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I think that the fees ought to vary according to the means of the parents or guardians of the pupil, and I am of opinion that great consideration ought to be shown to deserving pupils whose parents are unable to pay the usual fees; and especially in the case of Mussulmans whose ignorance and poverty have now become almost a danger to the State and for which it has become imperatively necessary to provide a remedy.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I think 30 to 40 is about the number that one instructor can teach with advantage in schools, and about 50 to 60 in colleges: this must, however, greatly depend on the mental development of the students and the amount of individual attention required in each class.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools.

Ans. 60.—In my opinion a strict interpretation of the principle of religious neutrality does not in any way require the withdrawal of the Government from the direct management of colleges and schools, provided only that Government itself does not in any way identify itself with any particular system of religion. It seems to me that the withdrawal of Government in the manner suggested in this question would simply be fatal to the cause of education in India, as the whole management of such institutions would then practically devolve upon the Missionary bodies, and the people would be put to the alternative of either not receiving a liberal education at all or receiving it at the hands of persons whose primary object in this country is to detach the people from their religion. I do not think that Natives of this country would care to run this risk in the case of their children, and the inevita-

ble result would be that liberal education would gradually cease to exist in India.

Ques. 62.—Is it desirable that promotions from class to class should depend, at any stage of school education, on the results of public examinations extending over the entire province? In what cases, if any, is it preferable that such promotions be left to the school authorities?

Ans. 62.—I am unable to see why promotions from class to class at different stages of school education should depend on the results of public examinations extending over the entire province. The present system seems to me to work very well. The teachers of each class in conjunction with the examiners seem to me to be the best authorities on the question as to whether a particular pupil should or should not be promoted inasmuch as a variety of matters may have to be taken into account with which the examiners acting merely as such would have no concern at all.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—There are no arrangements of the kind that I am aware of, nor do I consider any such special arrangements necessary. I presume that each institution makes what it considers sufficient enquiries before admitting a pupil who has apparently received instruction elsewhere, and this seems to me to be sufficient for all practical purposes.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard.

Ans. 65.—I do not consider it absolutely necessary for European professors to be employed in colleges educating up to the B.A. standard for every subject, though I consider such a course highly desirable in regard to some subjects at least. Native gentlemen of exceedingly high qualifications can, without much difficulty, be found to teach some subjects, while for others European gentlemen would be the best. I consider that at present at least English professors ought to be employed to teach English literature and history and the classical languages, and perhaps mathematics and the natural sciences, while Native professors might with advantage be employed to teach all branches of Oriental learning. These remarks are made without reference to the merits or qualifications of particular individuals, because in certain special cases this rule might be departed from with benefit to the students.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under Native management?

Ans. 66.—I see no reason why European professors should not be employed in colleges under Native management when their services would be necessary or desirable. The general tendency in the native community is to exaggerate rather than under-rate the value of European agency in giving instruction. European professors might, perhaps, be dispensed with in course of time when our Universities have sent forth a sufficient number of able and competent Native scholars, but I fear that such a desirable consummation is yet far distant.

Ques. 67.—Are the circumstances of any class of the population in your province (*e.g.*, the Muham-

madans) such as to require exceptional treatment in the matter of English education? To what are these circumstances due, and how far have they been provided for?

Ans. 67.—I am convinced that the Muhammadans in the Bombay Presidency do require exceptional treatment in the matter of English education. It is quite apparent that they have not participated in the general prosperity of the empire, or in the diffusion of knowledge, to anything like the same extent as the other classes of Her Majesty's subjects. The schools, the colleges, the liberal professions, the public services, are all almost exclusively filled from classes other than the Muhammadans. No one has ventured to suggest that, as a body, Muhammadans are wanting in ability, for wherever they have made their appearance they have shown themselves quite capable of holding their own. What, then, is the reason of the general depression amongst the Muhammadans? I am clearly of opinion that it is capable of being traced to the following causes:—

- (1) A feeling of pride for the glories of their past empire, and the consequent inability to reconcile themselves to the circumstances of the present.
- (2) Love and pride for the glorious literature of India, Arabia, and Persia, and the Oriental arts and sciences to which they have been so long attached, and the consequent inability to appreciate the modern literature, arts, and sciences of Europe, or to bear the former being supplanted by the latter.
- (3) A vague feeling that European education is antagonistic to the traditions of Islam and leads to infidelity and atheism, or to conversion to Christianity.
- (4) A feeling that the Government of the country takes no notice of their reduced position and does nothing to extricate them from it.
- (5) Failure or neglect, or inability on the part of the Educational authorities, to provide anything like the same facilities for the education of Muhammadan youths as the other classes of Her Majesty's subjects.
- (6) Poverty which prevents them from availing themselves even of such schools as have been already established for the subjects of Her Majesty in general.
- (7) A feeling prevailing amongst the trading classes that English education as given in Government schools is of little practical value, and that some of the subjects taught are useless in ordinary life, while others (in their opinion) of greater importance are neglected in Government schools.

Now, as to the remedies—

The first above specified cause seems to me to be beyond the power of the Government to remove. It will, however, work its own cure in course of time, as the Muhammadans must gradually be convinced that the only way to vindicate and to be worthy of the past is to make the most of the present opportunities; and that a policy of sullen indifference will not in the least ameliorate their condition, but will, on the contrary, make their position worse and worse every day. The more thoughtful portion of the community are already convinced that, while they have been wasting their

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time on useless regrets for the past, their Hindu and Parsi and Christian neighbours have been making rapid progress towards civilisation and prosperity, and that it is now high time to wake up and make amends for time and opportunities so long thrown away. As I said before, the removal of this cause, that is to say, the awakening of the conscience of the community and making them feel ashamed of their indolence and apathy, is a task not so much for the Government or the Education Commission as for enlightened and influential Muhammadans themselves, who by holding public meetings, delivering lectures, writing in the press, establishing societies for the promotion of knowledge, &c., can alone convince their co-religionists of the fatal results of their present indifference. The Mussulmans ought to be gradually convinced that while the glories of their ancestors were achieved by the sword, and in the field, the prosperity of themselves and the glories of their posterity will depend entirely, or almost entirely, on the pen and the desk, and that it is high time for them to exchange the former for the latter. I rejoice to think that this conviction is gradually forcing itself upon the Muhammadan community, and that it has begun to bear some beneficial fruit already.

As to the second cause, there is great justification for it. The Muhammadans have every reason to be proud of their glorious literature and to cling to it with love and affection. They have no more right, however, to despise the literature of the West than Europeans have to despise the literature of the East. In each case this feeling of contempt is the direct offspring of ignorance. The two classes of literature are, moreover, by no means antagonistic to each other. Oriental learning can well go hand-in-hand with Western literature, and the true solution of the difficulty is to combine the two together and to make the Muhammadans feel that while they are acquiring English education they are not by any means compelled to give up their Persian and Arabic classics. This course has been adopted with wonderful success by the Madrasa-i-Anjuman-i-Islam at Bombay, and on a larger scale by the Muhammadan Anglo-Oriental College at Alligurb, and I earnestly commend it to the most careful consideration of the Commission. If good schools and colleges are opened where Indian, Persian, and Arabic classics are taught in addition to the different branches of European learning, I feel convinced that the Muhammadan youths of the Presidency would flock to them, and it would be clearly demonstrated that the present backwardness of the Mussulmans is due, not so much to their own faults as the inability of the educational authorities to understand the real cause of the disease and to provide the proper remedies.

The third cause is again one which is not in the power of Government to remove. Government has hitherto very wisely refrained from taking the side of any religion whatsoever so far as educational matters are concerned, and it would be extremely mischievous to depart from this policy even in the smallest degree.

The feeling that English education is antagonistic to the traditions of Islam is, however, founded upon a gross misconception of facts and upon an utter ignorance of the true nature of all liberal education. In reality Western education is inimical to Islam at the utmost in the same degree and

no more than it is to Christianity, Hinduism, and any other religion whatever on the face of the earth. Muhammadans have, therefore, no greater reason to avoid the European arts, sciences, and literature than have Christians, Hindus, Parsis, and other communities.

This feeling of dread is, however, so widely spread that it can only be eradicated by the examples and precepts of educated and influential Muhammadans themselves. Already there are signs of its gradually giving way, and I entertain little doubt that it will completely disappear in the course of a few years if the other causes which hinder Muhammadan education are removed and to which I invite the most careful and earnest attention of the Commission.

As to the fourth cause, I think the complaint of the Muhammadan community, though exaggerated, is not altogether without foundation. I am far from attributing the whole blame to Government; indeed, I think that the largest portion of it must fall upon the Muhammadans themselves. No one is more ready to admit than I am that the Muhammadan community could never have been reduced to their present wretched condition if it had not been to a great extent for their own indolence and bigotry, and for the operation of causes 1, 2, and 3, for which they are themselves more or less responsible. After, however, making all due allowance for these considerations, I cannot help thinking that the Muhammadans have hitherto been very hardly treated; that until recently they have not received anything like the same consideration as the other classes of Her Majesty's subjects; and that for some reason or other they have been practically excluded from a share in the administration of the country. These facts have naturally produced a feeling of despair in the minds of the community and made them think that it was no use acquiring education or doing anything else as the Sirkar was not favourably disposed towards them, and that political justice was not to be had when they came into competition with more favoured communities. This is a most dangerous feeling, and not the less so for being largely founded upon mistaken notions as to the policy or intentions of Government. It is a feeling, however, which it behoves Government to take into its most careful consideration and to try and remove if possible. That it can be removed to a very great extent no man who has studied the question can doubt for a moment. Why should not Muhammadan languages, for instance, be recognised by Government? Why should they be supplanted by other and inferior dialects? Why should Muhammadan literature be practically excluded from schools and colleges? Why should not the claims of Muhammadans to State patronage be recognised in the same manner as the claims of the other communities? Let me give an example. There have been Hindu, Parsi, and European Sheriffs of Bombay, but not a single Muhammadan. Is it pretended that there is not a single gentleman amongst the Mussulmans fit to hold that sinecure office? Are Muhammadans much to blame if they consider this as a gross neglect of their community? If, therefore, Government do really desire, as I have not the least doubt they do, that the Muhammadans should stir themselves and should acquire European education, let them distribute the State patronage in a just and impartial manner; let them organise the educational system

on a proper basis and with fair consideration for the feelings and the requirements of the Mussulman community, and the desired result will unquestionably follow, and the complaints about the ignorant and depressed and discontented condition of the Mussalmans will cease to exist.

As to the fifth cause. The matter seems to me to be so clear that it would almost be a waste of time to discuss it at any length. It is enough to state that until the Anjuman-i-Islám of Bombay appealed directly to the Government and got a special grant of R500 a month for the purpose of establishing an institution for Muhammadan youths in Bombay, there was not a single school in the whole of the Bombay Presidency where Hindustani-speaking Mussulman boys could learn English through the medium of their own mother-tongue. They had first to learn either Gujarathi or Marathi, and then to attend one of the ordinary schools for Hindi or Parsi boys, where English was taught through one of those languages. But in order to learn either of those languages, not only was a great deal of time wasted for nothing, but the ordinary, as well as the classical, languages of the Muhammadans had to be given up. What wonder, then, that only a few Muhammadans could be found who would be willing to give up their own mother-tongue and their own classical literature for the purpose of acquiring a language like Gujarathi or Marathi, which was of no value to them in ordinary life, and possessed but small literary attractions, and could only be useful to those who wished to enter into Government service, and that too in those places only where those languages prevailed.

The absurdity of compelling Muhammadan boys either to remain ignorant of Western literature altogether or to learn Gujarathi or Marathi in order to acquire a knowledge of English, was repeatedly pointed out to the Educational authorities. The Anjuman-i-Islám strongly appealed to the Director of Public Instruction to open a school suitable for Muhammadan boys where English education might be imparted through the medium of Hindustani, which is the mother-tongue of the Muhammadans of India as a body, but to no purpose. The Educational Department could not be convinced that many Muhammadans remained ignorant because there were no suitable means provided to educate them. At last the Anjuman-i-Islám appealed direct to Government and succeeded in obtaining from them a grant of R6,000 per annum for Muhammadan education only. With the assistance of the Government grant, aided by private subscriptions, the Anjuman-i-Islám started a school under the name of the Madrasa-i-Anjuman Islám of Bombay on the 20th September 1880. The success of this institution, notwithstanding some persistent efforts to injure it and to depreciate its advantages, has been most encouraging. In less than a year it had 450 pupils on the rolls. So rapid was its growth that the funds at the disposal of the Anjuman were wholly insufficient for its increasing wants.

The Anjuman accordingly appealed to the Director of Public Instruction to apply a portion of the Municipal grant for primary instruction in aid of the Muhammadan education, but to no purpose. The doctrine of "first come first served" was deemed a sufficient answer to the appeals of the Anjuman. The Anjuman then applied direct

to the Municipality with the gratifying result that a special grant of Rs.5,000 per annum was made in aid of schools under the management of Anjuman, and we are now educating 450 boys at Peydhoni and 75 at Nagpada, although the Nagpada branch was opened only on the 20th June last. I may add that no portion of the Municipal grant has yet come to the hands of the Anjuman, although frequent applications have been made for them.

The above history of the struggles of the Anjuman on behalf of Muhammadan education and the success of the Madrassa, combined with my own knowledge and experience of Muhammadans, have established in my mind the following conclusions:—

- (a) That no suitable schools for giving English education to Muhammadans existed before the Madrassa was opened on 20th September 1880.
- (b) That the Educational authorities were either indifferent, or unable, or unwilling to make any suitable arrangements for Muhammadans, even after the necessity for such arrangements had been clearly pointed out to them.
- (c) That the success of the Madrassa-i-Anjuman Islám proves that Muhammadans are just as willing and able to learn as the other classes of Her Majesty's subjects when proper schools are established for them.
- (d) That the ignorance prevailing amongst Muhammadans is to a great extent due to the absence of all educational facilities for them, and in particular to the absence of instruction through the medium of Hindustáni.
- (e) That Muhammadan schools to be a success must teach Hindustáni, and perhaps Persian, in addition to the other usual branches of knowledge and the vernaculars of the provinces.
- (f) That a committee of educated and independent Muhammadans is the best machinery for establishing and conducting schools for Muhammadan boys.
- (g) That such a committee is forthcoming without much difficulty in Bombay, although, of course, great caution must be exercised in selecting men who really take an interest in educational matters.
- (h) That the ideas, feelings, and sentiments, and even the prejudices of Mussalmans, must be carefully taken into account in founding or managing schools intended for them.
- (i) That the Muhammadans have not hitherto been treated with sufficient consideration in regard to educational matters, and that a fair share of the Government, as well as Municipal, grants should be applied specially for their benefit.
- (j) That their ordinary Gujarathi and Marathi schools are utterly unsuited to Muhammadans, most of whom do not understand or care for either of those languages, and that instruction must be imparted to them in Hindustani.
- (k) That Muhammadan teachers and Muhammadan Inspectors or supervisors are necessary for Muhammadan schools.

Before I leave this subject I am anxious to point out that, although the Government and the Municipal grants have enabled the Anjuman-i-Islám of Bombay to place elementary education within the reach of a considerable number of Mussalman boys of Bombay, yet the funds at our disposal will not be sufficient to enable us to carry our institution up to the Matriculation standard. We have now gone as far as the fourth, and we may perhaps go as far as the fifth standard, but there we must stop unless further funds are forthcoming. I would, therefore, strongly urge that some means should be devised by which the education of Muhammadan youths should be carried up to the Matriculation standard, and I respectfully submit that to provide such instruction for Muhammadans is no less the duty of Government, and should be no less a part of the general system of education, than to provide the same for Gujarathi and Marathi-speaking boys. The Muhammadan population of the city of Bombay is about 160,000, and it is, therefore, not asking for more than justice to say that the expenditure on the education of Mussalmans should at least be in proportion to their numbers, if not in proportion to their requirements. The ignorance of Muhammadans must lead to their poverty, and their poverty to discontent, and no thoughtful politician would deny that the discontent of such a large community as the Mussalmans of India would be a grave source of danger to State, and ought to be removed at all cost and without delay.

The sixth cause is again a very important one, and must be carefully borne in mind when considering any scheme for the education of Mussalmans. Special provisions must be made for admitting poor but respectable boys to schools free of charge. So extreme is the poverty of the community as a whole that, although the fees at the Anjuman schools are little more than nominal, yet we have been obliged to admit a large number of boys free of charge. Many of these boys, though poor, are very deserving, and belong to respectable families who, but for the indulgence shown to them, would grow up in ignorance and become a burden and certainly not an honour to the community. I have recently received letters from the head master of the high school at Nariad, lamenting the extreme poverty of the Mussalmans of the place, and asking the Anjuman to take some practical measures for giving education to the Muhammadan youths of the district who, he says, are willing to learn, but cannot afford to pay the school-fees. This is a state of things which, I submit, the educational authorities ought to remedy at once.

Another result of the poverty, combined with the bigotry and indifference, of the community is that Government cannot at present at least reckon upon the foundation of English-teaching schools for Mussalman boys by Mussalmans themselves. My late experiences in connection with the Madrassa Fund are not quite satisfactory, and the persistent efforts which have recently been made to depreciate the schools established by Anjuman—to prevent people from subscribing fresh funds, and to deter ignorant people from availing themselves of the advantages offered by the schools—show the enormous difficulties with which the true friends of Muhammadan education have to contend. These circumstances, however, only make the duty of the Government still more plain because they show

that the very community which needs education most is the one which is least capable of helping itself.

The seventh cause is one of general operation, and applies to the other communities just as it does to the Mussalmans, though perhaps in a less degree. With regard to the Muhammadans, however, its operation is more obviously and extensively mischievous, because it operates precisely on those classes which are not barred from availing themselves of European education by the force of causes 1, 2, 4, and 6. The Muhammadan community may be roughly divided into the trading and the non-trading classes, the former consisting of Memons, Khojahs, and Borahs, and the latter of Dekhanees, Konkanees, &c., and the descendants of the old noble and official classes, &c. Now it will scarcely be denied that the education imparted at Government schools is of a less practical character than that required by the mercantile classes. It is the right sort of education for those who wish to pursue their studies further—for candidates for the public service or the liberal professions,—but it is not exactly the kind of education that the merchants themselves require. Good mercantile and technical schools, therefore, where real practi-

cal knowledge is imparted, seem to me to be great desiderata in India.

Ques. 69.—Can schools and colleges under Native management compete successfully with corresponding institutions under European management?

Ans. 69.—I can see no reason why schools under Native management should not compete successfully with corresponding institutions under European management. All depends upon the gentlemen in charge of the institutions, and *primâ facie* I would say that (*ceteris paribus*) Native gentlemen would understand the peculiarities and the requirements of Native boys better than Europeans could be expected to do. As to colleges, the case is perhaps different, as it may be difficult to find Native gentlemen of sufficiently high qualifications who are both willing and able to take charge of such colleges. For a long time yet to come I think it would not only be desirable, but even perhaps absolutely necessary, that the management of colleges should be entrusted to Europeans. I hope the day may come when European agency in this respect may be gradually dispensed with, but to dispense with it at this moment would perhaps be to postpone that happy day for ever.

Cross-examination of

By MR. LEE-WARNER.

Q. 1.—Can you tell us the history of the decline of the Arabic College founded in Surat in 1809 by Muhammadan Borahs, and do you think it could be revived?

A. 1.—I am not very well acquainted with the circumstances, but one cause of its failure was a want of funds. It was a college originally founded, I believe, by the Daudi Borahs, the head of which community got involved in debt. I think it could be revived on a partially secular basis with a grant-in-aid from Government. I shall be happy to obtain information and furnish it in a statement to the Commission hereafter.

Q. 2.—What is the monthly income of the Anjuman-i-Islâm raised by (i) private subscriptions, and (ii) by fees?

A. 2.—The monthly fees realised are about R100. Our subscriptions nominally amount to R50,000, out of which about R40,000 have been paid and invested. This is exclusive, of course, of the grant from Government of R500 a month, and R416 from the Municipality, which has not yet been paid. Our endowment fund may be raised when we apply to the Native Chiefs and Princes.

Q. 3.—You recommend that the course of study in primary schools be made to include mental arithmetic and book-keeping. Has the Anjuman-i-Islâm introduced the subjects, and if so, what is the system of instruction?

A. 3.—We have partially introduced mental arithmetic up to multiplication-tables, but not the book-keeping. In the Baroda State schools book-keeping has lately been introduced.

Q. 4.—In reference to answer 4 of your evidence-in-chief, can you tell us the decision regarding incorporating indigenous schools at which the Anjuman-i-Islâm has arrived?

A. 4.—We have decided to incorporate the indigenous schools, if we have funds. We are

about to enter into correspondence with the masters of such schools in Bombay city, and we intend to propose the payment of a special grant of R1 for each boy sent up by them into our Hindustani department.

Q. 5.—In reference to your answer 8, what do you mean by the amount "now expended"? expended by Government or by the Municipality? The case is this,—Municipalities do not contribute 10 per cent. of the cost of primary schools, the cess income raised in the town is very small, and practically the cess raised in the villages, or the Provincial assignment which belongs to it as a grant-in-aid, is spent in the towns. The rural boards regard this as a spoliation of the rural cess fund, and I want to know if you would advocate that this inequality be rectified before the present expenditure incurred by Government is handed over to Municipalities.

A. 5.—I think that there should be a financial arrangement between local District and Municipal Boards before the ways and means of primary education are handed over to the other, so that any unequal assignment of funds, which at present exists, may be rectified at the outset.

Q. 6.—In reference to your answer 67, do you mean the Commission to understand that there were not Hindustani schools in every district in the Presidency?

A. 6.—I allude to the fact that there was no school in which boys could learn English through their own Hindustani.

Q. 7.—In your answers 2 and 32, and generally throughout your evidence, when the context does not show that you are speaking of the whole Presidency, is not your use of the word "Bombay" meant in the narrow sense of Bombay city?

A. 7.—It is.

Q. 8.—When you speak in your answer 67 (J) of the vernacular of the Muhammadans not being taught and of Gujarathi being useless to them, have you studied the figures? I under-

stand that in Sind, out of nearly two million Muhammadans, only 16,000 speak Hindustani. In Gujarath the great mass of the trading classes speak Gujarathi, and although in the Deccan the Muhammadan gentry use Urdu, Marathi, or Marathi and Hindi is the common language used.

A. 8.—I considered these facts before I gave my evidence. Those who speak the vernaculars are practically the illiterate classes of Muhammadans and outside our system of education. Those whose educational wants are now pressing speak Hindustani.

Q. 9.—When you talk of the Muhammadans being depressed and more or less left outside our educational system, have you ever compared the percentage of Muhammadans educated or under instruction in each division with Hindus? I make it to be as follows: In Bombay Island 19 per cent. Muhammadans and 17.6 per cent. Hindus; in Northern Division 9 per cent. Muhammadans and 7 per cent. Hindus; in Central Division 8.7 per cent. Muhammadans and 4.1 per cent. Hindus. In the North-East Division the proportion is the same. In the Southern Division the Muhammadans are still behind the Hindus, and in Sind the Muhammadans are entirely illiterate. If you compare these figures with the last census, I observe a marked improvement in the Muhammadan community.

A. 9.—I had not worked out the figures in this way. I am very glad to hear of the progress, but I would illustrate the present backward state of Muhammadan education by the following figures:—

As to high education, for instance—

The Deccan College has 133 students, and not a single Muhammadan.

The Elphinstone College has 175 students, out of whom only 5 are Muhammadans.

The Ahmedabad College has 24 students and no Muhammadan.

The St. Xavier's College has 71 students and only 1 Muhammadan.

The General Assembly's Institution has 85 students, but not a single Muhammadan.

Again, as to scientific or special education—

The Government Law School has 152 students, out of whom only 3 are Muhammadans.

The Grant Medical College has 282 pupils, out of whom only 3 are Muhammadans.

The Poona Engineering College has 159 pupils, out of whom only 5 are Muhammadans.

Again, as regards Matriculation—

During the 23 years from 1859 to 1881 no less than 15,247 students matriculated, but only 48 of these were Muhammadans.

Again, as to high schools—

The Poona High School has 574 pupils, out of whom only 12 are Muhammadans; the Sholapur High School has 110 pupils, and only 2 are Muhammadans; the Ratnagiri High School has 179 pupils, and only 10 are Muhammadans; the Elphinstone High School has 795 pupils, and only 17 are Muhammadans; the St. Xavier's High School has 675 pupils, and only 19 are Muhammadans.

As to secondary education, the case is no better, inasmuch as out of a total of 6,735 boys learning English in the city of Bombay, not more than 220 are Muhammadans.

Total of scholars learning English in the Central Division is 9,586, out of whom only 307 are Muhammadans; in the North-East Division, 977, with only 39 Muhammadans; in the Northern Division, 4,459, with only 182 Muhammadans; in the Southern Division, 2,801, with only 62 Muhammadans; in Sind Division, 19,965, with only 795 Muhammadans.

The above figures are taken from the Report of the Director of Public Instruction for 1880-81.

Bombay.

By MR. TELANG.

Q. 1.—Do you think that the Managers of the Muhammadan indigenous schools will consent to keep registers, &c., as required by the Education Department?

A. 1.—I think they would. It would merely require explanation.

Q. 2.—With regard to answer 16, do you approve of the suggestion to reduce Deccan College to the status of a college teaching up to the Previous Examination only?

A. 2.—I do not.

Q. 3.—Have you any objection to state the general nature of the difficulties raised against the employment of the Muhammadan graduates referred to in answer 25?

A. 3.—I never could ascertain what the objections were. But I understood the feeling to be a fear that Hindu susceptibilities would be wounded by the employment of the Muhammadans in Gujarath for instance.

Q. 4.—In reference to answer 26, what is the practical course of instruction which you would recommend for those students who do not wish to enter the colleges?

A. 4.—I would recommend the omission of algebra, Euclid, and the details of geography and grammar. I would add book-keeping and mental arithmetic, also object-lessons and letter-writing.

By MR. JACOB.

Q. 1.—In your 2nd answer you suggest that Mussalman schools under Mussalman teachers should be opened at all the centres of the Muhammadan population. Do you know that at the end of March last the Education Department was maintaining 99 schools and classes at such centres, and that Hindustani only was taught in them?

A. 1.—Yes; I am aware of the fact. But I think those schools do not meet the exact wants of the Muhammadans.

Q. 2.—Are you aware that in the whole Presidency, including Native States, except Baroda, the number of Muhammadan children in the departmental primary schools last year was nearly as large in proportion to the Muhammadan population as that of the Hindu pupils in proportion to their population?

A. 2.—I had not worked out the question of percentage.

Q. 3.—You suggest in the same answer that special regard should be paid to the feelings and ideas of the Mussalmans. Are you aware that early in 1881 two special Muhammadan Deputy Inspectors were appointed to supervise Hindustani schools, one for Gujarath and one for the Maharashtra?

A. 3.—I am well aware of the fact, as it was the direct result of our own negotiations on the subject with Government.

Q. 4.—But would you maintain that the Department had not tried for several years previously to secure the necessary funds for creating these Deputy Inspectorships?

A. 4.—I do not think the Department had been pressing the matter so earnestly.

Q. 5.—Is it the fact that there are special Persian and Arabic teachers employed at the training colleges for Muhammadan students, and that

the conditions of entrance to the training colleges are easier in the case of Muhammadans than in the case of Hindu students?

A. 5.—I am not aware of the fact.

Q. 5.—In connection with the same answer, are you aware that the masters of the Local Fund Hindustani schools are permitted to teach the Korán in the school-house, provided they do so out of the ordinary school hours?

A. 6.—I was not aware of the fact, but if they teach out of school hours, I suppose it does not make much difference.

Q. 7.—With reference to answer 13, have you ever heard that in several districts the Local Fund Committees have reduced the fee-rates by 50 per cent. for Muhammadan pupils, and that the number of free students is allowed to be 20 and in some districts even more, than 40 per cent. of the total number on the rolls?

A. 7.—I was generally aware that some allowances had been made for Muhammadans. But I consider them inadequate.

Q. 8.—In your 67th answer you recommend that Indian, Persian, and Arabic classics should be taught in addition to European learning. Is not this already done in the Elphinstone College and at a considerable number of high schools. At Elphinstone High School, *e.g.*, there are four Persian teachers employed and more than 400 students learning under them. At Poona High School there are nearly 100 students of Persian, and so on.

A. 8.—That does not meet my point at all. What they teach in the Elphinstone College is mere elementary knowledge to any educated Muhammadan; the educated Muhammadan undergraduates do not even care to attend the lectures, as they already know more than what is taught there.

Q. 9.—Then would you maintain that the University standard is far too low and does not touch the standard works of great Muhammadan authors?

A. 9.—Certainly, speaking from a purely Muhammadan point of view.

Q. 10.—In your answer 67 you state that there was not a single Anglo-Hindustani school in the

Presidency before the Anjuman-i-Islám School was opened. Are you aware that the Government were then maintaining Anglo-Hindustani schools or classes at Poona, Nasik, and Ahmednagar, and that an attempt has been made by the Department in 1870 to maintain one in the city of Bombay?

A. 10.—I was aware only of the attempt made in Bombay in connection with the class at the Gokuldas Tejpal School.

Q. 11.—You state that the Anjuman-i-Islám has not been permitted to draw any of the Municipal grant. Is it a fact that the Educational Department expressed its readiness to disburse as much of the grant as was necessary to meet the actual net expenditure incurred by the Society? Is it also a fact that the Director offered the Society the services of some of the best Government school masters?

A. 11.—Both these are facts.

Q. 12.—In your 40th answer you state that no special steps have been taken for promoting the physical well-being of students in schools and colleges in the Presidency. Is it not a fact that nearly all the high schools and colleges have gymnasias, that the Deccan College has a boating-club, that Elphinstone and several other high schools have cricket-clubs, and that there are public gymnasias and swimming-baths in the vicinity of most of the schools in the Island of Bombay?

A. 12.—I was speaking generally of all classes of schools, specially those of the primary and lower secondary kind.

Q. 13.—With regard to your 43rd answer about mixed schools, is it not a fact that the Muhammadans freely send their daughters to the mosque schools?

A. 13.—They do; but the boys are taught in separate classes from the girls.

Q. 14.—If the Department were to offer grants-in-aid for pupils in the mosque schools and Madrassas who could read and write from the Korán, do you think that the school Managers would be willing to accept such aid?

A. 14.—I think so.

Evidence of MR. W. WEDDERBURN, Bombay Civil Service.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—Since I came to India in 1860, I have held appointments in the Southern Maratha country, Gujarath, Sind, and the Dekkhan. I was for some years connected with the Educational Department of the Secretariat, and I have at different times served on the Syndicate of the Bombay University. I am at present Judge of Poona and Agent for Sardárs. My opinions have been formed by visiting schools and mixing with the people, and from information supplied by educated Native friends.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I do not think that primary education has been placed on a sound basis in this Presidency. The system depends too much on departmental machinery, and does not sufficiently stimulate or support private enterprise. Of the 7 lakhs spent on primary education, 6 lakhs go to support Government schools, while only 1 lakh is spent on aided (mostly Missionary) schools. Such a system contains no elements of natural growth, and can only be extended by the mechanical process of increased establishments and increased expenditure. I am told that to give moderate completeness to the existing system it would be necessary to open about 15,000 additional Government schools, at a cost of 20 lakhs per annum. Even then it could not be said that the system had been developed up to the requirements of the community, because it is inelastic, and fails to adapt itself to the special requirements of various classes and localities. Experienced Native gentlemen suggest that the Bengal

system should be adopted, and I concur in this suggestion. In Bengal, out of a Provincial grant of 12½ lakhs, 8 lakhs are spent on aided schools; and the result has been that in ten years the number of aided schools has risen from 3,839 to 37,665. It is proposed that the existing indigenous schools should be incorporated in a national system, (1) by a small capitation grant for every boy in regular attendance, and (2) by an additional grant on the payment-by-results method for every boy sent up for the free scholarship examinations. By this arrangement the 15,000 additional primary schools required might be provided at a cost to the State of about 4 lakhs, instead of 20, as indicated above. Such a system would, I think, stimulate private enterprise, instead of tending to crush it by competition. Also by its elasticity it would allow scope for originality among the teachers, and preserve those local hereditary peculiarities which naturally commend indigenous schools to the rural classes. Instead of all working rigidly in accordance with one standard model, the aided teachers would find it to their profit to adapt themselves to the tastes of the parents. This would tend to make the schools popular, while the payment-by-result would secure sufficient attention to the subjects considered essential by the central authorities.

Ques. 27.—Do you think there is any truth in the statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—I think both these questions must be answered in the affirmative. The Scottish Universities' Commissioners are totally opposed to any University Entrance Examination which excludes those who fail; and their reasons will be found set forth in detail at page 43, &c., of their Report. And as regards India I think it is a great misfortune that education in secondary schools should be directed, as it now tends to be, to training boys to struggle through the Matriculation Examination, instead of steadily developing the capacities of each boy according to his character and inclinations, so as to fit him to take his part in life. F. A. Wolf, one of Wilhelm von Humboldt's educational colleagues, used to say "Perversé studet qui examinibus studet," and Mr. Matthew Arnold (Higher Schools and Universities in Germany, p. 58) has pointed out that this is a leading doctrine in the German system under which the examinations are passed on leaving the high school, not on entering the University: "so well do the Prussian authorities know how insufficient an instrument for their object,—that of promoting the national culture and filling the professions with fit men—is the bare examination test; so averse are they to cram; so clearly do they perceive that what forms a youth, and what he should in all ways be induced to acquire, is the orderly development of his faculties under good and trained teaching. With this view all the instructions for the examination are drawn up. It is to tempt candidates to no special preparation and effort, but to be such as a scholar of fair ability and proper diligence may at the end of his school course come to with a quiet mind, and without a painful

preparatory effort tending to relaxation and torpor as soon as the effort is over. The total cultivation of the candidate is the great matter, and this is why the two years of 'prima' are prescribed: that the instruction in the highest class may not degenerate into a preparation for the examination, that the pupil may have the requisite time to come steadily and without over-hurrying to the fulness of measure of his powers and character, that he may be securely and thoroughly formed, instead of being bewildered and oppressed by a mass of information hastily heaped together." It appears to me that the evils which the German method seeks to avoid are produced by the present system of Matriculation examinations; and that the hardship to candidates is increased by the uncertainty of the test, and by the fact that the examination has to be passed in a foreign language.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I think that the withdrawal of Government from the direct management of the colleges, at the present time, would seriously check the spread of education, besides having other effects of a mischievous kind. Some of the reasons for retaining departmental management of higher education may be stated as follows:—

(1) Government now exercises a salutary control over the training of those classes which influence public opinion throughout India. Government is thus in a position to guide the educational stream at its source; and as trustee of the nation I do not think it would as yet be justified in abandoning this control. The principles of toleration, freedom, and enlightenment must be more firmly established as the basis of national education before the State can safely give place to private agencies, many of which will necessarily be of a sectarian character.

(2) The existing system is a success from a political point of view. Some Europeans, who are accustomed to the more obsequious bearing of the older generation of Native officers, are offended by the independence of the educated men, and think that they are ill-affected to our rule. No mistake could be greater. The fact is that the educated men form the only class which, both by principle and self-interest, is sincerely attached to our rule. By their training they have acquired a strong sympathy with advanced western ideas; the labour of their lifetime has been invested in European learning, which would be useless under any other Government; and they understand the great material resources of England, and recognise the fact that British dominion is the only safeguard against anarchy. The criticisms of this class, instead of being resented, should be accepted as friendly warning of unseen rocks and shoals.

(3) The present system of high education has had a most striking effect in raising the moral tone of those who have come under its influence, and this success should not be endangered by any premature changes. Nothing gives me so much hope for the social future of India as the public spirit and high principle of the men whose character has been formed under the bold and liberal

policy followed since the despatch of July 1854. In every department of life the influence of the new ideas is observable. But I can speak with some special knowledge as regards the subordinate Judges, who now nearly all belong to the class of highly educated Natives. The Indian courts used to have a bad name, but now the subordinate judges as a class are above suspicion, although much isolated and little supervised in the performance of their responsible duties. The same superiority is noticeable among those who take service in Native States and carry with them an influence hostile to corruption and intrigue.

(4) The free and fearless grant of high education stands out as the most worthy and unselfish among England's acts in her dealings with India. This is fully felt by the people, who regard it as a mark of confidence towards themselves, and as a guarantee that the administration will be conducted on broad principles of justice, such as will commend themselves to a community trained to independent thought and criticism. The reversal of this policy would lead to misunderstanding as to the intentions of Government.

(5) Education is only really desired by the hereditary literary and mercantile classes, who fill the colleges and high schools, but who form but a small fraction of the whole community. It is through them alone that the mass of the people can be reached, so that any discouragement to them would be a check to the general spread of education.

(6) There are as yet no organised public bodies ready to take charge of the colleges and high schools if Government were to abandon them. The nearest approach to the required organisation is to be found in the Municipalities. But, as the

great majority of the rate-payers are small shopkeepers, they cannot be expected to take a sufficient interest in higher education. When local self-government is placed on a firm footing, the urban and rural committees will be in a position to relieve Government of much departmental work, but it appears that they could deal better with primary schools than with high schools and colleges.

(7) From a financial point of view it does not appear that the withdrawal of Government from the direct management of the colleges would effect any important saving, such as would suffice to give material support to primary education. The present cost to the State is moderate, and does not tend to increase at a rapid rate. In 1870-71 the six Bombay colleges cost the Provincial funds ₹1,46,304, and in 1880-81 the cost had only increased to ₹1,59,708; while the contribution from fees and endowments rose from ₹44,235 to ₹84,020. It must also be borne in mind that if the colleges continued efficient under other agencies, there would be a considerable charge for grants-in-aid payable by the State. To sum up my conclusions: I am of opinion that the existing system of higher education is working well, and that no change should be made unless upon the strongly expressed wish of the people themselves.

I wish to add to the answer just given the following remarks. I have not had leisure to put in writing my views on female education, to which I attach the highest importance. I concur entirely in the views expressed by Mr. Modak on this subject in answer 42-46. I would also add that I am indebted to friends for the figures given in my evidence which I have not had time to verify.

Cross-examination of MR. W. WEDDERBURN.

By MR. JACOB.

Q. 1.—With regard to your 2nd answer that the present system of primary education depends too much on departmental machinery, does not that machinery comprise in the zilla, taluka, and village school committees almost every local officer and almost every private Native gentleman of influence in the small towns and villages who is able or willing to assist education? Is not also the agency of every Missionary Society engaged in education associated more or less usefully with that machinery?

A. 1.—I think it is so far as it fits in with the departmental machinery. When it does not fit in, the power is lost.

Q. 2.—Looking to the fact that the people of this Presidency at first voluntarily paid the educational cess, that they still willingly defray by direct contributions the greater part of the cost of the cess schools, and that their applications for more schools of this class are every year increasing, would you maintain that the cess-school system contains no elements of natural growth?

A. 2.—I give my reasons further on. So much of its effect depends on expenditure. Although there was no legal enactment ordering the levy of the cess, it was paid as a matter of obedience to authority.

Q. 3.—In some districts in which the voluntary cess was not levied, did not the people come forward and offer to pay it?

A. 3.—I am not aware.

Q. 4.—Has not the cess-school system developed entirely according to the growing desire of the people for this class of schools?

A. 4.—I think the people are very well pleased as far as the Department is able to open schools for them. I do not deny merit to the existing schools.

Q. 5.—Looking to the admitted popularity and efficiency of the cess-school system, would you now stay any further development of it and trust for future expansion to the chance of the indigenous schools consenting to be organised and improved?

A. 5.—I believe the present system has been very well worked, and a great deal has been done, but more is wanted now in another direction, *viz.*, indigenous schools. I would be inclined to stay the further development of the cess-school, and spend any additional funds on indigenous education without closing any of the existing cess-schools.

Q. 6.—Since 1870 the indigenous schools have been offered special lump grants, not exceeding ₹50 per annum, on the condition that each school keeps an attendance roll and submits to an annual examination by the Department. Throughout the Presidency, the Inspectors find that the first of these two simple conditions is so strongly objected to by the masters that they hold aloof. How would you meet this difficulty if your pro-

posal to give the indigenous schools a capitation grant for every boy in regular attendance is to be acceptable to the indigenous schoolmaster?

A. 6.—That is a matter of departmental detail. But I understand that the regularity of attendance and rigid system required by the Department threatens the popularity of the school with the parents.

Q. 7.—With regard to your answer 27, is it not a fact that, though the Scottish University Commissioners refused to exclude unpassed men from attendance at the lectures of professors, they would not allow them to appear at the higher examinations till they had passed the Entrance Examination?

A. 7.—No. I sent to the President a very full memorandum on this subject. There is no Entrance test.

Q. 8.—You state in your 2nd answer that 7 lakhs are spent by the Department on primary education. Would you kindly mention what year you refer to? I find from the official returns that in 1880-81 the total Provincial and local expenditure, excluding the cost of direction and inspection, amounted to nearly 12½ lakhs.

A. 8.—The figures were supplied to me, and I have not personally verified them.

By MR. LEE-WARNER.

Q. 1.—If the extension of education amongst the masses is to depend hereafter on indigenous schools, do you anticipate a check to the rapid advance made by Muhammadans since the cess schools were opened, or to the spread of female education and education amongst the backward tribes? On what principle do you advocate so strongly that the State should maintain its direct control over higher education and give it up over primary education?

A. 1.—If the indigenous schools were developed, the Department would watch the effect, and be free to render special assistance in any direction where a want of self-help was manifested. I think, as regards the second part of the question, that in primary education you have already an existing indigenous machinery, and I think the lower classes of society have special requirements which are readily manifested, and would form the best guide to the action of the Department. I agree with much Mr. Croft has written on this subject.

Q. 2.—Will you kindly mention a few of the indigenous schools which you have yourself visited, and consider the best "exemplars of hereditary peculiarities," stating what those peculiarities are?

A. 2.—I have no personal knowledge of the institutions to which I have alluded, and cannot state their peculiarities. My attention has only lately been called to this subject.

Q. 3.—Would not the extension of indigenous schools involve increased cost of inspection? How would you secure reliable returns?

A. 3.—It would involve some cost, but from the information given me, a less cost than in the Government schools. I should secure the returns by interesting the local committees and local residents interested in education in supervising them.

Q. 4.—Will you explain the features of the Bengal system which you would like to see applied to Bombay—first in regard to inspection; second,

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in regard to obtaining reliable returns; third, as to examination.

A. 4.—These are departmental matters. I refer rather to the general principle of securing what actually exists, and developing it. I cannot detail the features referred to.

Q. 5.—Do you consider it important that the masters of indigenous schools should gradually be trained men?

A. 5.—I think so. I mean trained to do the work expected of them. The more trained they are, the better.

Q. 6.—Have you read the statement made before the Commission by the Magistrate of Burdwan, that in that large Bengal district, after several years of the Bengal system which you approve, there were only 50 "trained" masters in 1,223 schools in the district?

A. 6.—I have not seen his evidence.

Q. 7.—When you state in answer 37 (5) that "it is only through the hereditary literary and mercantile classes that the masses can be reached," do you imply that the large aboriginal races or even the masses of the agricultural classes in the districts can be reached by these few residents of rural Bombay?

A. 7.—I think the progress of education proceeds largely from above. As the untrained men are turned out by the trained, they will push into the backward district.

Q. 8.—Are the fees in indigenous schools higher than in cess-schools? If so, how much higher?

A. 8.—I believe they are. They are sometimes as high as 2 rupees a month. They are, I believe, however, arranged to suit the convenience and means of the parents.

Q. 9.—Would not the cost, then, of education for the masses be increased by the withdrawal of Government in favour of these indigenous schools, and thus increase the cost of primary education to the cess-payers, who have a special claim on cheap instruction?

A. 9.—I do not think so. I presume that with increased aid from Government and attendance, the fees in indigenous schools would be reduced. At present the fees are accommodated to the circumstances of the parents.

Q. 10.—Are you aware that the present cost of a pupil in a primary cess-school is 8 annas a month, and Government receive the fee? Do you think it possible to give an equally good instruction at a cheaper rate?

A. 10.—I do not know.

Q. 11.—Is it not some proof of the superior elasticity of the Bombay cess-schools that, comparing 1881 with 1871, at an increased cost of 19 per cent., the attendance in Government primary schools has increased by 65 per cent., notwithstanding the severe famines? The attendance in 1871 was 129,653 and in 1881, 215,144. In Bengal, at a total Government expenditure on primary education, which in 1881 was Rs24,00,440, or 3½ times greater than the expenditure in 1871, the attendance in Government and aided schools was in 1881 only six times as great as in 1871, the number of pupils being, if the figures are correct, 751,443. Thus, in Bombay a proportionately equal increase of expenditure has more than trebled the attendance in primary schools, whilst in Bengal it has not doubled it.

A. 11.—I cannot speak for the figures. If they are accurate they speak for themselves. My

point, however, is to indicate a new direction of extension of primary education, in which more rapid progress may be expected than in a direction of which the limit is nearly reached.

By THE PRESIDENT.

Q. 1.—You have mentioned that, if you had time, you should have wished to add further evidence on female education, and that you agree substantially with Mr. Modak's views. Do you know of any non-Government agency, apart from the Missionaries, for spreading female education in the Bombay Presidency?

A. 1.—I do not know of any such agencies in rural districts. I have no special knowledge of the agencies at work in Bombay city.

Q. 2.—We have been told by a witness that the Municipalities in this part of India take no interest in female education, or are opposed to it. She mentioned, for example, that the Poona Municipality did not even give a prize or a distribution of sweetmeats to her Normal and practising schools in this city. How would you explain this alleged indifference to female education as contrasted with the Municipal grants to girls' schools in Northern India?

A. 2.—I do not think that any special indifference exists in the Bombay Presidency. If proper arrangements were made, if good female teachers were provided, and if the aid of the enlightened Natives were enlisted in the work, there would be no indifference. If liberal grants were given to the wives of schoolmasters, they would go far to solve the problem. The difficulty of providing female teachers, in whom the respectable Natives would have full confidence, is much greater than the difficulty of providing good teachers for boys' schools. That is the root of the matter.

Q. 3.—Can you favour the Commission with any practical suggestions with a view to the extension of female education?

A. 3 (a).—I would suggest a very liberal grant to girls' schools from the day of their opening. I should consider the attendance of the girls sufficient at first, without testing their progress. The education of boys was started in this Presidency by actually paying the pupils for attendance. We have passed that stage as regards boys; but the stricter system now applicable to boys' schools we are also applying to girls' schools, to which it is not yet properly applicable.

(b) Native committees should be appointed to supervise the work of female education. Care should be taken to appoint men on these committees who are really interested in girls' education. Some of the members of the present nominal committees for girls' schools are not interested in female education, and they should not be expected to show an interest which they do not feel.

(c) I would solve the great fundamental difficulty of the supply of female teachers in the way mentioned in my last answer.

Q. 4.—Reference has been made to the rural cess. Is that cess levied entirely from the agricultural classes? Is it expended entirely on those classes, or is a part of it diverted to the education of the non-agriculturists and to Municipal schools?

A. 4.—The figures which I have seen on this subject have not been sufficiently sifted to enable me to reply to this question at the moment. The question, however, is a most important one, and should be carefully considered.

Q. 5.—You have recommended that any further funds which may be made available for primary education should be devoted to the development of such education on the indigenous basis, and not to Government schools. Would you recommend an Education Act which should give such further funds under a definite legislative provision that they should be expended only upon the exact purposes for which they are assigned?

A. 5.—I would recommend this.

Evidence of MR. WORDSWORTH, B.A., Principal, Elphinstone College, Bombay.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—I have been a member of the Bombay Education Department for rather more than twenty years. My experience has been gained exclusively in the Bombay Presidency, and that experience does not extend to questions which lie outside the circle of collegiate and academical education. On some of these questions I have, of course, my own opinions or impressions, but not that kind of knowledge which would justify me in obtruding my opinion on the Commission. On these questions, therefore, I shall say little or nothing. Since 1862 I have held the office of College Principal in Poona or Bombay, and for some years, as a member of the Syndicate, I have had some share in the administration of the University. But I have no direct knowledge of the aided Government colleges, and can only, therefore, speak with hesitation about these. I have carefully read the interesting and able evidence of Mr. Mackichan, and I should like to say that if I appear to controvert rather too openly some of his opinions, it is simply from the feeling that the Commission

would like to hear how some of the statements which he puts forward with so much confidence strike one whose experience has been gathered in another field of educational effort.

Ques. 5.—What opinion does your experience lead you to hold of the extent and value of home instruction? How far is a boy educated at home able to compete on equal terms, at examinations qualifying for the public service, with boys educated at school?

Ans. 5.—There are very few cases of young men in our colleges who have received their education at home. The class which could afford to give their sons such an education is not a numerous one, and is not very strongly represented in Elphinstone College. Such an education may be thoroughly successful when *both* parents have and adequate appreciation of the value of education, and the paramount importance of habits of steady application. But rich people in this country have, at present, I fear, only an imperfect apprehension of the importance of these objects. It is for this reason that institutions like the Rájkoormar College at Rájkot are so important and valuable.

Ques. 15.—Do you know of any instances in which Government educational institutions of the

higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? and what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—The paragraph referred to in the despatch of 1854 speaks (1) of the time when any "general system of education *entirely provided by the Government* may be discontinued," and (2) when "many of the existing Government institutions, especially those of the higher order, may be safely closed, or transferred to the management of local bodies under the control of, and aided by, the State." But there are no institutions of higher education in this Presidency which are entirely provided by the Government. The two colleges with which I am best acquainted possess considerable revenues derived from private munificence, and they owe their handsome and convenient buildings in part at least to the same source. Both of them are, it is true, largely assisted by Government; and it is, of course, within the competence of Government to withdraw or reduce that assistance if it thinks fit. If this has not been done, I can only conjecture that those who have been responsible for the government of this Presidency have not judged that it would be just or expedient to do so; and with this judgment I am disposed to agree. It is difficult, I think, to argue seriously that the necessities of primary education in the Bombay Presidency are so urgent that they require the sacrifice of the very moderate sum which is now annually devoted to the support of the two Arts Colleges. The people of this country would never, I am sure, be persuaded that that argument was a sincere one. They regard the expenditure on higher education as a convincing proof that the English Government is sincere in its professions that it wishes its Indian subjects to enjoy all the advantages that Englishmen enjoy. Among those advantages are the very general facilities for education which the wise liberality of kings and ecclesiastics and wealthy citizens in former ages provided for the English middle and upper classes, and which all enlightened Governments now provide from the general revenues of a country when endowments are found to be insufficient. The endowments available in this country are at present insufficient for the support of higher education, and if the assistance of Government should be now withdrawn, it would be universally interpreted as a breach of faith and described as a great practical wrong. The sacrifices which Hindu parents make for the education of their children are very considerable; any increase in the cost of education at the time when its advantages are beginning to be understood would be felt to be a great hardship.

Ques. 16.—Do you know of any cases in which Government institutions of the higher order might be closed or transferred to private bodies, with or without aid, without injury to education or to any interests which it is the duty of Government to protect?

Ans. 16.—I have partly anticipated my answer to this question in what has been said above. Probably if Government aid was withdrawn in its present shape from Elphinstone College, the deficiency would ultimately be made good from private resources. But I am sure that the economical advantages would be outweighed by the mistrust and resentment which such a step would provoke.

The sum saved would not furnish any considerable assistance to primary education, and it would be difficult to get people to believe that anxiety for the spread of popular education was the real motive for the change in the policy of Government.

Poona is a city which, within the memory of living persons, was the capital of a State which held a high position in India. It is not now a wealthy city, but it has a large population and popular leaders of great intelligence and energy. The cost of the Deccan College to the State is about R50,000—a sum, I suppose, about equal to the salary of a single member of Council. If any one maintains that this is an extravagant sum to be devoted by the State to providing the opportunities of European education to a poor but intelligent class in a city where the highest offices of Government were once open to members of their caste, I must express my respectful dissent from that opinion. I think that the withdrawal of the grant to Deccan College would be impolitic and unjust, and would provoke legitimate discontent.

Ques. 17.—In the province with which you are acquainted, are any gentlemen able and ready to come forward and aid, even more extensively than heretofore, in the establishment of schools and colleges upon the grant-in-aid system?

Ans. 17.—I think that an appreciation of the value of education is beginning to be widely diffused among all classes in this country, but it would be impolitic on that ground to impose obligations which would be felt as a burden, or to expect an amount of co-operation which is hardly forthcoming in England. The large resources available for secondary education in England have been often miserably misused, and the apathy of those whose interests were so shamefully sacrificed has been at least as remarkable as the abuse. The Universities have also required the stimulus of Government inquiry and rebuke. I do not think that the establishment and control of schools and colleges can properly be left at present to private persons in India. In France or Germany such a proposal would be understood to mean that the Government preferred ignorance to knowledge. The place left vacant by Government would in actual fact be occupied in this country by those powerful religious bodies whose primary objects are rather religious conversion than intellectual improvement,—a result which might at no remote time be attended with political inconvenience and danger.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—I conceive that religious neutrality is maintained, or very nearly maintained, in the present dealings of the State with education, so far in short as neutrality is really possible. The schools and colleges supported or assisted by Government are open to persons of all creeds. No one is excluded from them by the fact of his professing any particular religion, and no one, so far as I know, has ever complained that his religious convictions and sensibilities have been wounded or outraged in any Government institution. The existing system is one which unquestionably possesses the confidence of the people.

The Muhammadan body attaches great importance, I believe, to the study of their sacred books,

and holds aloof from a system in which the Korán forms no part of school instruction. Accordingly, some provision has recently been made in Bombay to assist Muhammadan schools in which the Korán is taught, and from which, I suppose, non-Muhammadans are practically excluded. There are sufficient reasons, I suppose, for this slight deviation from the general principles on which Government acts.

It is, I admit, possible that Educational officers may sometimes have dealt rather hardly, or spoken harshly, of what the late Mr. Howard once described as "proselytising schools." But I cannot believe that unfriendly sentiments are now at all common, or that these schools are treated unfairly, for the simple reason that they devote a portion of their day to introducing their pupils to a knowledge of Christian dogma and the Jewish and Christian scriptures. It is not disputed that Hindu and Parsi boys have no objection to listen to an exposition of the tenets of Christians, and as few conversions, if any, follow from this method of propagating Christian truth, there seems to be no alarm felt by the parents of the pupils. Whether these schools and colleges suffer any injustice from the mode in which grants-in-aid are made for the secular instruction they impart, is a question on which I do not feel confident to express an opinion. Speaking as Principal of a college which is under the direct control of Government, I would observe that I should wish the aided colleges to be as efficient as possible, and their professors to be actively associated in University business with the educational servants of Government. The existence of independent colleges, the friendly rivals of the institutions supported by Government, is a valuable element in our educational system.

But I cannot for one moment admit that neutrality is violated by the mere existence of Government institutions from which religious teaching is expressly excluded. In a country so divided in religious belief, what other course is possible, unless the State, in obedience to the dogmatic sensibilities of the competing sects, is to abandon its direct educational activity altogether? The mere statement of this sectarian claim in a country like India, where education is so much needed, must shock every impartial mind: and the matter becomes more serious when it is recollected that that claim is put forward, not as in England by a portion of the population in behalf of a religion which nearly all Englishmen profess, but by strangers whose primary object is to detach the people of the country from their hereditary faiths. No one disputes that religious instruction may be fitly and profitably introduced into schools and colleges when the population is united in religious belief, and the teachers have a living faith in the doctrines which they are employed to teach. But these conditions, if they exist anywhere, certainly do not exist in India. "I admit," said Sir Robert Peel in 1845 in the debate on the third reading of the Bill for Irish colleges, "that secular instruction is imperfect unless accompanied by religious instruction as its basis, but I have thought (it may be erroneously) that the best way of providing that religious instruction, when there is so much jealousy of interference, is to give every facility, and call on parents interested in the moral culture of their children to provide the means, and to call on the

respective churches to give their aid in providing that education. At any rate, the *principle of perfect equality has been preserved*, and I must say that it has been preserved for the first time." To this view of religious equality which was accepted by moderate and sensible men of both parties, it seems to me that no exception can be made: it is that principle to which the Government of India is committed, and from which, I hope, it will never recede.

Ques. 21.—What classes principally avail themselves of Government or aided schools and colleges for the education of their children? How far is the complaint well founded that the wealthy classes do not pay enough for such education? What is the rate of fees payable for higher education in your province, and do you consider it adequate?

Ans. 21.—Considerable confusion is, I believe, created by a misleading use in this country of the term "upper classes." The upper classes of this country do not exactly correspond with the upper classes of England. The Brahmins are an upper class, so far as they enjoy, for special reasons, the veneration of the people and the influence which arises from that veneration. But they have not the influence which springs from wealth. They are generally poor, and they undoubtedly possess great intellectual aptitudes. In a country without educational endowments and without any aid extended by Government to higher education, they would to a great extent be excluded from the benefits of education, and condemned to ignorance. For many reasons such a result would be disastrous; although there are persons, I am aware, who would contemplate such a result with equanimity, or rather with positive pleasure.

The classes which principally avail themselves of Government or aided schools and colleges for the education of their children, are the official, the mercantile, and professional classes. There are very few scholars who can be described as the sons of wealthy persons, or whose parents could afford to pay more than they do for the education of their children. I believe that many parents make great sacrifices for the education of their children. The fees paid for attendance on lectures at Elphinstone College amount to ₹60 a term. I have a nephew who is a member of the Prussian University of Bonn. He is attending 18 lectures weekly this term, and he writes to me that his fees amount to ₹70 marks for this term, which one may estimate at 35 rupees. Most of the lectures he attends are gratuitous. The fees he is now paying are for lectures in law and Italian literature, which are really extras. I fancy that the son of a small official or merchant in Germany enjoys the advantages of academical education at a much cheaper rate than the Hindu or Parsi in Bombay does, and has also, I must regretfully admit, a much superior article for his money. But it is not considered in Germany an injury to the rest of the community, or a religious injustice, that a superior education should be available at the public cost to the middle classes on whom the stability and improvement of every modern State principally depends. The University of Bonn was established in 1815, in order that the inhabitants of the Rhine provinces, which at that time were ceded to Prussia, might enjoy the same advantages which the famous University of Berlin conferred on the older provinces of the Kingdom.

I consider that the rate of fees is quite adequate, and that any increase would be felt as a great hardship. The fees in the Missionary colleges are, I understand, slightly lower than those in the Government colleges. The teachers in these institutions are also content with a smaller remuneration. The zealous Jesuit Missionary is content with food and raiment and the occasional luxury of a few cheap cigars. The Missionaries of the Scottish churches do not, I believe, expect a higher remuneration than they would command as chaplains. They are inspired by the zeal of conversion, and in many cases, I do not doubt, bring to their work acquisitions and talents which would command a much higher remuneration in the open market.

Ques. 22.—Can you adduce any instance of a proprietary school or college supported entirely by fees?

Ans. 22.—I should doubt whether any proprietary school or college in this Presidency was supported *entirely* by fees. The institutions in Poona, which have been referred to, receive, I suppose, some aid in the shape of subscription or gratuitous assistance in teaching from their well-wishers.

Ques. 23.—Is it in your opinion possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—I am informed that non-Government institutions in Madras and Calcutta are not only influential and stable when in direct competition with similar Government institutions, but that they claim to rival or, perhaps, surpass them in efficiency and success. I do not see why this should not sometimes be the case, so long as funds are forthcoming for their support. In France, till the recent changes, the colleges supported by the religious orders were often remarkably successful in public competitive examinations, like those for admittance into the Polytechnic School. Judged by University tests the aided colleges in this city do not appear to hold so high a position as those of Calcutta or Madras. I do not know how far the commencements and former history of these institutions afford an explanation of this difference.

Ques. 24.—Is the cause of higher education in your province injured by any unhealthy competition; and if so, what remedy, if any, would you apply?

Ans. 24.—I do not think that the cause of higher education is injured by unhealthy competition. I rather wish that there was more competition.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—I think that educated Natives have not much difficulty in finding employment which may fairly be described as remunerative. By educated Natives I must be understood to mean those who have completed their University course. Those who from poverty or ill-success in the examination leave college before their education is completed, do not easily find employment. But this is the case in all countries with which I am acquainted.

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Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—I think that it would be more fair if the money which the Government devotes to college scholarships were open to general competition, or given away in connection with the University examinations. The successful candidates should have the choice of joining any college for which they felt a preference. This is a point on which I can understand that the aided colleges may feel that they are not quite fairly treated.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—I quite agree with those witnesses who have recorded their opinion that in a complete scheme of education for India the help of voluntary agencies, secular and religious, is now, and must always probably be, indispensable. I am no advocate for a uniform State education of the Napoleonic type, without variety or spontaneous life. But, as I hold strongly that the English Government in India would commit a political mistake by now withdrawing the direct support which it gives to higher education, and probably at the same time impede the growth and impair the quality of that education, I shall venture to take this opportunity of expressing very fully and candidly my own judgments, or prejudices as some may choose to call them, on these two points.

In a country so intellectually backward as India, it is not open to dispute that education deprived of State support and control would make very slow progress. No one, I believe, disputes this in the case of primary education. The poorest and most helpless portion of the community has certainly the strongest claim for aid from the State—a claim which may further be defended on economical grounds not less strong than those moral ones which all uncorrupted minds acknowledge.

It is urged, however, that secondary and higher education should now be left to the natural laws of supply and demand. The author of the *Wealth of Nations*, as is well known, advocated this view in the last quarter of the last century. His authority has not, however, prevailed to secure any wide acceptance for so extreme a doctrine. The application of this doctrine to India would certainly be premature, and, as I believe, also dangerous.

There are many persons, I am aware, who entertain a contrary opinion. They think that the diffusion of education among the middle and upper classes of India means the diffusion of political discontent. They detect overt treason in all criticism of the acts of Government.

They compare the decorous and submissive bearing of the older class of Native officials with the independence of younger men, and bewail the insane imprudence of a Government which is steadily undermining the foundations of its own power. These opinions are not confined to stupid and unfeeling persons, although they find in that class their most uncompromising advocates. They are also held by able and zealous men who sincerely desire the happiness of the Indian people. These persons are deeply penetrated with the Napoleonic maxim of "*Every thing for the people,*"

and nothing by the people." That history has set the seal of its condemnation on this doctrine in every land where it has been fairly tried, is a consideration which they put aside with optimistic indifference.

I believe that these persons are quite right from their own point of view. If the happiness of India depends on the permanent supremacy of a foreign bureaucracy, it is surely a sagacious policy to maintain as wide a chasm as possible between the rulers and the ruled. Machiavelli would never have counselled his Prince to put arms in the hands of his conquered subjects. But intellectual and moral education in the modern world, where public opinion is always in the end more powerful than bayonets, is the most powerful of all arms. An educated people will never submit to have no lot or part in the government of their own country. The diffusion of education in India is, therefore, only intelligible and defensible if the foreign rulers are prepared to admit their subjects to a large and increasing share in the government of the country. To many Englishmen in India this idea is simply intolerable. Their imperial pride is outraged by the mere suggestion of such a policy. Like their ancestors in the days of George III and Lord North, they are determined to maintain their plenary authority unimpaired, and to govern their subjects according to their own conceptions of what is right and expedient. But these ideas are not, I rejoice to think, the ideas which will permanently determine the policy of the English nation towards India. The classes with whom political power now rests have taken too deeply to heart the lesson which our former dealings with America and Ireland have engraved upon their conscience and understanding.

The conviction that no power can be permanent, and that no power is worth possessing which does not rest on the sympathy and willing support of the people, is one from which the English nation is not now likely to recede. It cannot, therefore, be a matter of indifference to the English Government in India that the classes which must always have a great influence with the Indian people should be dissociated from all active sympathy with their rulers and all intelligent appreciation of the grounds and issues of their policy. It is for these reasons that I have always thought that it would be a fatal mistake for the English Government to withdraw the helping hand which it now holds out to those classes, or to mark in any way its indifference to their intellectual advancement. I believe that these classes now regard the efforts of Government in the direction of higher education as affording the most indisputable proof of the genuine good-will of the English nation and government, and their desire to associate the Natives of the country hereafter to a greater degree with the government of the country. I do not believe that the same effect would be produced by indirect support given to local efforts, by which plan a heavy burden would certainly be imposed on a few enlightened persons, and a fresh impulse given to efforts which, however disinterested and laudable, are certain to promote hereafter the disturbing element of religious rivalries. I am further deeply persuaded that the class of educated Natives is not hostile, as is sometimes said, to the British Government. I am certain that no class would lose more in the event of that Government being overthrown. In the military anarchy, and the

recrudescence of ancient superstition which would inevitably follow, there would be no place for them. I believe that with few exceptions they are thoroughly persuaded that the connection with England is an indispensable condition for the regeneration of their country. But they are not disposed—and no Englishman should blame them for this, to be condemned for evermore to have none but a subordinate share in the noble task of working out that regeneration. They are very properly filled with the praiseworthy ambition to be instruments of service to their own countrymen; and they have also learned from history that there is an evil even worse than anarchy—that deadly torpor of soul which too often has been the cruel legacy of foreign Governments to a conquered people. It is quite within the power of the English Government to win the attachment of this part of the population, and to use them as instruments for promoting its own beneficent purposes. But there can be no doubt that their confidence and attachment will be rudely shaken by any reversal of the present generous educational policy of the British Government.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I value very greatly a "spirit of reliance upon local exertions," but I cannot think that the time has come when we can trust to that spirit in India to provide adequately for either popular or academical education. There is much wealth and public spirit in Bombay, but even here the maintenance of a single college by voluntary subscriptions would devolve principally on a few public-spirited individuals. Municipal taxation, I apprehend, could not equitably be devoted to the support of a college which draws its pupils from every part of the Presidency. I do not think that it is politic to encourage local spirits by imposing on local bodies a heavier burden than they can conveniently bear.

Ques. 38.—In the event of the Government withdrawing to a large extent from the direct management of schools or colleges, do you apprehend that the standard of instruction in any class of institutions would deteriorate? If so, think so, what measures would you suggest in order to prevent this result?

Ans. 38.—The "withdrawal of Government to a large extent from the direct management of schools and colleges" would certainly, I think, depress the standard of instruction in both institutions. I conceive that this result would certainly follow in Bombay, whatever might be the result elsewhere. The first consequence would be to strengthen very considerably the status and influence of Missionary schools and colleges. These institutions possess an organisation and resources which would give them great advantages over all their competitors. I will assume that they now impart an education not inferior in quality to that given in schools and colleges under the direct management of Government. It is certainly open to dispute whether such is the case in Bombay, but I am not indisposed to accept the most favourable view that can be taken of their operations. But I should hesitate to believe that they would maintain this standard of efficiency if they were relieved, as their

supporters apparently wish to be relieved, from the competition of the Government institutions, and if the control of the University passed, as it probably would, into their hands, I believe that the religious objects which the supporters of these institutions have most in view, would in this case assume a much more important position in their programme than they now occupy. I believe that experience shows that an education conducted by clergymen, with the object of promoting particular religious opinions and practices, is seldom, if ever, efficient, where it is not under the indirect control of a system which values and pursues knowledge for its own sake. The services which the Jesuits rendered to European education in the sixteenth century were cordially recognised by Bacon. But Bacon did not live to see the final outcome of their system. It would be unbecoming and ungenerous to enlarge here on this subject. I will, therefore, content myself with saying that the intellectual poverty of those countries in which they had their own way may without any gross unfairness be principally, if not exclusively, attributed to their misdirected activity. In Austria and Southern Germany intellectual life in the last century was almost extinguished, and the Governments in that part of Europe were sometimes compelled to send their servants to the Protestant Universities of the North to acquire that instruction which was nowhere attainable within their own territories. I am aware that the Calvinistic clergy, who in the field of education are perhaps the only serious rivals of the Catholic clergy in India, cannot generally be taxed in the past with an excessive fear of the free exercise of human reason. The organisation of popular instruction in Scotland by the preachers in the sixteenth century forms one of the noblest episodes in the history of our country. But I think they would be exposed to the temptation of subordinating intellectual improvement to the interest of religious propaganda if the institutions now maintained or supported by Government in this country were abandoned or materially weakened. This danger would be, of course, proportionally lessened if independent institutions were able to occupy and hold the ground which is now occupied and held by the Government institutions. I have touched elsewhere on the dissatisfaction which would probably be aroused by the support given from the public revenues to institutions which exist for distinctly proselytising purposes, if the colleges and schools directly maintained by Government were abandoned to the precarious and inadequate support of private energy, unassisted as yet by the ample endowments which the liberality of many generations has provided in England.

The opinions here expressed are not inconsistent with a very high estimate of the services of colleges supported principally for religious objects, when they are exposed to the strenuous and healthy competition of secular institutions. In France, as I have already observed, the course of study in the institutions supported by the Religious Orders was really controlled by influences outside their walls. To hold their ground they were compelled to employ lay teachers, and in Paris at least they had the command of the highest lay talent. Had they been supreme in the University, and not exposed to competition, the quality of their instruction would perhaps have been no better than it was in Spain or in Austria.

Ques. 39.—Does definite instruction in duty and

the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—If "definite instruction in duty" is understood to mean any formal exhortation, or comments on "right conduct," there is nothing of the kind in Elphinstone College, nor is anything of the kind in my judgment desirable. The "principles of moral conduct," of course, occupy the attention of young men who take up moral philosophy as their selected study. The opinions of speculative persons on the ultimate grounds of right conduct are widely divergent; and though the subject is an important and an interesting one, it has only an indirect and partial influence on practice.

Speaking generally, young men do not require to be told what right conduct is, or why right conduct is desirable, but to be helped to act rightly. They need influences and motives addressed to the feelings and the will. Certainly, I could wish that these were more numerous and more powerful than they are in India, but we cannot change the fixed condition with which we have to deal by simply wishing that they were otherwise, or acting as if they were otherwise. It is impossible to have anything in an Indian college corresponding to the public worship or preaching of an English college whose members all profess the same creed. In Oxford public worship has ceased in most colleges to be an obligatory part of college discipline, and young men practically, I suppose, now make their own religious arrangements. In India we are necessarily compelled to carry the same system further, for here the teachers in most cases profess a religion which is not the religion of their pupils. There are persons who are sanguine enough to believe that dissertations or exhortations on what is called natural theology might have a good moral effect in our colleges—a proposal which seems to me hardly deserving of serious discussion.

Are there no aids then given, it may be asked, to the moral life of young men in our Indian colleges? I reply that such aid is given. The discipline of college life lends, or ought to lend, a powerful support to habits of industry, truthfulness, courtesy, and temperance. The example of teachers may be, and ought to be, a most powerful and permanent influence for good. If I may appeal to my own recollection I would say that the example of two or three persons with whom my contemporaries and myself were brought into relation at my own college in Oxford had much more influence on our conduct than all the formal teaching we received in chapel or elsewhere. Again, the course of study in our Indian colleges is surely fitted to elevate and enlarge the moral ideas and sympathies of our students. I am convinced that young men in all countries gain more helpful moral knowledge from their own experience, reflection, and study, than they do from any other source. I believe that those colleges in which activity and independence of mind receive most encouragement will generally be found to be distinctly superior in morality also. Such certainly was the case at Oxford in my youth. There are persons, I know, who are courageous enough to maintain that young men who enter Elphinstone College are corrupted by an education which excludes formal religious teaching; that we make them, in short, worse men and worse citizens than they otherwise would have.

been. I believe that no proposition could be stated more opposed to fact. The evidence of the moral progress of Indian society during the last quarter of a century seems to me irresistible. Conservative minds abound in this country as elsewhere, who think that all is at an end when the form is at an end. Nor would any reasonable person deny that epochs of intellectual transformation and emancipation have generally been accompanied by a marked relaxation of morals. The European Renaissance and the Reformation furnish abundant proofs of this. But I think it a remarkable fact that these phenomena of disturbance at present are less apparent in India than might have been expected. Native journalists, I know, often lament over the moral degeneracy of the times; but this has always been a favourite topic for random rhetoric. It has been said by a great writer on education that men as constantly exaggerate the intellectual progress of their generation as they undervalue or misrepresent its moral progress: and in India, where social and family discipline has possessed such extraordinary cohesion and power, it is easy to understand how any change or modification of the form appears to some minds an annihilation of the substance.

Ques. 40.—Are any steps taken for promoting the physical well-being of students in the schools or colleges in your province? Have you any suggestions to make on the subject?

Ans. 40.—I think that an increased expenditure on physical training in Indian schools and colleges would be morally, as well as physically, advantageous. The sedentary and lethargic habits of Indian students are not favourable to health or mental vigour. We have a gymnasium at Elphinstone College and a paid instructor who attends two or three times a week. Some of the students also exhibit a taste for cricket and other athletic games. The Parsis are, I think, the leaders in movements of this kind. A wish has often been expressed that prizes for athletic proficiency were given, and I have called attention to this matter in my annual reports. I think that a not very considerable outlay would promote the health of the students. In an English school the masters frequently share in the sports of their scholars. Sometimes here a young professor, fresh from English school or college life, gives a healthy impulse to athletic activity by joining in the games of the students. But I must admit that few professors above thirty years of age retain much taste for athletic pursuits in the climate of Bombay.

Ques. 48.—Is any part of the expenditure incurred by the Government on high education in your province unnecessary?

Ans. 48.—I cannot think that the total sum devoted to higher education in this Presidency is unreasonably high. The amount annually spent by Government on the two Arts Colleges is a little over R86,000. If these colleges are to be maintained, it might, however, be urged that a considerable saving could be effected by reducing the present scale of payment to the college professors. It might be plausibly said that the salaries received by professors in Missionary colleges command the services of gentlemen who are quite as efficient as those employed in the Government institutions. A distinguished Native gentleman who gave evidence before the Commission in Calcutta appears to be perfectly scandalised at the cost of the Presidency College in that city. He

referred to the salaries paid to the teachers in the Hindu College more than thirty years ago, and seemed to think that those salaries represented what would still be a just and adequate remuneration or very nearly so. He called attention in a very marked manner to the salary of the Principal of the Presidency College as something outrageous. I suppose that that salary is about the equivalent of £1,500 per annum. Now, no one who knows anything of English scholastic and University life can doubt that a gentleman as academically distinguished as the present Principal of the Presidency College in Calcutta would have been a very unfortunate or a very incompetent person, if, having accepted employment twenty years ago in a public school in England, he were not now in the enjoyment of a larger income than he is receiving in India. I am willing to believe that the salaries of all public servants in India, from His Excellency the Viceroy downward, might submit to some reduction without injury to the State. But I do not believe that the Educational service calls more loudly for retrenchment than any other. You cannot expect to attract men of ability and academical distinction to India on a scale of remuneration which is not higher than that expected and obtained by the intelligent foremen and assistants of European shops in this country. I do not know how the services of professors in Missionary colleges are remunerated. But I think that those gentlemen would be the first to admit that that remuneration was not governed by the ordinary laws which control commercial transactions. A large part of the consideration which they deservedly enjoy in this country is derived from the fact that their services and attainments are in part gratuitously given, or given at less than cost price. The Hindu shares to some extent the Socratic prejudice against all payments for intellectual services. His ideal of a teacher is one who imparts his hoary wisdom for nothing, or for nothing more than bare subsistence. A mediæval schoolman from the ranks of the ragged children of Francis or Dominic would inspire him with more admiration and confidence than Gorgias or Protagoras ever won from the youth of Athens. But if educational service cannot now be got on these heroic terms, it need not, therefore, be advertised on contract to the lowest bidder. I think the Government of India has taken a very just estimate of what is a proper scale of remuneration for its Educational officers, and that important reductions could not be effected without injury to education. I believe that educational officers have only one legitimate grievance, and that is the great inequality, compared with other similar services, of the time they have to serve in India. The existing arrangements with respect to pensions are felt to be an injustice; and they are certainly neither economical nor conducive to that efficiency which is so desirable in this Department of Government.

Ques. 53.—Should the rate of fees in any class of schools or colleges vary according to the means of the parents or guardians of the pupil?

Ans. 53.—I do not think that it would be very easy to work such a system, though it would be one in accordance with the ideas of the people. In Elphinstone College a certain fixed proportion of free-studentships is given every year to poor and deserving scholars, but it is never an easy matter to make out which claims on the score of poverty

are really the strongest. Junior scholars who do not receive more than R10 a month are excused a moiety of the fee.

Ques. 59.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—I consider that 35 or 40 is the maximum number which can be taught efficiently as a class by one master in a high school. In Elphinstone College it sometimes happens that the Freshman Class consists of one hundred members. It is impossible that so large a class should be satisfactorily taught by one professor. The members of the class are still really school-boys and require individual attention and supervision. In the higher classes the lectures may approximate, without disadvantage, rather more closely to the professorial type: but even in this case I think a class of 25 or 30 can be taught more efficiently than a larger one. Under the present system which gives a large scope to individual choice of study in the last year of a student's course, some of the classes in Elphinstone College do not exceed four or six members. If the University was provided with one or two professors whose lectures were attended by the most advanced students from all the colleges in Bombay, the college professors or tutors would be able to give more attention to the younger students than they do now.

Ques. 59.—In your opinion should fees in colleges be paid by the term or by the month?

Ans. 59.—In Elphinstone College the fees are paid by the term. This plan has hitherto, I believe, worked successfully, and I have no wish to change it.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—I observe that persons who value Missionary education sometimes maintain that "principle of religious neutrality" is violated by the mere existence of Government institutions in which religious instruction is not given. They contend that the exclusion of religion from Government institutions has a tendency to lower the prestige or credit of their schools, in which religious instruction occupies a prominent position. It is possible that this is, to some extent, the case; but it would be an astounding inference from this fact that Government should wholly withdraw from the direct management of schools and colleges; that it should close institutions which it has deliberately established for the benefit of the people of this country, because a certain number of teachers whose primary object is to detach the people of that country from their ancestral beliefs, think that these institutions are an impediment to the success of their own plans. If India possessed the privilege of self-government, would it be possible even to discuss seriously such a proposal? If a "strict interpretation of the principle of religious neutrality" requires the withdrawal of Government from the direct management of schools and colleges, does it not much more require the withdrawal of all aid from institutions whose professed object is the extinction of the religion of the country? Many Hindus, I know, entertain this opinion, but they do not urge it now, because they think that the practical advantages which Missionary schools and colleges confer on the country outweigh alto-

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gether the theoretical wrong. They respect the Missionaries for their religious zeal, and their manifold efforts for the moral improvement of the Indian population. The superior races of India, who possess a philosophy, a theology, and sacred books of their own, have apparently very little fear that their children will ever lose their faith in schools or colleges conducted by Missionaries. The conversion of an educated Native to any form of Christianity in Bombay would be an event almost as surprising as the conversion of an educated Englishman to Muhammadanism or Hinduism. But I have no hesitation, in saying that the present temper of the country would be very materially changed if the British Government, in obedience to the cry for religious neutrality, should close its own schools and colleges, or hastily transfer these to local bodies. I do not think that the leaders of public opinion in India, under these circumstances, would regard with the very creditable equanimity which they now display, the large subsidies from public taxation which are paid to those whose efforts are ostensibly directed against the religious beliefs of their countrymen.

Ques. 61.—Do you think that the institution of University professorships would have an important effect in improving the quality of high education?

Ans. 61.—Candidates for the degree of M.A. who have passed through the previous course, and even some candidates for the B.A. degree, might certainly attend with advantage the lectures of a University professor. There is, in fact, very little provision for the instruction of the M.A. candidates. College tutors—for such our professors really are—cannot, without neglecting their other duties, give much attention to the candidates for this degree. The junior students would not derive much profit from attendance on University lectures delivered in a language which they only imperfectly understand. But I look forward to a time when professorships in connection with the University of Bombay shall be founded either by the State or by private persons. If these were endowed with salaries sufficient to attract to India, for a period of four or five years, men of established reputation in their several departments of study, a great impulse would be given to the intellectual life of Bombay. Those who have seen in Paris the crowd of eager students collected round the chair of a famous professor, and the enthusiasm which he awakens, must wish that something of the kind could be witnessed in India.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—No one is admitted into Elphinstone College from any other college without a certificate from the Principal of that institution that he bears a good moral character, and has the Principal's permission to leave. He is also required to show that he has paid all the fees due, and has no books from the college library in his possession.

Ques. 65.—How far do you consider it necessary for European professors to be employed in colleges educating up to the B.A. standard?

Ans. 65.—I think that no "college educating up to the B.A. standard" could at present dis-

pense with the aid of European professors. It is possible to find natives of this country who have a complete mastery of the English language and an extensive acquaintance with English literature. Such persons can accomplish a great deal; but they cannot, unless they possess extraordinary genius, assist their pupils in the way which an English teacher can do. They cannot assist them effectually to penetrate into the inner spirit and purposes of English thought, or discover its connections with the imposing developments of English political life. I do not believe that any Hindu can teach English or Roman history as it ought to be taught, unless he has lived for many years in Europe and mixed freely with the people. Mathematics and logic, and experimental physics, can all be taught, I should suppose, as effectually by natives of this country who possess the necessary qualifications as by Englishmen. I think that the Chairs of Sanskrit ought at present to be pretty equally divided between Native and European scholars, the balance inclining, if inclining at all, in favour of the former. The natives of this country are very generally accredited with a remarkable aptitude for metaphysics. This subject is not ordinarily taught in our colleges, nor is it likely that there will hereafter be much demand for it. The history of European philosophy might be taught effectually by a native of this country, but only by a person who had an extraordinary interest in the subject and unusual industry. At present I believe the rule is observed in the India Office with some strictness to select none but men who have obtained academical distinction at home for appointment to the professorships in Indian colleges. Some safeguard of this kind is really needed unless

these appointments are to become the prey of patronage. There are doubtless many cases of persons who have not taken honours or even a degree at a University who yet possess the most indisputable qualifications for such posts, but any relaxation of the rule, unless most carefully guarded, would lead probably to abuses. Capable natives may be excused for feeling considerable indignation when they are superseded by persons from whom they are not long in discovering that they have really nothing to learn.

Ques. 66.—Are European professors employed, or likely to be employed, in colleges under native management?

Ans. 66.—I think that European professors of English literature would be preferred in colleges under native management, wherever sufficient funds to secure their services were forthcoming.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population objects to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—This is a question of practical politics. I have already expressed my opinion that discontent would be excited if proselytising schools, largely assisted by public money, were the only alternative open to parents in towns or districts where the people had formerly enjoyed the advantages of non-sectarian education.

Ques. 69.—Can schools and colleges under native management compete successfully with corresponding institutions under European management?

Ans. 69.—I do not think that they can as yet in this part of India.

Cross-examination of

By MR. LEE-WARNER.

Q. 1.—Would the personal influence of the staff of professors in the Elphinstone College be greatly increased if they lived in the college grounds?

A. 1.—I should be inclined to answer the question in the affirmative. The question was raised and discussed in connection with the Deccan College, and it was considered advisable that the professors should live near the scholars. Financial considerations, I believe, prevented the proposal being acted upon, although plans were drawn up.

Q. 2.—Do you see any breach of religious neutrality in awarding to Missionary schools grants by result of examination in secular subjects?

A. 2.—I think I have implied that I do not share that opinion. One must take a practical view of the whole question of religious neutrality, as affecting the free action of Government in many directions.

Q. 3.—Considering the strict interpretation of a policy of religious neutrality and the obligation which it imposes upon Government professors, do you consider that the selection of Sedgwick's Ethics by the University as a text-book places the teacher in any position of difficulty?

A. 3.—No. I do not.

Q. 4.—It has been stated that the Sind scholarships of R20 per month are entirely inadequate to meet the expense of a Sind scholar in your college. Do you hold that opinion?

A. 4.—I have heard complaints from the Sind scholars arising from the distance they have to travel and the paucity of their numbers, so that the expense of messing together is increased. I think R30 would be a more adequate provision.

By MR. TELANG.

Q. 1.—Am I right in understanding from your 16th answer that you disapprove of the withdrawal of the grant to Deccan College, whether in whole or in part?

A. 1.—Yes. I do, for the reasons stated in my answer.

Q. 2.—Do you not consider that there is a violation of the principle of religious neutrality in giving grants-in-aid to Missionary institutions, where religious education is compulsory on all students?

A. 2.—It must be admitted that there is a certain violation then, of the strict principle of neutrality. I should not, however, be anxious to raise the question, unless a practical difficulty was raised by the parents and by public opinion. It is our object to secure as many agencies as possible in the field of education.

Q. 3.—Is there any tendency on the part of the Syndicate of the University of Bombay to entrust the work of University examination more to the professors in Government colleges than to those in aided colleges?

A. 3.—My own experience is against that view. We are anxious to distribute the work as

fairly as possible, and I think a reference to the calendar will show that we have done so, with due regard to the special qualifications of those who are available.

By the PRESIDENT.

Q. 1.—Do you think there is any truth in the statement sometimes made that young men educated in the Government colleges are apt to fall into habits of intemperance or immorality, or into courses which lead to the-rupture of family

ties?

A. 1.—No examples of that kind have come under my observation. I should certainly have heard of such cases if they existed in the college. I should also have heard of them, if immorality had been prevalent among the educated youths after they left college. I can only follow the careers of some of the students; but I have personal knowledge of a sufficient number of individual cases to warrant me in drawing this general inference.

Evidence of THE REVEREND F. ZIEGLER, Basel, German Mission, Dharwar.

Ques. 1.—Please state what opportunities you have had of forming an opinion on the subject of education in India, and in what province your experience has been gained.

Ans. 1.—After my arrival in India in 1862, I had charge of an Anglo-vernacular school, a vernacular boys' school, and two vernacular Bráhmín girls' schools at *Mangalore, in South Kanara, in the Madras Presidency*, and continued in this capacity for 5 years; for about 4 years of these I was an Inspector of all the Basel German mission schools in the district of South Kanara and Coorg, and had many opportunities of becoming acquainted with the subject of education in primary and secondary boys' and girls' schools, some of which were grant-in-aid schools.

Since January 1868, I have been occupied in a similar capacity at Hubli and Dhárwár, in the Dhárwár District, Bombay Presidency, having immediate charge of Anglo-vernacular schools and boys' (or girls') orphanages and the inspection of all the mission schools in South Maratha country, including 2 Anglo-vernacular, 9 vernacular boys', 4 vernacular girls' schools and orphanages, 11 of them being grant-in-aid schools. For some years I have been a member of the Vernacular Committee at Dhárwár, and have had occasion to become acquainted with Government school-books.

Ques. 2.—Do you think that in your province the system of primary education has been placed on a sound basis, and is capable of development up to the requirements of the community? Can you suggest any improvements in the system of administration or in the course of instruction?

Ans. 2.—I do not think that in this province the system of primary education has been placed on a sound basis so as to be capable of development up to the requirements of the rural districts, and I believe this is the cause (a) of the comparatively limited number of primary schools, (b) of the fact that these are not so popular nor so well attended as might be desired. The following are probably some of the causes:—

(a) Of the limited number of schools—

1. The masters cannot be provided in sufficient numbers.
2. The necessary funds are wanting—
 - (1) because the knowledge and training required of the masters is such as to make them expect a higher salary;
 - (2) because as strangers to the place of their employment they cannot live on a low salary.
3. In many cases masters do not like to be

sent far away from their homes or to outlying districts.

(b) Of the unpopularity and small attendance of schools—

1. The high fee of two annas per month (see my answer to question 13).
2. The reluctance of the villagers to miss the little help their children can give them at stranger home.
3. Their objection to innovations.
4. Their distrust of a master who is a to them.
5. The want of sympathy, encouragement, and supervision from the side of the people of rank at the place.

The improvements I would suggest are—

1. A Board or Committee of Education should be created in each taluka, or sub-division of a taluka, composed of the Collector or Assistant Collector as president (without burdening him, however, with details) the Mám-latdár as vice-president, a Sub-Deputy Inspector of Schools to be nominated in each taluka, and a number of honorary members to be appointed by the Collector or Assistant Collector, and whose membership should be made as honorary as possible by giving them some rank or title.
2. This Taluka Board of Education should have the management of that portion of the local cess which is allotted to schools, and it should be their duty to erect schools in all the villages or group of villages in their district.
3. The Taluka Board appoints Local Boards in the several villages, consisting of the village authorities and some independent inhabitants, whose care it is to induce the villagers to send their children to school, and to superintend the latter in a general way; also to encourage the master and to settle any difficulties that may arise between him and the parents of his pupils.
4. The Local Board are the managers of the school funds and the keepers of the accounts.
5. Where villages are too small to have a school of their own, a common school should be erected for several villages in a central position, having one common Local Board for them all.
6. The master should be a native of the village itself or its neighbourhood, because as such he will be able to live on a smaller salary than a stranger.
7. He should get a small fixed salary of, say

- 4 to 6 rupees per month from the Local Fund, some fixed part of the fees, and grants-in-aid according to the results of periodical examination held by the Taluka Inspector in the presence of the Local Board.
8. The fee should not be more than one anna per month, and be fixed by the Local Board, who may make poor boys half or entirely free.
 9. There should be only one master for each school, but he may use his wife or another female relation as an assistant in case he can collect a girls' school.
 10. For girls he should receive double grants; but an extra salary should not be given to the female assistant unless she has passed a Fourth Standard Examination.
 11. To enable the master to teach four standards successfully, and to enable even poor parents to send their children to school, the four standards should be taught in two divisions, each having three hours' instruction only, two standards in the morning and two in the afternoon. This arrangement is very common in rural districts in Germany, especially in summer, where school-time is even limited to two hours for each division, from 7 to 9 and from 9 to 11, or 6 to 8 and 8 to 10.
 12. Common village schools should have only four standards, and these should be somewhat reduced so as to bring them to the level of the standards for female schools; grammar, geography of the Presidency, and fractions being left out entirely. In geography, the district, India, and the World should be taught.
 13. As to the way how to provide masters for these schools, see my answer to question 9.

Ques. 3.—In your province, is primary instruction sought for by the people in general or by particular classes only? Do any classes specially hold aloof from it; and if so, why? Are any classes practically excluded from it; and if so, from what causes? What is the attitude of the influential classes towards the extension of elementary knowledge to every class of society?

Ans. 3.—The cultivators in many instances hold aloof from primary education, saying they do not want it. Some of the serving classes in towns hold aloof from it, because the standards are not suitable, or are thought by them to be unsuitable. They are forced to learn much that they do not need, and to get what they do need requires more time than they can afford. They, therefore, prefer to pay high fees and go to private schools. It is chiefly the Bráhmíns, the Lingáyats, and the Artizans (carpenters, weavers, &c.) who seek for primary instruction.

The lowest classes—tanners, shoe-makers, &c.—are practically excluded. If they attempt to come, masters and boys unite to make things unpleasant for them.

The higher castes, as a rule, are averse to the extension of elementary knowledge to every class of society for obvious reasons.

Ques. 4.—To what extent do indigenous schools exist in your province? How far are they a relic of an ancient village system? Can you describe the subjects and character of the instruction given in them, and the system of discipline in vogue?

What fees are taken from the scholars? From what classes are the masters of such schools generally selected, and what are their qualifications? Have any arrangements been made for training or providing masters in such schools? Under what circumstances do you consider that indigenous schools can be turned to good account as part of a system of national education, and what is the best method to adopt for this purpose? Are the masters willing to accept State aid and to conform to the rules under which such aid is given? How far has the grant-in-aid system been extended to indigenous schools, and can it be further extended?

Ans. 4.—Indigenous schools are, it seems, gradually dying out in this part of the country; I have never heard or observed anything to make me conclude that they are a relic of an ancient village system. The subjects taught in them are reading manuscripts, writing, numeration, and notation, and a lot of multiplication and reduction tables; few go further than this; the way of teaching these subjects is this: when a boy comes to school, he has to sit behind his letters the whole day, and day after day, and has to write them in sand on the ground, or on a wooden tablet. In many cases, this takes a whole year or more, as the number of letters or rather syllables is more than 500. The letters being mastered, the figures are begun, and different addition, multiplication, and reduction tables are learned; meanwhile copy-writing and manuscript-reading too are begun and continued alongside with the arithmetical tables.

There is no class system in these schools; each boy forms a class for himself, and is taught by himself; there are only some exercises, as the oral recitation of the alphabet while being written down, and of the arithmetical tables, which, the last half-hour every day, are done by all the boys together, one being the leader.

The discipline is said to be very strict, though in entering one of these schools the deafening noise and confusion prevalent there would make you rather doubt if there be any discipline at all.

Pinching the ears, caning, sitting down in awkward postures, hanging up by the joined hands on a rope, are the common punishments chiefly administered to lazy or dull-headed boys.

The fee is from 1 anna to 1 rupee,—generally, however, from 4 to 8 annas.

The masters are generally either Bráhmíns or Jangams, but there is no rule; any one who fails in getting any other employment and yet does not like to beg, may take to the business, generally, as a last resource; the qualifications are consequently very little, though there are exceptions.

I do not think that any arrangements have been made for training or providing masters in such schools; the method is so simple, the subjects to be taught, as far as they go, are so well known to every one who has been in school himself, that no training is necessary; nor do I think that these schools can be turned to any good account as part of a system of national educational. Printed books, new coinage, imperial measures, and similars things, if nothing else, have upset the old schools. Few of the masters seem willing to conform with existing rules, even for the sake of grants-in-aid; yet I know of a few grant-in-aid schools kept up entirely by Natives. Gradually, I think, others will follow them, and thus the system will spread. But these schools are not properly called indigenous schools; they are modelled upon the Government school fashion.

Ques. 9.—Have you any suggestions to make on the system in force for providing teachers in primary schools?

Ans. 9.—The present system for providing teachers in primary schools is to let the candidates, who must have passed the so-called Second Class Certificate Examination, go through one, two, or three years of training in the training college, and then to give them certificates entitling them to higher or lower places, according to the result of their examination. This system should remain in force, and will supply schools of a somewhat higher grade, such as towns and larger villages require, with competent masters. But to supply village schools of the lower grade with masters, this system seems to me to be too costly and too slow. To meet the wants of these schools I should propose the following plan:—

1. Young men above 18 years of age who wish to become village schoolmasters in their own or neighbouring villages, should be invited to come to their taluka town on an appointed day to pass an examination according to the 5th (or, if it should prove necessary, the 4th) standard vernacular.
2. Successful candidates are to receive a course of instruction and training for 6 months in their taluka towns by one or two competent masters, [who are in charge of schools at those towns.
3. This instruction is to consist—(1) in a revision of the subjects they have already learnt with the view of teaching the most approved methods to be used by them afterwards in their schools; and (2) in practical course of training by letting them attend pattern lessons and making them give lessons by themselves.
4. After this candidates who have regularly attended have to pass an examination, chiefly in method and teaching, and receive a village-school certificate.
5. By letting half the number of candidates attend this practical course for six months and the other half for the other six months; the training masters, who should receive an extra gratification, can arrange to use the candidates as pupil-teachers in their schools.

There has as yet been no system at all for getting schoolmistresses, and there are great difficulties in the way of female training colleges. Meanwhile a limited number at least of female assistants may, perhaps, be provided in the way suggested in my answer to question 2, paragraphs 9 and 10.

Ques. 10.—What subjects of instruction, if introduced into primary schools, would make them more acceptable to the community at large, and especially to the agricultural classes? Should any special means be adopted for making the instruction in such subjects efficient?

Ans. 10.—There is one subject which, if introduced into primary schools, would make them acceptable to most people, at least to the large number of the thoughtless, I mean some Purana or other, or one of the old epics. This is, of course, out of the question in primary schools, and would be impossible even if there were no principle of neutrality to be observed. So much as is reasonable in this wish is gratified by the subject of native poetry, which is taught from the 2nd standard upwards. Besides this, most of

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the parents are delighted when their children can repeat the several hundreds of letters of the Kanarese alphabet (I am speaking of the Kanarese country) the multiplication-table up to 30—30, and numberless other tables of old coinage, measures, &c. I do not think that even this wish should be gratified, as its gratification is a great bar to any progress; and there is no doubt that parents will soon be converted to the new system when they see that by the new method their children learn to read and to do sums in half or one-fourth of the time it took themselves to learn it. But there is another wish, especially of the rural population, which should be gratified by all means. They wish that their son or daughter (I have heard it thus expressed by a farmer) should be able to read any letters, receipts, deeds, and the like which occur to them, and should, if possible, be clever enough to write them himself. As a rule, the villager gets these things done by the Shanbhog of his village, whom he has to pay for his services, but he will be delighted if his son can do them for him, and, perhaps, even for his neighbour. And then his son should be able to keep the simple accounts he has, should note when cow calved, and when it will calf again, should be quick in computing the interest his father has to pay to the money-lender, or the money he is to receive for his corn, and the like. It is with the view of enabling the pupils to do this that manuscript reading has been introduced and made a subhead of several standards; but little has been done as yet to make them able to write those documents themselves, and yet a good deal may be done in schools, even in primary schools, towards the accomplishment of this object. Let a collection of different kinds of letters, business letters, receipts, deeds of sale, mortgages, agreements, petitions and the like be written in an easy style by a competent person; let this be lithographed by autography in different handwritings—some fair, some current-hand, some larger, some smaller. Let every school have a number of these collections partly bound, partly in loose papers, and let the younger pupils learn to read and the older ones to copy and imitate them. If every boy, on leaving school, takes with him a fair book in which he has copied all these papers, he can afterwards use them as patterns whenever he has to write a similar paper. If a few simple rules and directions as to the titles to be used in, the stamps and tickets to be attached to, these papers were added, it would make the collection still more useful. There remains another subject, which, if taught in Kanarese schools, would render them more acceptable to people, namely, Marathi. The Marathi language, of course, cannot be taught in primary schools, but Marathi letters may be taught, just as in English schools different kinds of writings are taught, or in Germany both German and English writing is practised in every school. Most parents would be satisfied if their children were able to decipher a Marathi signature or to sign their name in Marathi.

Ques. 12.—Is the system of payment-by-results suitable in your opinion for the promotion of education amongst a poor and ignorant people?

Ans. 12.—If existing rules and standards be modified so as to meet the wants of schools for the very poor and ignorant, I think the system of payment-by-results is the best. As to the modifications which are, in my opinion, required, I have elsewhere given particulars. See my au-

swers to questions 2, 10, 14, 11, 20, and 24.

Ques. 13.—Have you any suggestions to make regarding the taking of fees in primary schools?

Ans. 13.—It is customary in this province to take 2 annas per month from boys whose parents do not pay any Local Fund cess, and half an anna from those who pay the cess. I am of opinion that this system should be abandoned, and that in village schools a uniform fee of, say, 1 anna per month, or in poor districts half an anna, should be introduced; for, as a rule, it is the well-to-do people who pay the cess, and the poor who pay no cess, and 2 annas fee per month is a bar that effectually prevents the poorer classes from sending their children to school. In town schools, and the upper division of large village schools (standards 5 to 7) a higher fee may be taken—2 to 4 annas per month.

Ques. 14.—Will you favour the Commission with your views, first, as to how the number of primary schools can be increased; and, secondly, how they can be gradually rendered more efficient?

Ans. 14.—I have already, in my answer to question 2, stated my views as to the ways how the number of primary schools may be increased, and shall only summarily repeat them here.

1. Taluka and Village Boards of Education should be founded.
2. Sub-Deputy Inspector of Schools should have his residence in each taluka to inspect the schools and to give yearly courses of instruction for the improvement of the masters.
3. Every village or group of villages should have a school.
4. This school is to have only four standards, which are to be somewhat lower than those now in force.
5. The four standards are to be taught in two divisions.
6. Fees should be reduced.
7. The master should be a native of the place itself or its neighbourhood.
8. He should receive only a small salary, and the rest in grants-in-aid according to result, and in fees.
9. Some practical subjects of instruction should be introduced to make the use of schools more conspicuous to the villagers.
10. Schoolmasters should be encouraged to train their wives or other female relations to assist them in their school-work, especially in collecting any instructing girls.
11. A sufficient sum of money should be awarded from the Local Funds or the fees to give a small present, consisting in school-books, to pupils who pass their examination.
12. These presents should be given by, or in presence of, the Local Board.

As to the way of rendering these primary schools more and more efficient, I would suggest an arrangement which is in force in many parts of Germany, and has been successfully tried by myself in our mission schools, both in this province and in Kanara. It is the system of *yearly course of instruction and improvement* held by the Taluka Inspector for the masters of his taluk. The way in which I manage these courses is the following:—

1. The course is held once a year at a time convenient for travelling, and lasts a whole week.
2. The masters are invited some time before, and if they have to come from abroad receive a fixed sum for travelling expenses, and 4 annas batta per day of attendance.
3. They have to send me a written essay on some subject connected with education some months before the meeting. This subject is one which had been discussed in the previous meeting.
4. The morning of every day of the meeting, excepting Saturday, is given to a discussion on the essays received, read, and commented on beforehand by me, to a discussion on a new scheme, and to an oral instruction on some educational subject or other, chiefly on method; new school-books are read and explained, sometimes I dictate something. The afternoon is given to practising, three of the masters daily having to give half an hour's lesson each to one of the classes of a school, care being taken to let different classes and different subjects be called by turns.
5. Saturday morning is usually given to natural science, experiments, physical instruments, and apparatus being shown and explained.
6. I must not forget to mention that every day is begun with an address on the religious and moral duties of the masters, especially with respect to their school-work; in this I try to impress them with the high responsibility they are under, the beneficial effects which a faithful discharge of their duty will have, and the assistance they may expect and ought to seek from on high.

I have no doubt that a similar arrangement may be made in India and will gradually be conducive to a marked improvement in masters and schools, that it will give encouragement to the masters, and prevent them from falling into a thoughtless jog-trot, injurious to themselves and to their schools. But care must be taken to get good, sincere, and faithful Inspectors.

Ques. 15.—Do you know of any instances in which Government educational institutions of the higher order have been closed or transferred to the management of local bodies, as contemplated in paragraph 62 of the despatch of 1854? And what do you regard as the chief reasons why more effect has not been given to that provision?

Ans. 15.—I do not know of any instance of the kind in this province; but in Telicherry, in Malabar, a Government Anglo-vernacular school has recently been transferred to the management of the Basel German mission. The reason, at least one of the chief reasons, of the inoperativeness of the provision mentioned above, is its opposition to the interests of the Educational Department's teachers, who would get such high pay under no other management.

Ques. 19.—Have you any remarks to offer on the principles of the grant-in-aid system, or the details of its administration? Are the grants adequate in the case of (a) colleges, (b) boys' schools, (c) girls' schools, (d) Normal schools?

Ans. 19.—Some of the remarks I have offered in my answer to question 35 belong to this question also. I shall, therefore, only summarily repeat them here. On the whole, it seems to me that the basis of the grant-in-aid system is a sound one, but to make it such as to meet the requirements of village schools, it must still be simplified and the standards must be lowered; the returns also which are to be furnished yearly to the Educational Department should be somewhat simplified.

2. But to come to particulars, I have mentioned (answer to question 35) (1) that rules 7 and 9 of Part I of the grant-in-aid rules are, in my opinion, too vexatious and should be omitted.

3. Rule 10, paragraph 2, seems not to be expressed clearly enough; for we have had cases in which Inspectors refused to examine schools and award grants under it without any palpable or specified reason. The paragraph seems to be capable of a twofold interpretation:

- (1) That schools which take two years, instead of one, to finish each standard, should nevertheless receive a grant for those years in which they only finish half the standards; or
- (2) That schools, to receive a grant, must have finished their standards; but every second year the examination may be carried on in a more superficial style, without examining each pupil in each of the subjects.

If the second interpretation be correct, the paragraph has only the object of relieving the Inspectors of part of their work without any particular advantage to the Managers of schools; but if the first be the correct interpretation, schools may distribute the work of one standard over two years, without losing their grant; and a real benefit will be conferred on them. Otherwise, the standards (of vernacular schools at least) are too difficult for village schools, schools for lower castes, and also for Christian schools, which have to teach a good many things besides the standards, such as Bible stories, Bible verses, catechism, hymns, and singing. I strongly recommend that the paragraph be officially defined in the first manner.

4. The rules in Part II, referring to grants-in-aid of school-buildings, are, in my opinion, too strict, especially Rule (h), which has, I think, chiefly prevented our Society from applying for grants in aid of school-buildings. But the rule might be changed, or another rule might be added, to meet those cases in which Managers are not in the position of complying with it, by Government promising to pay a yearly grant for the school-building, regulated according to its size and accommodation. If this grant amounted to about half the interest of the cost of the building, it would be the same as paying half the cost in a lump, and would in many cases be more convenient and less troublesome to Managers.

5. The grants are, in my opinion, adequate in the cases of boys' schools; of colleges and Normal schools I have no personal experience; as to girls' schools I beg to make some proposals:

- (1) Capitation allowance should be double the present amount, *viz.* Rs 1 per head instead of 8 annas.
- (2) The standards should be made somewhat easier, as specified afterwards.
- (3) One or two new heads, with extra grants, should be added to some of the standards.

(4) It would be a great help to orphanages if some extra grant were given them, it being clearly in the interest of Government that orphans are well educated, and the cost being rather high for private parties.

6. As to the details of the administration of the grant-in-aid system, I wish to make *some remarks on the standards.*

(1) On vernacular schools—

1st Head.—Arithmetic.—Masters should be permitted to follow a different method from that presupposed in the Government standards. See my remarks to question 8 (3). Fractions should not be taught in girls' schools (see answer 2.)

2nd Head.—Vernacular, Poetry. In Christian girls' schools,—that is to say, in schools in which the majority of the girls are Christians,—Christian hymns should be allowed instead of the usual Hindu poetry, Hindus claiming as a right that the names of Hindu deities be not left out from the poetry which is learned in schools, it is only just that in Christian schools Christian poetry be admitted as a standard subject, the more so since native poetry as it now is (at least in Kanarese) is so very difficult (see answer 20).

Grammar should be entirely dispensed with in girls' schools (see my answer to question 34).

Prose.—The Kanarese Vth and VIth Book are too bulky to be read intelligently; school should not be required to have read the *whole* book.

4th Head.—Geography.—Schools that have only four or five standards should be permitted to substitute general geography of the world for geography of the Presidency in Standard III of boys' and Standard IV of girls' schools.

I am even of opinion that this substitution should be made in Government schools too; see my reasons for this proposal in my answer to question 35—2 (6).

As new heads to be introduced in vernacular schools with extra grants, I propose *object-lessons* and *singing*, the first compulsory in Standard I of boys' and Standards I and II of girls' schools, the latter optional.

Object-lesson is a rather difficult subject for native masters, but with the help of a well prepared picture-book, such as are now much used in Germany and Switzerland, there is no difficulty. I have now before me Bohny's New Picture Book (Bohny's Neues Bilderbuch) containing 36 coloured tables. Each table contains three rows of pictures, and there is a number of questions printed below, which are to be asked by the master and answered by the pupils. As an instance, to show of what nature these questions are, I shall translate some of them here:—

What kind of animal is this? (A donkey.)
 How do you know that it is a donkey?
 What is its colour?
 How many legs, ears has it?
 How many bags did it carry?
 How many is it carrying now? (None.)
 Why? (They have fallen to the ground.)
 Where has the donkey come from? (From

a mill visible in the back-ground.)
 Who is coming behind? (A boy.)
 What is the donkey kept for?
 What is its cry?
 If two be taken from two, how much will remain?

Besides these picture tables there is one which shows how the most elementary exercises in arithmetic, of which the last of the just-mentioned questions gives an instance, can be executed on slates (without figures). The book is comparatively cheap (less than three rupees); there exists an English edition too; and it has spread widely in more than 12,000 copies already. If generally introduced, there might be Kanarese (and other) editions prepared with very little trouble. The pictures are of course European, but this circumstance would only make the lesson more interesting and instructive to children, and those pictures are very few which could not be understood by Indian children. If this or a similar book were prescribed for the first or the first two (in girls' schools) standards, masters would without difficulty learn to give the object-lesson with intelligence, and the examiner, by putting a few questions out of the book, would easily ascertain whether and how it had been taught. One copy of the book would be sufficient for the whole school.

Singing might be made a voluntary subject, and Managers should have the option to teach either Native or European singing.

Ques. 20.—How far is the whole educational system, as at present administered, one of practical neutrality, *i.e.*, one in which a school or a college has no advantage or disadvantage as regards Government aid and inspection from any religious principles that are taught or not taught in it?

Ans. 20.—Theoretically a school or college has no advantage from the religious principles that are taught in it, but practically Government schools have vast advantages over schools founded on religious principles, because the latter have to give part of their time to religious instruction, while in the former all the time is given to secular instruction. The disadvantage is still greater in schools for Christian boys and girls, in which still more time must be dedicated to religious instruction. The poetry which, to Hindu pupils, is as much as an instruction in the subjects of their religion, counts in the examination, while Christian hymns do not. *Kathá Sangraha*, a prose collection of Kanarese literature, which is not only imbued throughout with Hindu ideas and morals, but contains extensive extracts from *Rámáyana*, *Mahábhárata*, and *Shivapurána*, among others an account of the Ten Incarnations of Vishnu, the Reward of Worshipping Shiva, and the like,—is an acknowledged reading-book, while even in thoroughly Christian schools no Inspector would acknowledge the Bible as such, not even its historical parts. But these are trifling things compared with the one fact that a whole educational system has been established and is maintained with large sums of money for buildings, masters' salaries, school material, prizes, &c., in a way that private schools have the greatest difficulties to compete with it—a system which practically leads to atheism or at least to religious indifference.

Ques. 22.—Can you adduce any instance of a

proprietary school or college supported entirely by fees?

Ans. 22.—If this question mean what it says, "by fees without grants-in-aid or other support from Government or private parties," I know only of one school, and this only of some months' duration, of this kind—I mean a private high school recently opened at Dhárwár in opposition to the Government High School, when some low-caste boys were admitted into it. It is said to be supported entirely by fees, though I am not sure some native gentlemen or others do not support it in other ways also.

Of schools supported by fees and Government grants we have several instances in the Basel German mission, *viz.*, an Anglo-vernacular school of the high school character at Calicut, and a first grade Anglo-vernacular school at Mangalore.

Ques. 23.—Is it, in your opinion, possible for a non-Government institution of the higher order to become influential and stable when in direct competition with a similar Government institution? If so, under what conditions do you consider that it might become so?

Ans. 23.—The experience of the Basel German mission in Malabar has shown that it is possible; for there has been in existence there an Anglo-vernacular school¹ of the mission in direct competition with a Government Provincial school, (*i.e.*, high school) for years, with an attendance of above 300 boys at present; there is a similar institution at Mangalore too, in competition with a Government Provincial school, but it has not been in existence for more than about four years; it is attended by nearly 200 boys. The conditions under which these institutions have obtained this influence are:—

- (1) a great demand for English education prevalent in those districts;
- (2) no lack of competent masters;
- (3) careful and conscientious superintendence;
- (4) kind treatment of the students.

Ques. 25.—Do educated Natives in your province readily find remunerative employment?

Ans. 25.—Excepting the comparatively small percentage of those who get employment under Government, educated Natives do not easily find remunerative employment in this district. A few are employed by merchants, others as vakils, some have found employment in the cotton factories at Hubli, Gadag, &c.; but the majority are without employment. The railway, I think, will make a change for the better.

Ques. 27.—Do you think there is any truth in the Statement that the attention of teachers and pupils is unduly directed to the Entrance Examination of the University? If so, are you of opinion that this circumstance impairs the practical value of the education in secondary schools for the requirements of ordinary life?

Ans. 27.—The first of these questions I must, without any hesitation, answer in the affirmative. Passing the examination is so much the all-absorbing object of masters and teachers that they want to hear of no other subject but those prescribed for the examination, nor of even a page of the text-book more than prescribed. At the beginning of my Indian life I repeatedly tried to interest the pupils of the school in my charge in

¹ Of the high school character.

other subjects but those of the standards, and endeavoured to induce them to read other books besides the text-book used in their class, but always failed. I have even found that boys treat those subjects, or those portions of a subject, carelessly, of which they have concluded from previous examinations that only a few and easy questions are given in the examination. And a few weeks before the examination, boys will often leave school, or try to leave it, in order to be better able to cram. But hasty cramming causes superficial knowledge, which is soon forgotten and is of no practical use. I repeatedly found this to be true when I had occasion to examine candidates (even of the 7th Anglo-vernacular standard) for any vacancy in my school. They had forgotten, or never known, the most elementary facts in history or geography or rules in Kanarese grammar.

Ques. 29.—What system prevails in your province with reference to scholarships; and have you any remarks to make on the subject? Is the scholarship system impartially administered as between Government and aided schools?

Ans. 29.—In this part of the country scholarships are only given in Government schools. Formerly those that wished to get a scholarship had to pass an examination, and the successful candidates got the scholarship irrespective of their circumstances. Now, I hear, only poor students who pass the examination get scholarships. In the Dhárwár High School there exist 25 scholarships of Rs84 per mensem altogether, some more, some less. Aided schools get nothing of the kind. Besides this, Government schools have another advantage over aided schools in having considerable sums at their disposal for prizes to the best students.

Ques. 30.—Is Municipal support at present extended to grant-in-aid schools, whether belonging to Missionary or other bodies; and how far is this support likely to be permanent?

Ans. 30.—Neither in this district nor in that of South Kanara or Malabar, where our Society have schools, have I ever heard of any Municipal support extended to grant-in-aid schools whether belonging to Missionary or other bodies.

Ques. 31.—How far do you consider the text-books in use in all-schools suitable?

Ans. 31.—I shall try to answer this question with respect to primary and secondary schools.

I.—Primary Schools.

1. Reading Series—

The Kanarese Reading Series of the Educational Department in the Bombay Presidency has recently been very much improved. Excepting a few things that require change or correction in a future new edition, I am of opinion that the first four books are now quite suitable. The 5th and 6th books I have now with me in manuscript for revision, but have not yet been able to read them. They seem very bulky; and supposing that not the whole of either of the two books is to be read within one year in school, but only part of it, and that the remainder is intended to furnish useful material for home reading, I can only approve of their size, but not under the supposition that the whole is to be read in school. The lessons are of such a nature as to require a good deal of oral explanation to make them intelligible, and cannot be disposed of by superficial and cursory reading.

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A reading book of the size of the 4th book is quite enough for one year.

2. The text-books for poetry have likewise been newly compiled, and are now, as far as seems possible, purged of all matter offensive in a moral or religious point of view; still, there are some things in them which Christians, for instance, or even strict Hindu sectaries or Muhammadans, might object against; and grant-in-aid schools ought to have liberty—as they have had up to this time—to use other text-books of a similar nature.

3. In arithmetic we have translations of Colenso's arithmetic, of which that by the late Deputy Inspector, Mr. Channabasappa, is now generally used in the Kanarese schools of this district at least. I consider this book very well adapted to secondary schools; but we are in want of a better graduated compendium of arithmetic for the first three standards of Kanarese schools, because by the method now followed the pupils become clever in slate arithmetic only, but deficient in mental arithmetic. That this has been generally the effect of the common method of teaching arithmetic is proved on the one side by the fact that the Educational Department have found it necessary to introduce mental arithmetic as a separate sub-head into the standards, and on the other side by the fact that some of the active members of the educational staff have advised and endeavoured to introduce again the old native method of learning by rote endless tables of multiplication and reduction, both integral and fractional, containing monstrosities like this (all committed to memory) 23×29 , 83×83 , 97×97 ; $87 \times \frac{1}{2}$, $93 \times 1\frac{1}{2}$, $47 \times 1\frac{1}{4}$, &c. Several small treatises on mental arithmetic have recently been published to supply the want felt, but generally they are nothing but a series of rules to be learned by heart and practised by the pupils, such as this:—

In multiplying by 12, Pies will become annas,
Annas . . . 12 Annas.
In dividing by 12, Annas will become pies,
Rupees . . . 4 Pice.
and so on by 24, 48, 96, 192, 384, 768, 1,536.

There are rules to find the price of 1 seer, $\frac{1}{2}$ seer, &c., the price of 1 Kánduga, &c., being given, and so on almost endless.

It is self-evident that in this way arithmetic will never become a mental property of the pupil. The writer of this years ago compiled a little book teaching arithmetic to the first three vernacular standards in such a way as to make the pupils ready with their numbers, both mentally and on their slates. The plan followed in this little book (Arithmetical Exercises for Beginners, 1st Book, pp. 31, 2nd Book, pp. 30, 3rd Book, pp. 65; Answers, pp. 29) is as follows:—

1st Chapter.—Numbers within ten.

Addition, subtraction, multiplication, and division are practised within this space both mentally and in writing; and at the end of the chapter there are questions like these: Find the price of 2 (3, 4, 5) seers at 2 annas per seer, or divide 3 (5, 6, 9) pice among 4 persons, &c.

2nd Chapter.—Numbers within twenty.

The four simple rules are taught within this space in a similar way, first mentally and afterwards in writing. There occur such questions as the following:—

How many yards can be bought for 20 pice at 5 pice per yard?

11 (12, 16, 18, 19) quarter rupees are equal to how many rupees?

3rd Chapter.—Numbers within 100 treated in the same way.

4th Chapter.—Numbers within 1,000.

Seven hundreds are equal to how many tens? units?

30 tenths	"	"	"	hundreds?
800 + 600 = ?	"	"	"	
500 - 70 = ?		590 × 243 = ?		
3 × 300 = ?		4 × 200 = ?	3 × 300 = ?	
$\frac{1}{4}$ of 500 = ?		one-third part of 600 = ?		

and similar questions, to be worked mentally, occur in this chapter.

5th Chapter.—Simple and compound addition and subtraction of numbers within 1,000 to be worked on the slate, the necessary simple reductions being done mentally.

6th Chapter.—Mental multiplication and division to practise the multiplication-table.

7th Chapter.—Numbers above 1,000 to be practised mentally.

8th Chapter.—The four simple rules.

9th Chapter.—The four compound rules.

This book was originally compiled for schools in the Madras Presidency, chiefly in South Kanara, and is consequently adapted to the weights and measures there in use; but it might easily be adapted to the Bombay Presidency, and we feel convinced it would, if used intelligently, silence the cry for more mental arithmetic. Besides this, the exercises are so arranged that even children who frequent school only for one or two years will derive the full benefit of the arithmetic they learn in school, whereas with the method now in use they can scarcely use their arithmetic in every day life, unless they have finished three standards.

4. As a text-book in geometry in vernacular Standard VI the First Book of Euclid has been translated. I consider it to be a most unfortunate thing that Euclid has been introduced into our Indian schools; a purely scientific work like Euclid's Elements being ill-fitted for primary and even secondary schools. The subject-matter of the first three books of Euclid, and even more than that, might easily be taught to boys of 14 to 16 years within two years, if given in a condensed practical form, as experience in Germany and Switzerland shows, whereas Euclid's first three books are mastered with difficulty in the upper four classes of our Indian high schools. It is therefore very desirable that some new text-book on geometry be compiled and introduced into our primary and secondary schools.

5. In geography we have now a Kanarese translation of a text-book, which, I am told, has been compiled by the Director of Public Instruction of Bombay, and which is well adapted to the wants of our primary and secondary schools. We only object to the unjustifiable tendency for Anglicising names and terms that appear in the translation, e.g.

It spells Gháta	=	Ghaut	instead of	ghatta.
Kánadá	=	Canara,	instead of	Kannada.
Divó	=	Din,	"	Díva.

It transliterates "Upper Sindh Frontier" into "Appara Sindha Phrántiara" instead of translating it; the same is done with the terms Police Superintendent, Subordinate Judge, Civil Surgeon, Dispensary, Political Agent, Custom Commissioner, &c.

A history of Karnátaka is still wanted, but it is in course of preparation.

II.—Secondary Schools.

1. Mathematics—

In arithmetic Colenso's, Cornwell and Fitch's, and Barnard Smith's compendia are mostly used in our schools. All of them have the drawback that they are purely English. We are still in want of a book in which Indian coins, Indian weights and measures, Indian accounts, &c., are made use of.

The same is the case with *algebra*. I am of opinion that Native students would find the study of algebra much more congenial, if some notice were taken of the native way of doing algebraical sums. With respect to *geometry* I have given my opinion above. I think it holds good for Anglo-vernacular schools too.

2. Vernacular.

The Anglo-vernacular standards prescribe some Kanarese author for the standards above the second. I am of opinion that this practice is not advisable for secondary schools. Kanarese poems, and I suppose it is commonly the case with vernacular poetry, generally contain a good deal of useless, uninteresting, and even offensive stuff, besides much that is really fine and beautiful. Instead of reading and explaining all that in schools, it would, I think, be much preferable to have anthologies, containing the cream of Kanarese poetry, and leaving the dregs.

There have been published several Kanarese anthologies—besides the departmental 1st and 2nd books of poetry for vernacular schools—that are well fitted to answer the purpose.

(1) There is an expurgated (even of all the names of Hindu deities) "Kanarese Poetical Anthology" or "Karnataka Kavyamale" printed at the Mission Press at Mangalore.

(2) There is a very good "Kanarese Poetical Anthology" or "Prakavyamalike," printed at the Mysore Government Press, and compiled by the late Reverend Mr. Wurth, a Kanarese scholar of the first order. This one does not go so far in expurgation; it has nowhere changed the original text, but gives long and coherent extracts of the most celebrated Kanarese authors of different periods and creeds containing—

- 1st—Brahmanical Literature.
- 2nd—Literature of the Jains.
- 3rd—Literature of the Lingáyets.
- 4th—A few pieces (three hymns) of Native Christian Literature.

3. English—

The departmental English series by Mr. Howards is now generally acknowledged to be not suited to the wants of our Anglo-vernacular schools; I do not know if they are to be superseded by better ones or not, but I know of a new English series which seems to be very well adapted and which I have introduced in the Mission schools—I mean the "Madras Reader's English Series" of the Madras Educational Department, published by Mr. Warden and Mr. Garthwaite. They (chiefly the 1st and 2nd books) contain a sufficient quantity of well-chosen English reading, besides copious notes, hints, exercises for translation (into English and Kanarese), conversation, &c.

In higher classes, easy English classics are used, such as "Robinson Crusoe," "Sandford and Merton," the "Vicar of Wakefield," and the like.

Though I approve cordially of this practice, I do not think it ought to be followed in *poetry* too, at least not in the standards below the 7th Anglo-vernacular. It seems to me that the plan followed in the schools of the Madras Presidency is preferable, *viz.*, to have well-chosen selections. In these it is possible to have a greater variety of metre and of subject, to choose the very best pieces of poetry, and thus to make the study of English poetry at once pleasant and useful to the students. The two "Selections in Prose," a minor and a large one, that were in use in the Madras Presidency some fourteen years ago, and probably are so still, are very good and suitable, I think.

Summing up the results of the foregoing deductions, I am of opinion that we are still in want of—

- (1) A good methodical guide for elementary instruction in arithmetic.
- (2) A clear and practical compendium of geometry with a different arrangement from that of Euclid's Elements, for the sixth standard of vernacular and for Anglo-vernacular schools.
- (3) Compendia on arithmetic and algebra that take some notice too of native coins, measures, accounts, &c., for Anglo-vernacular schools.
- (4) A history of Karnataka.
- (5) A good and comprehensive but purified selection of Kanarese poetry for Anglo-vernacular schools.
- (6) One or two selections of English poetry.

Ques. 35.—Are the present arrangements of the Educational Department in regard to examinations or text-books, or in any other way, such as unnecessarily interfere with the free development of private institutions? Do they in any wise tend to check the development of natural character and ability, or to interfere with the production of a useful vernacular literature?

Ans. 35.—The Basel Evangelical mission of which I am a member, is now, in all the provinces in which it has schools—South Maratha, South Kanara, Kurg, Malabar, and the Nilgiris, connected with Government, and draws grants-in-aid. But the question has repeatedly been raised and discussed in our Missionary conferences, whether it was not better for the development of our schools to withdraw entirely from this connection with Government. Though I am one of those who advised the contrary, yet I too am of opinion that the grant-in-aid rules and standards interfere somewhat too much with the free development of private institutions.

I adduce some instances.

1. Rule 7 of the grant-in-aid rules now in force is rather hampering. It is customary in many schools, and in orphanages the household business makes it a necessity, to give one or even two half holidays a week. But, as a rule, school begins at 7, and ends at 10 A.M., lasting three hours only, which cannot well be increased to four, as Hindu children frequently come to school without breakfast; the consequence is, that those days cannot be counted as school days. But where grants are given by the results of periodical examination this rule seems quite unnecessary, a regular attendance being in the interest of the Manager. The only intelligible cause for this rule seems to be to prevent Managers

to draw grants for children who have not learned in his school. But the few cases in which the rule has this effect are not worth the while and the trouble necessitated by keeping double registers.

Rule 9, too, is of a similar kind, forcing the Manager to have double registers, one in which the hours of presence are marked, and in which other particulars, such as caste, age, &c., of the pupils are recorded, and one of the form prescribed in Schedule D. Let the "red tape" remain in the Government offices; in schools it will do more harm than good.

2. The standards too in some cases are hindering a healthy development of schools and masters, by forcing the master to follow a certain method prescribed or supposed in them; for instance—

- (a) In *arithmetic* I should have made the schoolmasters under my management to follow a method quite different from that supposed in the standards, if I had not been prevented by the rules. I should have introduced the method suggested in paragraph 3 of my answer to question 19, from which I expect far better results.
- (b) In *geography* the standards force grant-in-aid schools to teach—

Geography of the district to Standard 2nd of boys' and Standard 3rd of girls' schools; geography of the Presidency to Standards 3 and 4 of boys' and girls' schools respectively; and geography of India, Asia, and Europe, and of the World to Standards 4th to 6th of boys' schools. Girls are supposed to need no more but a knowledge of their Presidency.

This arrangement is based on the principle that instruction should begin with the things that are near and familiar to children, and thence proceed to the unknown.

Though I quite agree with this principle, I object to the manner in which it is applied here. If I were not forced to follow the Government course, I should indeed begin with the district also, but I should thence proceed to teach some elementary geography of the whole world for these reasons—

- 1st.—That the fundamental principles of geography, the necessary terms, &c., are learned in the first year.
- 2nd.—That the rest of the Bombay Presidency is as unknown and foreign to children who have learned the Dhárwar district, for instance, as is China or America, and may be even more so, for children have eaten China sugar, may have heard of American cotton, and use English needles, French paper, &c., but probably have not so much as heard of Sind or the Kheda district.
- 3rd.—That some knowledge of the geography of the world is, in my opinion, much more useful for the mental development as well as the every-day life of pupils than the knowledge of the geography of the Presidency, and even of India; and as very few boys and no girls remain longer in school than to the end of the 4th standard that, knowledge should imparted first.

I do not wish to force these views on any one else, but I do wish that Managers be allowed more freedom in this respect.

(c) The standards prescribe some vernacular poetry for each standard beginning from the second, and they seem quite justified in this, as also in England and other European countries poetry is learned and understood even by the smallest children. But vernacular poetry—at least in Kanarese—is generally so full of Sanskrit and old and difficult words and forms, that it is quite unintelligible to children, and must be taught with the greatest trouble and pains. This may best be seen from the way in which poetry is taught in most of the schools: first, the piece is learned by heart to accustom the children to the foreign sounds; then the unknown words are dictated to, or made to be copied by, the children, together with their meaning, and committed to memory; at last a paraphrase of the whole is dictated or copied, and committed to memory.

Even the easiest pieces of Kanarese poetry, as it now is, are too difficult for any standard below the fourth or at least the third, and Managers of schools ought to have the liberty to dispense with this subject at least in girl's schools established for the lower classes or orphanages.

Ques. 36.—In a complete scheme of education for India, what parts can, in your opinion, be most effectively taken by the State and by other agencies?

Ans. 36.—It is clear that those parts of the educational system must be taken by Government that will not be taken up by other agencies, above all, *primary education*; private agencies and even Municipal and other bodies being either unwilling, or, as is the case with Missionary Societies, unable to take in hand this most extensive and most important part of the system. Likewise should Government provide teachers for primary schools. This does not exclude, however, that Government withdraw from either of these parts, where private agencies can do the work, or that primary schools be partly left to the management and inspection of local boards.

Secondary schools may, as a rule, be left to private agencies, the classes who avail themselves of them being able to found and to manage those schools by themselves; and where they want to do so, or are too exclusive, Missionary bodies will be found willing to step in.

As to *colleges*, I have no experience, but I think that in provinces which are advanced in education they might be left to private agencies.

Ques. 37.—What effect do you think that the withdrawal of Government to a large extent from the direct management of schools or colleges would have upon the spread of education, and the growth of a spirit of reliance upon local exertions and combination for local purposes?

Ans. 37.—I have answered part of this question in my answer to question 60. If Government were to withdraw from the direct management of schools and colleges in places where there are no Missionary or other philanthropic institutions, I think the effect would be that the Brahmins would get the monopoly of education again, and that other classes would be more or less excluded. But with schools in competition that are not

influenced by caste spirit, and specially if there be no alternative left to people but to establish schools for themselves or to send their children to the mission schools, they will be stirred to do something for themselves, and there will be a healthier competition between Hindu schools and mission schools, than there is now between Government and private schools—a competition in which one party, by its vast resources and overpowering influence, has all the advantages on its side. I know of several cases in which people invited Government to establish a school in direct opposition to a flourishing mission school, and where the establishment of the Government school ruined the mission school. If there be any flagrant violation of the principle of religious neutrality, it is a proceeding like this: Why not let people exert themselves, and do and spend something for their religion, if they think they have reason to fear for it?

Ques. 39.—Does definite instruction in duty and the principles of moral conduct occupy any place in the course of Government colleges and schools? Have you any suggestions to make on this subject?

Ans. 39.—As far as I am acquainted with Government schools, and could learn from such as are acquainted with them, I am afraid I must entirely negative the first part of this question. Not only does definite instruction in duty and the principles of moral conduct occupy no place in the course of Government schools (I am not acquainted with any college), but it seems that even occasional instructions of this kind are seldom thought of. At least this is the conclusion we must arrive at when we judge by results. I am living at a place where a Government high school has been established and well attended for about ten years. What are the results in a moral point of view? I will not inquire into the private life of the students, nor into their honesty as Government officials—the collectors and judges are better qualified to judge of the latter than I—I will only speak of a mere outside matter. It is a fact of which Missionaries have often complained that from no one do they meet with more opposition than from the pupils of the high schools,—not that kind of opposition which we meet with in those who are zealous for their own religion, or in those who are inquirers for truth, or in those who have become sceptics by scientific pursuits; but simply such as one might expect from uncivil, unmannered, and even rude boys, puffed up with their knowledge. When we are, as we often have been, hindered in street-preaching by ceaseless impertinent questions and rude contradiction, these come from high school students; when we are hooted at and bawled at, it is by their instigation. Even while passing by their play-ground behind the high school buildings, I have heard them hoot and bawl after me; though, invited by the head master, I was repeatedly present at the distribution of prizes in their hall. Of course a Missionary must be prepared for this kind of treatment, but not from educated students who ought to be taught better.

I have been told even that, as a rule, they show very little respect to their own masters. I do not mean to blame the head master, who is highly spoken of, nor the other masters, of whom, with one exception, I have not heard anything to their discredit; the cause of all this is lying rather

in the system than in individuals. The masters have not yet been sufficiently impressed with the greatness and the urgency of their duty to teach their students good morals and good manners also.

I cannot, however, refrain from mentioning a case where a decidedly pernicious influence is exercised by a master on his pupils, since he does not blush to use obscene language, and to pass the most scurrilous jests on them in school.

If I am to make any suggestions on this subject, I cannot but express my conviction that morality cannot soundly be based on any other foundation but religion; still something may be done to remedy the above-mentioned defects, at least partly.

1. No person should be appointed as a master in a Government school, especially in a high school, against whose private life grave objections can be raised.
2. Nor should masters who notoriously lead an immoral life be kept in a school.
3. Behaviour should form one of the items in the school certificates, and to prevent the character given in the certificates from being arbitrary, they should be based on the good or bad marks given by the head master once a month in a general meeting, after having consulted his assistants. Disobedience, rudeness, bad language, telling lies, cheating, and similar grave faults should be punished by giving bad marks.
4. It should be strictly enjoined upon masters that it is an important part of their duty to educate their students to morality and good manners; and it would be helpful to them to have a limited number of rules printed in large letters hung up in every school-room.
5. One, or if possible two, hours weekly of the time given to English instruction should be set aside in the higher classes for the reading of an English moral class-book; in lower classes and Kanarese schools the Kanarese reading-book should contain a well selected collection of good stories as examples of morality. But in either case these stories must be used to teach and to exemplify good conduct, not to teach the language.

Ques. 45.—Are the grants to girls' schools larger in amount, and given on less onerous terms, than those to boys' schools; and is the distinction sufficiently marked?

Ans. 45.—Girls get double the amount which is given to boys who pass the prescribed examination; they also get a grant of Rs2 each for creditable plain needle-work: the terms are somewhat less onerous in arithmetic and geography. Considering, however, that to teach girls the needle-work required for the standard will take at least six or eight hours a week (in our orphanages they have two hours three or four times a week), it seems to me that the distinction is not sufficiently marked; and our experience teaches us that to teach one of the four standards of girls' schools well, takes two years instead of one, as we think is the intention of the standards. It is especially in schools for lower castes that this is felt, whereas in those that are attended by the better classes the girls are more intelligent and learn faster. I am of opinion that grammar and fractions need occupy no place in primary girls' schools; they are seldom understood and soon forgotten. Capitation allowance should be double of that in boys' schools.

Bombay.

Ques. 46.—In the promotion of female education, what share has already been taken by European ladies; and how far would it be possible to increase the interest which ladies might take in this cause?

Ans. 46.—There are a few European ladies who take an interest in the promotion of female education, attending public examinations of girls' schools, visiting schools when they are in the districts with their husbands, subscribing to orphanages, and showing their interest in various other ways. But, on the whole, I am of opinion, the share taken by them in the promotion of female education is very little, excepting the wives of Missionaries and some other ladies connected with Missionary societies; I am afraid there is a very small minority who prove their interest by anything more than occasional gifts of money. There are difficulties in the way, it is true, ignorance of the vernaculars being one of them. But these difficulties may be overcome, and many a lady who now perhaps complains of the dullness of Indian life would feel it less dull if she took an active part in some school or other. But how to win their interest? Perhaps an appeal written by some able person (especially if she be a lady) pointing out the means and ways how to show their interest, and widely circulated among European ladies, would do good, but of more use will it be if influential ladies or gentlemen take the lead and by example and persuasion try to interest them in the cause. As to the share Missionary ladies take in this cause, I can only speak of those connected with the mission of which I am a member. Those that have the charge of orphanages superintend the house-keeping business, personally instruct their girls in needle-work, sometimes give lessons in one subject or another, such as singing, Bible stories; others who have no orphanages teach the girls of the small parochial girls' schools of their respective stations chiefly needle-work; in some places where our mission has girls' schools for Hindu girls, they visit those daily or at least several times a week. Of course, to be able to do this work effectually, they must learn the vernacular, and they all learn it, so as to be able to converse in it and to read it; some write it too.

Ques. 57.—To what proportion of the gross expense do you think that the grant-in-aid should amount under ordinary circumstances in the case of colleges and schools of all grades?

Ans. 57.—I think the principle is vicious. By giving a proportion of the expense, Government cripples poor worthy schools, and wastes money on a wasteful institution. A maximum should be fixed for each scholar. If Government grant half the sum that has hitherto been spent on a pupil of Government schools, taken in the average for each pupil of a private school that is deserving of grants, the managers of private schools will, I think, have no cause to complain.

Ques. 58.—What do you consider to be the maximum number of pupils that can be efficiently taught as a class by one instructor in the case of colleges and schools respectively?

Ans. 58.—In colleges where the professors have only to lecture, the number of students has no limits but the walls of the lecture-room and the reach of the lecturer's voice. I have seen as many as 50 or more students in one lecture-room.

In secondary schools much depends on the standards; in higher standards 20 boys is the

maximum; in lower standards 30, or even 40, boys may be taught without much difficulty as a class.

In vernacular schools a good teacher will have little difficulty efficiently to teach even a class of 50.

Ques. 60.—Does a strict interpretation of the principle of religious neutrality require the withdrawal of the Government from the direct management of colleges and schools?

Ans. 60.—If religious neutrality mean non-interference with the religious opinions and practices of the people under Her Majesty's Government in India, its strict interpretation requires the withdrawal of England from India, for Government has already interfered, and is daily interfering, with the Indian religions. It being a religious principle of the Muhammadans that Islám must rule paramount of all the other creeds, England is hindering them continually in carrying out this principle. "The Brahmans claim supremacy alike over kings and people" as their birth-right, but are prevented by Government from enforcing their claim. It was a religious practice of the thug to kill and rob his fellow-traveller in honour of Bhaváni, or of the Khonds to offer human sacrifices by hundreds to the deity of the earth, but Government interfered. In fact, in a country like India, every act of Government must be felt as an interference with some part of religion by one portion of the community or other. The suppression of the Sati, of infanticide, &c., must have violated the religious feelings of a large number; equality before the law—how has it quite recently outraged the feelings of a Vaishnava sect about Bombay? Nor can it be denied that the knowledge Government imparts in schools, or at least requires from those that wish to enter its service, materially interferes with their creed, in fact destroys it. Yet, in spite of these undeniable facts, England will not withdraw from her Indian Empire, nor will Government desist from enforcing its laws and making new ones, or from requiring the candidates for its offices to get a good education. It must be the duty of a Christian Government to let the millions whom God has placed under their charge, partake of all the blessings of a religion of truth and of the civilisation grown under its shadow, only restricted and guided by those considerations that lie in the nature of this religion itself, and therefore refraining from anything like coercion, which would only frustrate the object.

It follows from these considerations that Government is bound to procure a good education for its subjects; but the question is this—cannot this end be better reached if Government withdraw from the direct management of schools and colleges, fixing only the standards of education it requires of the candidates for its service, and leaving it to private parties to found and manage the necessary educational institution? For it cannot be denied that the knowledge which is and must be taught in Government schools cannot but destroy the hold which the religion of their ancestors has on the mind of the students, and with this the stays of their morals too, without giving something better for it. But what will be the consequences of the withdrawal of the Government from the direct management of schools? I asked a Brahman this question a few days ago, and got this answer: "The result will be that most of the other castes will be deprived of education; while the Brah-

mans, who have no other resources, will manage to get it anyhow." I think this answer quite right; and, as I think it is neither in the interest of the nation nor in that of the Government to keep up or restore the monopoly of education, which the Brahmans possessed till lately, or still possess in some places, Government should only withdraw in those places where it may be sure that there are private parties, besides the Brahmans, who are willing and able to establish schools for all castes. Under these restrictions Government should, in my opinion, withdraw from the direct management of schools, giving liberal grants-in-aid to efficient private institutions; the reasons are the following:—

- 1.—The reproach of training a set of young men who have neither fear of God nor of man, will be taken away from Government.
- 2.—Missionary and other philanthropic bodies will have more scope to impart an education based on a sound religious and moral foundation.
- 3.—Natives who object to the education their children get in Government or mission schools will be stirred to erect schools of their own, and by this a healthy public spirit will be created and fostered.
- 4.—As private institutions, as a rule, work cheaper than Government institutions, part of the money hitherto expended on middle and higher education may be used to establish more primary schools, and thus to let education pervade the masses of the nation.

Ques. 63.—Are there any arrangements between the colleges and schools of your province to prevent boys who are expelled from one institution, or who leave it improperly, from being received into another? What are the arrangements which you would suggest?

Ans. 63.—Though it is very injurious to schools when they receive boys who frequently go from one school to another, and very disheartening to masters to lose perhaps the most promising boys, yet this kind of thing has always been, and is still going on, at places where there are more than one school of the same kind. It is chiefly mission schools that have to suffer under it. Several expedients have been tried by my predecessors to make arrangements with the head master of the high school at Dhárwár to prevent this kind of vagrancy; they had not the desired effect, as, so my predecessors told me, they are not kept by the other side, for, though the head master kept his word, his assistants found means to elude it. One arrangement, for instance, was that no boy should be received who had no certificate from the head master of the school he came from; but if this arrangement be not considered binding on either side, it will be only injurious to the party who keeps his word; again, if masters of Government vernacular schools give no certificates to boys who wish to go to the mission Anglo-vernacular school, but only to those who go to the Government school, it is likewise injurious to one party. I would, therefore, rather have no arrangement at all.

Ques. 68.—How far would Government be justified in withdrawing from any existing school or college, in places where any class of the population object to attend the only alternative institution on the ground of its religious teaching?

Ans. 68.—I am of opinion that, so long as the other institution is open to all the classes, Government is justified in withdrawing; for, if those who object to attend the other school really value their religion, they can establish a school of their own and get Government aid for it; if they be not willing to do so, their objections have little force. At Mangalore, in South Kanara, for instance, there existed an Anglo-vernacular mission school for many years, long before Government thought of establishing schools. Brahmans, as well as other castes, sent their sons to it, and many who are now in high employment as mamlatdars, sub-judges, vakils, &c., received their instruction in the

mission school; and it was not before a Government Inspector of Schools began to hold up hopes of a Government school to the people, that they began to complain of the mission school and to object to sending their sons to it. When the Inspector had gone the school would fill again; when the time of his coming to the place was near, boys would gradually fall off, and attendance would become lower. This was going on for some years till a Government school was established and the mission school ruined. But now, after the lapse of ten or twelve years, the mission school is as full as it ever was, though the Government school continues at the place.

Cross-examination of

By MR. JACOB.

Q. 1.—In your 2nd answer you state that for various specified reasons the cess-schools in your province are unpopular. Do you not think that the increase of 32,000 children, which has occurred in these schools during the last four years, shows that the schools are increasing in popularity?

A. 1.—I think it shows that they are increasing in popularity. But as I learn from an Educational Inspector that they still desire a larger attendance, I presume that there exists a certain sense of disappointment in official minds as to the results.

Q. 2.—Would you kindly state what are the innovations which you say are objected to in the present system of primary education?

A. 2.—One innovation is that they commence from the first to read printed books instead of manuscript; secondly, geography is unpopular; thirdly, on the whole, the general course of instruction is different from the indigenous schools.

Q. 3.—In deference to this prejudice has attention lately been paid in Government high schools to the reading of manuscripts in addition to printed books?

A. 3.—There has.

Q. 4.—Are you aware that taluka committees of education and the local school boards, constituted almost precisely as you propose in your 2nd answer, have been in active operation in every district of the Presidency for several years past?

A. 4.—I was not precisely aware of that fact. I knew there was something of the sort.

Q. 5.—In answer 3 you state that the cultivators in many instances hold aloof from the Government primary schools. Is it not a fact that for the last four years their children have been attending in largely increasing numbers?

A. 5.—I know from my experience of our own schools that there exists some reluctance. I think the reluctance is gradually being overcome.

By MR. K. T. TELANG.

Q. 1.—When you say that the higher castes, as a rule, are averse to the extension of elementary knowledge to every class of society, do you mean anything more than that they are indifferent to it? If you do, what evidence can you adduce in support of that assertion?

A. 1.—I mean that the indifference—there are honorable exceptions to it I am glad to acknow-

ledge—is the result of aversion. The evidences I can adduce in support of this assertion are:—

- (1) When recently some Mâhâr boys were admitted to the Government High School at Dhârwâr, about 150 boys of the higher castes left school.
- (2) An educated Brahman, to whom I put this question, answered it in the affirmative, though reluctantly, saying his statement would not be relished by his caste-people.
- (3) The evidence of a Missionary of long residence in India (not of my own Society).

Q. 2.—Do you mean the assertion about the attitude of the higher castes to apply to those members of them who have had an English education? If you do, can you adduce any evidence upon that point?

A. 2.—I mean it to apply to those who have had no English education, though the charge of indifference applies to a great extent to the educated members also.

Q. 3.—Would the reading of a Purâna in a primary school containing Hindu pupils be, in your opinion, a greater violation of the principle of religious neutrality than the admission of Christian poetry as a standard subject in Christian schools for a grant-in-aid (as proposed by you in answer 35)? If that is your opinion, what are the grounds for it?

A. 3.—I beg to remark (1) that I did not lay any stress on the word neutrality in this case, and (2) that my request that Christian poetry should be admitted is based on the grounds that Hindu poetry, with a good deal of religious matter in it, or even entirely religious, that is, sectarian, is prescribed as a standard subject.

Q. 4.—Is not the chief reason of the inoperativeness of paragraph 62 of the despatch of 1854 this—that there have been no “local bodies” properly so called to do the work therein contemplated?

A. 4.—I do not think so; for, as far as my experience goes, it has been the tendency of the Educational Department to take educational matters into their own hands, to establish Government schools even at those places where schools existed that had been supplying the wants of the place for many years. I do not mean to assert that this has always been done on instructions from leading quarters, still it has been the tendency, though I readily acknowledge that there have been exceptions.

But even if I should have had to answer the above question in the affirmative, I am of opinion

that it was the duty of the Educational Department to endeavour to create those "local bodies."

I wish to take this opportunity of correcting a mistake in my answer 15: the institution in Malabar referred to has not yet been transferred as stated; the transfer is still under consideration.

Q. 5.—As a matter of fact, have there been any bodies, except Missionary Societies, ready to undertake that work?

A. 5.—I do not know of any, as far as my experience goes.

Q. 6.—On your interpretation of Rule 10, paragraph 2, how would you deal with a case in which one-half of the standard was done in the first year, but the second half not finished in the next year?

A. 6.—I should not give any grant, or not the full grant, as the particulars of the case would suggest.

Q. 7.—Is your objection to the present educational system based on the despatch of 1854, or on your own opinion independent of that despatch? If on the despatch, please point out the words in it which you think support your objection.

A. 7.—I do not remember having seen any clause in the questions sent to me intimating that my answers should be entirely based on the despatch of 1854. But in my opinion the words in paragraph 56 of the despatch, "no notice whatsoever should be taken by the Inspectors of the religious doctrines which may be taught in any school" and the words "secular knowledge" in the same paragraph, are sufficiently strong to exclude subjects like those mentioned in my answer.

Q. 8.—What evidence can you adduce in support of your statement that the present system practically leads to atheism or at least to religious indifference?

A. 8.—(1) Common sense leads me to draw the conclusion that a system which must of necessity undermine the foundation of the old religion without giving anything instead of it, must lead to that result.

(2) Cases that have come under my observation corroborate the conclusion.

(3) An influential native paper of this city last year contained the following quotation from a letter of an educated Native gentleman of this Presidency to a free-thinking journal in England:—

"Free thought is becoming the religion of India with a rapidity and thoroughness at once appalling to the orthodox, amusing to the free-and-easy careless gallios who govern us, and delightful to the sceptic. By a process as scientific and unerring as the transmission of sound by the telephone, the educated Natives of India are being turned into unbelievers by the same training which is extensively and successfully turning them into scholars. The Indian Government has established a thorough and wide-spread system of godless education, and the consequence is magical. The scales fall from the eyes and the disenthralled, undecieved, awakened Hindu rises from the study of Western science like the man dispossessed of the devil, with his house 'empty, swept, and garnished.'"

It is impossible not to admire the logical consistency of the acute Hindu mind in this emergency, particularly when we contrast it with the miserable drivelling of the European mind in like circumstances.

An "ex-student" of the Presidency College in Calcutta says (*Friend of India*, 27th March 1883): "If the Presidency College does not turn out Christians, it sends year after year scores of youths who believe neither in religion nor moral-

ity"....."Many of the graduates who take their honours in mental and moral philosophy turn out scoffers and sceptics."

The *Indian Mirror* thus refers to the Government colleges:—

"We believe we are correct in saying that there is a pretty strong feeling amongst the more thoughtful and earnest portion of our educated countrymen against the materialising tendencies of the system of education pursued in Government schools and colleges. Experience has fully attested the evil effects of the system, and one has only to refer to the large number of graduates and under-graduates of our University in order to be convinced. It is a notorious fact that young men, fresh from college, imprudently parade their materialism and infidelity before their half-educated comrades, and pooh-poo the sacred truths of religion and morality. Nothing is more disgusting than the effrontery and conceit with which our B.A.'s and M.A.'s scoff at God, immorality, and conscience."

Q. 9.—What is the number of pupils at present in the Government schools at Malabar and Mangalore referred to in your answer 23?

A. 9.—I have no means of ascertaining this at a moment's notice. But I recollect having been informed that the reason why the Government High School at Tellicherry is about to be transferred to the management of our mission there is this, that the Government school was suffering somewhat under the competition of the mission school.

Q. 10.—What subject would you like to add to the course prescribed for Matriculation, and with what object?

A. 10.—I should not add any new subjects, except so far as to make drawing, both free-hand and geometrical, a compulsory subject, and to let those lessons on natural philosophy which are generally disposed of in the vernacular reading-series be taught in a more regular course; but arithmetic, geometry, and the vernacular might, I think, be taught in a more practical way so as to enable the pupils to make use of their acquirements in after-life.

But it appears to me that to carry this out, those pupils who have no intention of going to college would have to be separated from those who have.

Q. 11.—As no text-book whatever is prescribed by the University for Matriculation, what do you mean by your statement that teachers won't hear of even a page of the text-book more than prescribed?

A. 11.—I did not mean "prescribed by the University," but by the school, and I was not thinking and writing of the Matriculation Examination only, but of the Previous Examination as well.

Q. 12.—Am I right in inferring from your answer 36 that in your opinion Government should, as a general principle, have no more to do with any branch of education than is absolutely necessary to keep education just alive in the country? If that is your opinion, please point out what words in the despatch of 1854 support it.

A. 12.—I do not think my answer implies that.

Q. 13.—What classes avail themselves of secondary schools, and what evidence have they given of "being able to found and manage those schools by themselves" with reasonable assurance of permanence?

A. 13.—Chiefly Brahmins, Lingaets, and artisans. I think they have scarcely had any occasion to give such evidence, there having been no necessity for it. But I should not like to speak so

disparagingly of Brahmans as to deny their ability to manage those schools, and of the wealthy Native gentlemen as to deny their willingness to come forward to help in the foundation of secondary schools.

Q. 14.—What “provinces” do you consider to be so “advanced in education” as to justify colleges in them being left to private agencies?

A. 14.—I cannot answer this question from my own experience; but from what I have heard and read, I think Bengal is one of them. But I leave the decision of this point to those that have more than mere local experience.

Q. 15.—What reason have you to think that the Brahmans would try to prevent other castes from obtaining the benefits of *English* education altogether, and not merely from obtaining them along with the higher castes?

A. 15.—I am of opinion that if the Brahmans want to remain Brahmans in the sense of their Shástras, they must do it. English education being against the Shástras, they cannot but oppose it, or they cease to be Brahmans in the strict sense of the word.

Q. 16.—On your principles, might not the other castes be left to fight out their own educational battle with the Brahmans, as you suggest that the whole Hindu community should be left to fight it out with the Missionaries?

A. 16.—I am afraid it would be a battle of the weak with the strong; and every gentleman will feel a strong inclination to interfere in such a battle. I am, however, not speaking of battles, but of healthy competition.

Q. 17.—Has the conduct of the master alluded to in question 39 who “does not blush to use obscene language” been brought to the notice of the head-master or any of the superior Educational authorities?

A. 17.—No. The matter only recently became known to me; and I am afraid, if it were made known the informants would, somehow or other, be found out and would have to suffer for giving an information which, in fact, was not given me with the intention of denunciation, but rather in the course of conversation. The state of affairs to which I allude is not merely of recent standing.

Q. 18.—Is there any reason to suppose that the first two rules you suggest in answer 39 are not observed by the Educational Department?

A. 18.—I think that whenever the Educational Department is *officially* made aware of any facts, these rules are observed.

Q. 19.—Is your view about religious neutrality based on the despatch of 1854; and if it is, on what words in the despatch is it based?

A. 19.—No. My object was rather to show that the principle of religious neutrality, as I think the majority understand it, is not tenable, and cannot but be constantly violated so long as England rules in India.

Q. 20.—If the principle of religious neutrality is violated by Government directly managing educational institutions, is it not likewise violated by Government giving grants for the support of schools which it does not directly manage? What difference is there in principle between the two cases?

A. 20.—The difference seems to me to be this, that in aided schools the managing bodies are at liberty to get their own religion taught to their

children, and to appoint men as masters who have their confidence, while in schools managed by Government this is not the case.

Q. 21.—Is it not the logical conclusion of your argument in answer 60 that religious neutrality is impossible in Indian education?

A. 21.—Certainly, because in the Hindu Shástras tenets on secular branches of knowledge are so mixed up with religion that it is impossible to separate the one from the other; in fact, the Hindu religions are partly based on certain theories and views with respect to the natural constitution of this world, so that you destroy the whole building if you attack these theories.

Q. 22.—Do you think that there can be now or at any future time a Brahmanical organisation for the express purpose of monopolising education? Where do the Brahmans possess a monopoly now?

A. 22.—I do not say that there will be an organisation for that express purpose; I am only speaking of the practical effects which I think certain causes would have.

As far as I have seen, Brahmans possess that monopoly almost in every village where there is no Government or mission school. I do not mean to blame them for it, I am only stating facts.

Q. 23.—Can you adduce any evidence at all to show that pupils educated in Missionary institutions have more “fear of God and man” than those educated in Government institutions?

A. 23.—Comparison is rather odious in this case. The quotations given above (in answer 8) show what is thought of the result of Government education even among the Native community. As to the results of Missionary education, I can only say that I know of many cases of former pupils of mission schools who afterwards expressed themselves very grateful for the principles of morality and religion instilled in their minds while in the mission school, and who are now acting upon them in their official character.

Q. 24.—Don’t you think it an objection to the course you propose that the “sound religious foundation” of which you speak will almost entirely be a foundation which the parents of children to be educated consider and will continue to consider to be highly dangerous?

A. 24.—I do not think the statement in the latter half of the question is correct. Otherwise, why should so many parents send their children to the mission schools knowing them to be based on such a foundation; I know that they do it, even in places where there are Government schools.

Q. 25.—Have you examined the figures with reference to your answer 60 (4) to see how much more money could, under your proposal, be applied in the extension of primary education?

A. 25.—I have, and will give one instance. The average cost of educating one pupil of a high school of a southern division is R93-4-8, in an aided school R17-8-1. There would be a saving of more than R70 for each pupil. One or two primary schools could be aided with that sum. The figures on which I have calculated require some modification as the case of the Kolhapur Rajaram College and High School is exceptional.

Q. 26.—Does not your answer 68 involve the principle that the conscientious scruples of people who are not wealthy ought to have no weight

with Government in the framing of its educational policy?

A. 26.—I do not think it does, since my answer does not say nor imply that *conscientious scruples* of people who *are not wealthy* ought to have no weight with Government, but simply that the objections of those who are not willing to make some sacrifice for their religion cannot be called conscientious scruples and are not worthy of much consideration.

Q. 27.—If your answer is correct, why should not Government now say to Christian Missionaries: "If you really value your religion you can establish schools of your own for teaching that religion and all that is necessary as a preliminary for teaching that religion, without asking any aid whatever from Government?"

A. 27.—What difference is there in principle, between Government refusing a grant altogether and offering a grant which can be earned only if the community to whom it is offered bears a burden which it is unable to bear?

Government can hardly be so ignorant of Missionary efforts as to say such a thing. We should answer: Why, that is just the thing we have been doing for half a century and longer with an immense cost of money, and, what is more precious than money, of life, health, family ties, etc. It may be easily seen from the printed reports of the different Societies what they have done and are doing in this respect. Our Society, which is German and Swiss, and can derive no secular profit whatever from the promotion of religion and education in India, spent nearly two lakhs of rupees on that object last year, of which upwards of R21,000 were spent on Native pastors and other agents of religions, R21,500 on schools, English and vernacular, of which we have 78 with 3,815 pupils, R20,763 on orphanages, boys' and girls', R7,754 on catechists and *Preparandi* schools, altogether more than half a lakh on educational purposes (independent of the salaries of Missionaries, cost of buildings, etc., of which we only got R3,584, that is, about one-fourteenth part from Government. If we ask anything from Government it is not to spare ourselves and our own money, but to be able to extend our labours and to bring greater numbers of the poor and ignorant under the influence of education and religion. Let it be borne in mind, however, that we never asked nor received any aid from Government for purely religious institutions.

As to the second part of the question, I agree that there is no difference, but I deny that the people would be unable to bear the burden. Let them retrench their expenses at the time of the marriage of their children, then they will have sufficient means for their education.

By MR. LEE-WARNER.

Q. 1.—I gather from your 60th answer that you considered that young men trained in our Government schools are devoid of religious and even moral principles. Are these results, if they exist, more common in the case of educated men than of others? Again, are they more common in the case of men educated in Government schools than in aided schools?

A. 1.—I consider the tendency to be confined to men who have received education in an institution within the control of the State system of education, whether directly or indirectly. I do not consider that the bare fact of the institution being directly managed by Government has any effect on this tendency. This tendency is common to all schools in which there is no religious instruction, whether Government or aided.

Q. 2.—If it be true that the present system of education weakens Hindu religious feeling, is that result to be regretted from a Missionary point of view?

A. 2.—I would rather have an orthodox Hindu than an educated man without any religion.

Q. 3.—You mention in answer 37 some objections to the withdrawal of Government from the direct management of schools, and elsewhere you have insisted strongly on the recognition of indigenous schools and the private enterprise in the matter of primary education. I want precisely to learn whether you advocate the retirement of Government from the direct management of primary institutions, and whether that result would not prove disastrous to the extension of primary education amongst (i) the lower castes, (ii) the backward races, (iii) female children?

A. 3.—I do not think Government can retire from the direct management of primary schools.

Q. 4.—Will you state briefly the chief centres and extent of the operation of your mission?

A. 4.—In this Presidency our centres are confined to the Dhárwár, Kaládgi and North Kánara Districts. We have 17 schools, attended by about 700 pupils.

MEMORIALS

RELATING TO

THE BOMBAY EDUCATION COMMISSION.

To—The HONOURABLE the PRESIDENT and MEMBERS of the EDUCATION COMMISSION.

HONOURABLE SIR AND GENTLEMEN,—We, the President and Members of the Managing Committee of the Ahmedabad Association, heartily welcome the advent of your Honourable Commission to the capital of Gujarath, and respectfully submit, on behalf of the Association, the following views on several matters for your favourable consideration.

2. It cannot have escaped the attention of the learned Members of the Commission that while primary education is comparatively more advanced in Gujarath than in other parts of the Presidency, in higher education it is considerably behind the Deccan districts. A reference to the University calendar will satisfy the Commission of the truth of the above statement.

3. In view of this fact, the Association would most earnestly request the Honourable Commission to lend their support towards placing the Gujarath College on a sound and satisfactory basis. The Association is humbly of opinion that the present course of studies at the College is unnecessarily limited to the Previous Examination Standard. The Association believes that the same staff which prepares candidates for the "Previous Examination" ought to suffice for teaching up to the First B.A. Examination. The Association understands that the College Fund Committee have not yet received adequate support from the Government of Bombay in the matter of their promised contribution.

The Association would respectfully solicit the attention of the Commission to the fact that the city of Ahmedabad stands alone in this Presidency, in having come forward voluntarily to contribute a considerable sum for the establishment of an Arts College, and is therefore deserving of generous encouragement from a Government that seeks to promote local effort and a spirit of self-reliance. The backward state of higher education in Gujarath makes such encouragement the more necessary.

4. Taking the city of Ahmedabad itself, the Association would represent, with satisfaction, that the local Municipality also has, to some extent, recognised its responsibility in the matter of education by contributing Rs. 9,000 out of an income of Rs. 2,50,000.

It is submitted that this sum is, relatively to the income, much larger than the provision made by Bombay and most of the other municipalities of the Presidency for education. The Association feels assured that the more extended powers which the generous policy of the Government of India proposes to confer upon the people will lead them to make a still larger provision for the education of the large population of this important town.

5. Judging from the repeated assurances of the Honourable the President of your Commission in favour of higher education, the Association deems it superfluous to dilate upon the subject. It would humbly submit, however, that to promote this very desirable object, the scope of instruction given in the vernacular schools ought to be much widened, so that it may be within the reach of those who have not the means of studying English to obtain the benefits of higher education through the vernacular. The Association expects solid advantages from an adoption of this course, which it believes would save the large waste of time and energy caused in the case of those pupils who do not finish their education at the English schools, and that students will attain to a higher proficiency at a less cost of time and money than at present.

Moreover, the Association is informed that the present course of vernacular instruction is completed generally at the age of fourteen or fifteen, and that, as a rule, from two to three years are comparatively lost, from an educational point of view, by intelligent pupils in taluka schools before they enter business, or are allowed to appear at the Public Service Examination. This interval will be beneficially utilised by the proposed addition to the present course.

The Association feels assured that until the means of imparting higher education through the vernaculars are suitably provided, a useful vernacular literature will hardly ever attain to any considerable measure of development.

6. The Association would respectfully bring to the notice of the Commission that no fixed principle seems to be observed in the allotment of the provincial grants-in-aid of the local funds.

The following figures taken from the report of the Director of Public Instruction for the year 1880-81 (*vide* page 103) will illustrate the inequality of the present distributions :—

	Popular Income (from cess).			Provincial Grant.		
	Rs.	a.	p.	Rs.	a.	p.
Central Division	1,65,099	8	5	1,04,078	8	1
North-East Division	1,31,338	12	5	51,275	5	4
North Division (Gujarath), namely, British districts of Ahmedabad, Kaira, Panch Mahals, Broach, and Surat	2,21,568	11	1	47,399	10	8

It will appear from these figures that Gujarath, which raises the largest amount of local funds, receives for educational purposes the smallest aid from Government.

7. The Association is humbly of opinion that more frequent visitation and inspection of schools is needed than is at present possible. To secure this end, the inspecting staff might with advantage be relieved of the heavy official routine which takes up so much of their time and interferes with the legitimate work of visiting and inspecting schools. The constitution of Local and Municipal Boards under the new Local Self-Government scheme will, it is believed, afford facilities for the desired relief in this direction. But until those Boards are an accomplished fact, the Association would urge that the present inspecting staff requires to be strengthened, so that each Inspector might have on his hands only as many schools as he would be able efficiently to inspect.

8. Coming to details, the Association would submit that the present vernacular standards encourage cramming by introducing pupils prematurely to certain subjects, and crowding too many of them into the earlier standards. It would suggest postponing the study of history, geography, and grammar until the fourth standard is begun, and would recommend that the time thus saved be devoted to a more thorough and intelligent study of reading, writing, and arithmetic. The earlier standards will be thus finished sooner, and promotions will be more rapid. The inspection should also be more effective and searching.

9. In the matter of female education, the Association is of opinion that a separate series of books, compiled with special reference to the needs and circumstances of Native society, is called for. A more practical turn ought to be given to this important branch of instruction.

10. In conclusion, the Association respectfully expresses its sense of gratitude for the kind condescension with which the Honourable Commission have been pleased to receive this memorial, and takes leave to trust that the labour of the Commission may prove conducive to the promotion of sound higher education and to a wider diffusion of the blessings of knowledge among the people of this large and peaceful province.

AHMEDABAD,

The 4th November 1882.

To—The HONOURABLE the PRESIDENT and MEMBERS of the EDUCATION COMMISSION.

The Memorial of the Gujarath College Fund Committee at
Ahmedabad.

RESPECTFULLY SHEWETH,—That in 1856 the Honourable T. C. Hope, the then Educational Inspector of Gujarath, convened a public meeting of the leading inhabitants of Ahmedabad and delivered an able speech (a copy of which is annexed hereto), showing the necessity of establishing a proper college at Ahmedabad for the province of Gujarath, and inviting the people to raise a subscription so as to induce Government to supplement it suitably; that a subscription list was accordingly opened and a sum of Rs. 42,600 was at once subscribed.

2. That the proceedings of the Meeting having been reported to the Government of Bombay, they approved the same, and subsequently Mr. Hope, in his letter to the Collector of Ahmedabad, dated 11th August 1856, No. 1097, requested the Collector to announce that the Government of India received with much satisfaction the report of the liberality of the inhabitants of Ahmedabad, and that "Government were willing to assign a sum equal to the amount subscribed."

3. That with the accumulation of interest and further subscriptions, the fund for the Gujarath College rose to more than Rs. 72,500 by the end of 1860, when Government were pleased to open a class in connection with the High School, for teaching law, logic, applied mathematics, &c., and this class was called "Gujarath Provincial College;" that the cost of this college was Rs. 430 per month, half of which was contributed by Government as originally promised by them.

4. That this Gujarath Provincial College continued in existence from 1861 to 1871; that in 1872 it was thought both by Government and the Gujarath College Fund Committee that the law class, &c., which existed for the last 10 years did not answer the purpose (*viz.*, the establishment of an Arts College) for which the fund was raised, and it was therefore determined to abolish the institution, and it was thought advisable to allow the fund to accumulate with interest until a favourable opportunity presented itself to carry out the original object. The Government of Bombay discontinued their share of contribution during the time the fund remained idle.

5. That as the fund at the disposal of the Committee was considered inadequate to enable Government to start a college, it was thought advisable to attempt further subscriptions in 1872, and accordingly an additional sum of more than Rs. 35,000 was subscribed.

6. That the Director of Public Instruction considered that even with this additional subscription, the amount was not sufficient for the establishment of a college, and the fund remained unexpended until 1878, when Sir Richard Temple's Government took the matter in hand and announced that a college on a moderate scale could be started at an annual cost of Rs. 16,000, and that if your Memorialists could secure an income of Rs. 8,000 per annum, Government would grant an equal sum—*viz.*, Rs. 8,000. Your Memorialists were able to respond to the call by the liberality of the Municipality of Ahmedabad, which promised to contribute Rs. 3,000 per annum, to make up the deficiency until the endowment fund could be raised to Rs. 2,00,000.

7. That accordingly a college was opened in Ahmedabad in March 1879, and ever since then your Memorialists have been paying regularly their promised contribution of Rs. 8,000 per annum to Government; but your Memorialists are sorry to say that the college has not yet shown satisfactory results. The number of students, which rose by the end of the first year (*viz.*, 31st March 1880) to 39, has now fallen to 7; and the number of students successful at the University examinations is also not satisfactory.

8. That the management of the college is entirely under the control of the Director of Public Instruction, and therefore your Memorialists are unable to give adequate explanation for this unsatisfactory state; but they would take the liberty of stating that the following two circumstances must be taken into consideration as affecting the state of the college.

1st.—It would appear from the accounts that the total amount expended in two years (1879-80 and 1880-81) was Rs. 18,040, giving an average of Rs. 9,020 per annum, out of which Rs. 8,000 were contributed by the Gujarath College Fund Committee, leaving only Rs. 1,020 as actually spent from the promised Government grant of Rs. 8,000. Your Memorialists presume that had the full amount of Rs. 8,000 due by Government been judiciously spent, a better result would have been shown.

2nd.—The College at Ahmedabad is allowed by the Director to teach only up to the standard for the Previous Examination, giving only two terms, or one year for study here. This time is too short to induce a student to stay here, and one who wants to finish the course must leave this college and go to Bombay for two years more, and your Memorialists have reason to believe that many students would remain here if they saw that they could pursue their study here for a longer time. Your Memorialists brought this fact to the notice of the Director of Public Instruction as well as to that of Government, but they have not been successful in their request. The Director admitted that the examination for the 1st B.A. was not much harder than the old F.E.A., and that the College Staff was quite competent to teach up to the 1st B.A. standard, but he did not intend to obtain the permission to teach up to the 1st B.A. until the endowment fund was raised to Rs. 2,00,000, the sum of Rs. 3,000 per annum obtained from the Municipality not being viewed by him as *private* contribution. Your Memorialists have already explained above that as the fund at the disposal of the Committee was not sufficient to give Rs. 8,000 as annual interest, they obtained a guarantee from the Municipality to grant Rs. 3,000 per annum to make up the deficiency until the endowment fund could be raised to Rs. 2,00,000. This fact was perfectly well known both to Government and the Director when the college was opened, and your Memorialists cannot see why the Director should now urge it as a reason for not allowing the College staff to teach up to the 1st B.A. standard. Your Memorialists again intend to urge this matter upon the notice of Government and hope they may meet with better success.

9. That your Memorialists having thus far given a short account of the origin and the present state of the Ahmedabad College, would now respectfully approach your Honourable

Commission with a prayer that you will kindly be pleased to support the claim of this province for an efficient college for the following reasons :—

- 1st.—In primary and secondary education, this province is as well supplied as other parts of the Presidency: but in regard to higher education there is no provision at all for this province. As correctly remarked by the Honourable Mr. Hope in his speech above alluded to, primary education, which is described as foundation, is useless without the superstructure of higher education.
- 2nd.—The province of Gujarath is one of the oldest possessions of the British Government in this Presidency. In point of population, revenue-paying capacity, and loyalty to Government, the people of Gujarath are equal to (if not above) those of the Deccan, where an efficient college costing Rs. 50,000 per annum is maintained entirely by Government.
- 3rd.—That the people of Gujarath are capable of receiving high education is proved by the fact that the number of students passing the Matriculation Examination in the Ahmedabad Circle is not less than that in the Poona Circle. But when one examines the number of persons holding University honours, the people of Gujarath are far behind those of the Deccan, simply because there is no efficient college in Gujarath. The disadvantage of not having a proper college in Gujarath becomes more and more manifest as Government now regulate their patronage of appointments in the public service by the test of the University degrees. The people of Gujarath are gradually being supplanted by persons having the boon of collegiate education near them.
- 4th.—The people of Gujarath have a better claim for the support of Government because they have shown their earnestness and appreciation by raising a large subscription voluntarily, and are in a position to offer Rs. 8,000 per annum for the maintenance of a college. In the mofussil of the Bombay Presidency they are the first and only persons who have shown such an example.
- 5th.—You will observe from the speech of the Honourable Mr. Hope, who was thoroughly acquainted with the habits of the Gujarathis, that the people of this province are so averse to leave their native towns that they are slow to go to Bombay, which is more than 300 miles, to pursue their studies, and therefore they are entitled to a greater consideration than the people of Poona, who are so near Bombay.

10. That in comparing the position of the people of Gujarath with those of the Deccan, your Memorialists do not at all mean to imply that the favour shown to the latter should be withdrawn or curtailed, but they have simply ventured to make the comparison to show that the people of Gujarath are not less deserving of the favours and support of Government.

11. In conclusion, your Memorialists respectfully crave that your Honourable Commission will be pleased to take all the matters connected with the Gujarath College into consideration, and give such help and support as will secure to the people of Gujarath a full and efficient college, for which they have been struggling for the last 26 years.

And for this act of kindness your Memorialists will ever be grateful to your Honourable Commission.

P.S.—Mr. Richey, the Chairman, who is absent on duty in the districts, has authorised your Memorialists to add the following note on his part :—

“The undersigned being officially a member of the College Committee, is hardly entitled to sign this memorial with the other members who represent the people of Gujarath and the subscribers to the college endowment; he has, moreover, in his official capacity urged upon the Government of Bombay the claims set forth in the memorial.

(Sd.) J. B. RICHEY,

Collector.”

SPEECH DELIVERED BY THE HONOURABLE MR. T. C. HOPE BEFORE A MEETING OF THE
INHABITANTS OF AHMEDABAD IN 1856.

You are aware that the Home Government, having lately become impressed with the necessity of making more extended efforts for the education of the people of India, indicated the outlines of the policy by which they were to be guided in one of their despatches. This has caused a complete change in the educational system and machinery in this country. Formerly, no attempt was made to supply the wants of the whole population, but only a few disconnected schools were established in the great towns. Excepting two or three English schools, they were all vernacular schools of one grade, and there was nothing to encourage rising from the latter to the former.

But the system which has been substituted may truly be termed national, since its chief aim is to educate every class of the people in a manner befitting their station in life, and extend the roots of its superior institutions widely and deeply throughout the land. It has been said that Government is so occupied with colleges and universities that it neglects all provision for educating the masses. This statement is perfectly erroneous, and it is to be hoped that its authors were ignorant of facts rather than wilfully misrepresenting them. Village schools, which alone can reach the mass of the people and call forth and turn to account the latent talent which it always contains, are the foundations of the present system, and no efforts have been, or will be, spared to multiply their numbers. Some time ago Government notified its willingness to establish schools in all villages which would consent to bear half the expenses, and the Inspectors and Visitors have during the present season been almost exclusively occupied in inducing the people to come forward. If any number of villages were to come forward tomorrow, schools will be established in all. The present deficiency is entirely owing to the people being slow to respond to the call of Government. Schools have now been divided into four classes,—Village, Town, and Pargana, vernacular, and Zilla English schools, in which different grades of instruction will be imparted, that in the lowest comprising those rudiments of literature and practical science which are alone necessary for lower ranks of society. It is expected that the schools in Ahmedabad will soon be increased and arranged in corresponding classes. To stimulate boys of talent to rise from Village to Town, from Town to Pargana, and from Pargana to Zilla schools, funds for a chain of scholarships have been provided by a very simple method. The importance of this can hardly be over-estimated. Hundreds who now leave school just at the moment when it is beginning to work upon their character, when instruction is nearly completed and education just commencing, because their circumstances compel them to prefer a present pittance of rupees 2 or 3 per mensem to all more remote advantages, and whose studies are thus, to a great extent, thrown away because not completed,—hundreds of such persons, I say, will be detained to finish their education and surprise society by their talents or ornament it by their accomplishments. This brings me to the matter which has brought us together to-day. The mass of the people will, no doubt, be satisfied with receiving in the lower grades of schools instruction befitting their station. But we have shown how the clever and aspiring student may, and probably will, rise from the Village to the Zilla English school, the top of which he may be expected to reach in his sixteenth or seventeenth year. Is he to go no further, but at this point be turned adrift in the world? After being urged to study thus far, is he to be coldly told—“Friend, you have learned all that you are capable of learning—all at least which is good for you—go—and know your master in the path of literature and art”? Are we to say to him—“Go and break up into cubes and pyramids the clods of your ancestral fields”? Or, on the other hand, is he to be thus addressed—“Friend, you and your companions are very well in your way—really pretty fair specimens of half-civilised men; under other circumstances we should have had great pleasure in educating you further. But unfortunately there are too few of you. We really cannot take into account such units of society as yourselves. We finish men by the gross, and not by the dozen. Our plan is a raffle, and unless all the tickets are taken we do not intend to give away the prize. It is beneath us to do things by halves—we will educate all or none of you. Go away for the present, and wait till the mass of your countrymen are as intelligent as yourselves. If perchance you should in the interval become too old to learn, if your hair should grow grey and your memory defective—never mind—your children may reap the advantages which fortune has denied to you, and you may teach them to bless the large-mindedness and discernment of the British Government”? No—a system of education can be neither efficient nor national unless complete in all its parts. If it be impossible to raise the superstructure without first laying the foundation, it is equally useless to lay the foundation and build on it no superstructure at all. I have already explained the foundation which has been and is being laid throughout Gujarath, and I expect that it will shortly be much enlarged in Ahmedabad itself. The superstructure required, as a keystone to the whole, is a Provincial College. By this is to be understood an institution for completing the education received in schools, and where all the advantages of previous study are finally secured to the student. The plan of study cannot now be fixed, as it must in great measure depend on the establishment which the funds appropriated will permit to be entertained, but there will no doubt be scholarships from the English schools, so as to complete the chain which commence at the village schools. There will be a strict entrance examination, so as to exclude those who have not been sufficiently instructed and so are not ready for education. There may perhaps be facilities for professional, as well as general education, separate courses for the study of medicine or engineering. But you may depend upon it that nothing will be neglected which is calculated to fit the student for the walk in life he may choose, and to make his knowledge sound and practical rather than superficial.

To such an institution as this I have this day the pleasure of inviting you to contribute. Government has not been backward in its contributions towards education, nor intends to be so. But it cannot be expected that it should bear the whole burden of a matter the advantage of which will be so entirely your own. The expense, I have already stated, will depend on the plan adopted, but economy is in affairs like this a poor substitute for efficiency; and if all the departments contemplated be established and there be an adequate number of scholarships, it can hardly

be less than Rs. 2,800 per mensem, or Rs. 33,600 per annum. This is not a higher charge than that of some other colleges in India, and for this sum a larger and more efficient staff could be maintained than is now to be found in any. I hope that your good sense and liberality will lead you to contribute a fair portion of this charge. It has been observed that, as the college will benefit all Gujarath, the people of Ahmedabad should not alone be called upon to contribute to it. This is perfectly true, and there is no intention of placing the burden on this city alone. The rest of the province will be called on to assist. But at the same time I must remind you that you will for some time at least, if not always, derive a very large portion of the benefits of the college. So remote are some parts of the province, and such is the antipathy of your countrymen to exchanging their native towns for a distant and solitary residence, that it is not likely that more than those who hold scholarships will, for some time, resort to the college. Your children, on the contrary, with every facility before them, with every grade of school from the lowest to the highest placed at their very door, may be expected to flock to it in large numbers. Your city, moreover, has both in ancient and modern times been considered the capital of Gujarath, and its buildings testify to both its past and present greatness; its population is among the largest in the Presidency, its merchants are inferior to none, their hoondies are current throughout India. Nay, more than this—it has already acquired a name for the interest it takes in education, evinced by the noble efforts of some of its citizens in favour of female education and the diffusion of education through the Museum, Library, and Vernacular Society. After such beginnings something great is naturally expected—something worthy of the city and its inhabitants. The opportunity is now before you; if neglected, it may be long in presenting itself again, or possibly it may never return. If you would earn the applause of your fellow-countrymen and the blessings of succeeding generations, you will give a hearty support to the Provincial College.

To—The HONOURABLE the PRESIDENT and MEMBERS of the EDUCATION COMMISSION.

HONOURABLE GENTLEMEN,—We, the Members of the Managing Committee of the Gujarath Vernacular Society, beg to approach you with the following humble representations:—

2. The Gujarath Vernacular Society was established in the year 1848 under the auspices of the late lamented Honourable A. K. Forbes. The Society has for its main object the development of Gujarathi literature. The means it employs are:—

- (a) The publication of a monthly Magazine.
- (b) The publication and sale of Gujarathi works.
- (c) The employment of scholars to write useful and entertaining Gujarathi works.
- (d) Encouragement of writers by holding out and awarding prizes to works written on the subjects chosen by the Society.
- (e) Patronising authors by purchasing copies of their works.
- (f) Securing copies of old useful manuscripts.
- (g) Undertaking the management of Memorial and other Funds intended for the aid of literary and educational activity.

The Funds owned and managed by the Society amount to more than Rs. 50,000, and the annual income of the Society is about Rs. 3,000, including interest, donations, subscriptions, &c.

3. The experience of the past 30 years has shown to us that success of our efforts depends on the growth of education, especially of higher education. We are thus closely interested in the work of the Commission, and hence our desire to approach you.

4. It falls, we understand, within the scope of the enquiries of your Commission to ascertain what effect has been given to the principles laid down in the Education Despatch of 1854 of the late Court of Directors of the East India Company, and to suggest such measures as your Commission may think desirable for the further carrying out of the policy laid down in that Despatch. Though the scope of these enquiries extends to all subjects connected with education, one of the chief points to which the attention of the Commission is directed has reference to the importance of primary education, and the best mode in which it can be extended and improved, and to the consideration of the question whether Government educational institutions of the higher order cannot be left to private enterprise.

5. Without at all underrating the importance of primary education, and while sincerely desiring that it should be given more widely and placed on a much sounder basis than at present, we venture to remark that in Gujarath the need of higher education is not less pressing.

6. Our object in making this representation is to solicit your attention to that part of the educational policy unfolded in the Despatch of 1854 which bears directly on vernacular instruction and the cultivation of the vernacular literatures of India. Experience has shown to us that the study of vernacular languages and the enriching of vernacular literatures by means of translations or original compositions can only be promoted by, and through, the exertions of men who have received a high and liberal education.

7. The Society finds that on account of the paucity of men who have received good high education, no writers can be found, though the Society is willing fairly to remunerate their

labours. The following are some of the subjects on which the Society wanted good books and for which it advertised prizes :—

SUBJECTS.	PRIZES.
The castes which are becoming extinct, the causes of the phenomenon and preventive measures.	Rs. 80, afterwards raised to Rs. 125.
The creation of habits of saving among the labouring classes	Rs. 100, afterwards raised to Rs. 150.
Essays on truth, hope, good company, &c.	Rs. 400.
The condition of labourers and the way to elevate them	Rs. 250, afterwards raised to Rs. 350.
Famines	Rs. 50, raised to Rs. 150.
A Drama on the evils of unequal marriages	Rs. 100.
Agriculture	Rs. 300.
Translation of 174 pages of Todd's Rajasthan	Rs. 400.

No competent writers were available to undertake the works, and prizes still continue unawarded. There are several other works of a higher nature which the Society wishes to take up, but for want of scholars to undertake them they have to be postponed indefinitely.

8. When there are greater facilities for higher education, the growth of vernacular literature is necessarily greater. We find that, notwithstanding the efforts of a special society like ours, the Marathi-speaking population is in advance of us in the matter of publications.

9. The importance of the vernacular languages as the media through which alone the mass of the people of India can be made to advance in intelligence and the necessity of enriching them was fully recognised in the Despatch of 1854 (see paragraph 14 of the Despatch). The Honourable Court laid down there that "the vernacular languages must be employed to teach the far larger classes who are ignorant of, or imperfectly acquainted with, English. This can only be done effectually through the instrumentality of masters and professors who may, by themselves knowing English, and thus having full access to the latest improvement in knowledge of every kind, impart to their fellow-countrymen, through the medium of their mother-tongue, the information which they have thus obtained." The efforts put forth in this direction during the last quarter of a century, partly by means of translations or adaptations of standard works in English, and partly by means of original compositions, have given a certain impetus to the cultivation of vernacular literatures, but the results so far have not, it must be admitted, been very satisfactory. On the contrary, they have shown in but too glaring a manner the need of having a much larger class of educated Native gentlemen, who, having themselves received the benefits of high culture, are imbued with a strong desire to communicate the knowledge they have acquired to the masses of their countrymen through the medium of the vernaculars. The formation of such a class of men of letters is mainly dependent upon the maintenance of higher educational institutions under the direct control of Government, as under that condition alone can the quality of education needed for the purpose be imparted to youths in this country. Firmly impressed with this belief, we are of opinion that any withdrawal of direct State control would have the effect of postponing for an indefinite period the advancement of the masses of the people by means of knowledge communicated through the medium of their mother-tongue.

10. We trust the Commission will take due note of the circumstance that in India the wealthier classes are not to be regarded as identical with those most willing to, and capable of, pursuing education; consequently, in this respect any analogy drawn from society in England would, as regards this country, be only misleading. Government educational institutions of the higher order are attended chiefly by the middle classes, who evince a hereditary aptitude for literary pursuits. Socially and rigorously these classes stand high, but their pecuniary resources are generally very limited. These classes even now feel keenly the burden of the heavy cost of education in the shape of fees, which in the Elphinstone College amount to Rs. 120 a year; and there is not the least likelihood of their being able, for years to come, to support independent institutions of the higher order for the education of their sons, nor is the time yet come when independent local bodies or associations of graduates can take upon themselves the maintenance of colleges.

11. Besides, it may be said that in this Presidency people do already bear a fair proportion of collegiate education. There are only three Arts Colleges in the British districts. Out of these the Elphinstone College derives a large proportion of its expenditure from funds provided by the people. The Gujarath College as yet receives only a trifle from Government over the amount contributed by the people, and the funds which support the Deccan College are said to be but a fraction of what the late rulers had assigned for the encouragement of literature.

12. The Commission, we have no doubt, will enquire into the grave issues with which the withdrawal of Government from the direct control of higher education would be fraught. Our

own opinion is that the withdrawal of the State from the support and direct control of high education will bring about the following results :—

- (1) It will bring down the quality of education imparted in our schools and colleges.
- (2) It will lead to the deterioration of the services of Government and of professions. This deterioration cannot fail to affect the efficiency of the administration of the country.
- (3) There being no really native organisations in existence for the maintenance of institutions for the education of the higher order, they will die out and their place will be filled by missionary schools and colleges, which on account of their known sectarian and proselytising character cannot have the confidence of the people.
- (4) Apart from their sectarian and proselytising character, missionary institutions have so far shown very poor results at the University by the side of Government schools and colleges.
- (5) Any measure on the part of the Government calculated to encourage missionary enterprise at the expense of State institutions for higher education is likely to excite the suspicions of the people regarding the motives of Government, for which it is in the highest degree desirable that no room should be left whatever.
- (6) Where there is a wide gulf between the rulers and the ruled, as between the English and the Indian people, separating them in thoughts, aspirations, and habits, it is, we believe, of the greatest importance that the Government should do all in its power to foster, by means of liberal education, the formation of a class of men who may be looked to as faithful interpreters between the rulers and the ruled.
- (7) The necessity of having a middle class of this description was fully recognised in the Despatch of the Honourable the Court of Directors, and the lapse of 28 years has only shown the wisdom and statesmanship of that recognition.

13. For these reasons we trust that the Commission will decide that the time has not yet come when the State can afford to withdraw its support and control from institutions for secondary and higher education, or introduce any change of policy in respect of such support or control, without compromising in a serious manner the best interests of Government, as well as of the bulk of the intelligent classes in the country. In our humble opinion the best thing that Government can do would be to maintain intact the existing relations of the State with institutions for secondary and higher education, and seek the extension of primary education by independent means, such as increasing the provincial grant for the purpose, or enlisting the sympathies of the wealthier classes of people.

AHMEDABAD,

The 6th November 1882.

To—The PRESIDENT and MEMBERS of the EDUCATION COMMISSION.

GENTLEMEN,—The Manager, Superintendent, Teachers, and Pupils of the Mission Schools, Ahmedabad, tender you a hearty welcome to this city, and their best thanks for your visit to this institution.

The Irish Presbyterian Church opened the Ahmedabad branch of its Mission in the year 1861, and, in accordance with its policy, shortly after began the instruction of the young of this city.

In 1864 a vernacular school for boys with a branch school for girls was opened in Kolapur; in 1865 a vernacular school for boys was opened in Shahpur; and in 1866 a third vernacular school for boys was opened in the Raipur quarter. In 1870, owing to a Government school being placed alongside of the last mentioned, it was closed in that year. In 1876 the present girls' schools, two in number, were opened. They are supported by funds supplied by an Association of Ladies in Ireland, and are in a fairly prosperous state. At the late examination by the Deputy Educational Inspector they gained a grant of Rs. 315, or about one-half the gross annual expense of the schools.

The English school was opened in a hired building in 1866, and shortly after was registered for grants-in-aid. In 1870 it attained the status of a high school, and in 1874 this building was erected. As a high school it has been fairly successful in passing boys at the Matriculation Examination. In competing with the local Government school, however, it has not the prizes to attract boys to it which by the generosity of the Municipality the Government institution holds out. The boys from this school are, moreover, at a disadvantage in competing at the examinations for certificates of proficiency for the public service, as the teachers of the Government

high schools are appointed to examine the papers of the candidates. We consider it unfair to allow the teachers of one of the competing schools to apprise the value of the papers at these examinations; for they cannot but be prejudiced in favour of their own pupils, and against those of a rival institution. If the present system of obtaining employment under Government is to be maintained, we think it would be only fair to select examiners from Government and aided schools in equal numbers.

The Irish Presbyterian Mission can boast of as complete a system of education as any other body of educationists in the country. It is small, but well rounded. It begins with its fellow-countrymen and ends with the lowest castes of the inhabitants of the province. The following is a brief summary of its educational agency:—

One European and Eurasian School (aided).	Two Anglo-Vernacular Schools (aided).
One Kindergarten School (unaided).	Thirteen Primary Schools (aided).
Two High Schools (aided).	Eleven Primary Schools (unaided).

Of these thirty schools,

Seventeen are for boys, twelve of which are aided and five are unaided.

Seven for girls, four of which are aided and three are unaided.

Six are mixed schools, two of these being aided and four unaided.

The unaided mixed school for Dheds in this city has at present an attendance of over 60 pupils, who last month contributed 15 annas in fees—an amount sufficient to pay the salaries of two monitors and the rent of the school-room.

The proportion of the grant received in Mission aided schools to the entire cost is from one-eighth to one-third for our boys', and from one-fifth to one-half for our girls', schools.

We would finally add the gratifying fact that altogether there are now over 1,800 pupils under instruction in the schools maintained by the Irish Presbyterian Mission.

To—The Hon. W. W. HUNTER, D.C.L., C.I.E., PRESIDENT, and the MEMBERS of the EDUCATION COMMISSION.

GENTLEMEN,—In behalf of our fellow-citizens we, the Chairman and Members of the Ahmedabad Municipality, beg leave to offer you a warm welcome to our city. Your coming in our midst is to you a duty—to us it is an honour of which we are exceedingly proud. We feel that the investigation you are now engaged in will place the Education System of India on a thoroughly sound basis, and that all the claims laid before you will have an impartial hearing and a just settlement, especially those grounded upon Self-Help.

Though not an old city, speaking comparatively, Ahmedabad has made a mark in history which ranks it among the towns of note in Hindustán. Like most of those towns, it has had its vicissitudes—vicissitudes involving considerable injury to the city and the surrounding country. But the advent of the British Government has brought in an unbroken period of peace and a general freedom from disturbance: this the people prize at their full value and are very grateful for. In years past, during the period of Mussulman sovereignty, Ahmedabad was one of the finest cities in the world: it excited the admiration of travellers, some of whom have been loud in their praises of its grandeur. The decay of that power, the raids of the Maráthás, the vandalism which accompanied those excursions, and their greed when they came into the possession of the district, caused extensive havoc far and wide. The city was divested of its riches and splendour: poverty and desolation became its lot.

As soon, however, as the administration of the district acquired something like a settled form under the British Government and the inhabitants began to feel somewhat at ease, Ahmedabad made it a point of trying what could be done by self-help. Its first attempt was to secure itself against the depredations of the wild Kolis and Bheels, then given to predatory habits. The people voluntarily adopted a system of local taxation for the restoration of the city walls, and when this work was near completion, they turned their attention to sanitary arrangements as understood at that time, and diverted the funds to the construction and maintenance of roads, to the lighting of streets, and to scavenging. This system continued for nearly twenty-five years, and was, in January 1857, substituted by a regular Municipality under the old Act XXVI of 1852. Our present constitution is that of a City Municipality under the Bombay Act VI of 1873. It will thus be observed that long before Government thought of introducing municipal institutions in this Presidency (the City of Bombay excepted) Ahmedabad possessed an organisation which, in its main character, was essentially Municipal. Our municipal government is quite half a century old, and this is exclusive of the period occupied in rebuilding the walls.

Notwithstanding all that has been accomplished, Ahmedabad has ceased to be anything more than a provincial city. We have not now the broad, comely roads, and the palatial residences which formed its peculiar attractions under the Mussulman reign; we have not now the

luxurious nobles who lived in pomp and elegance at the expense of the people without doing anything for them: but we have now, what they had not then, a system of sanitation which aims at the promotion of public health; we have now a community with equal rights and privileges; a community in which wealth and material prosperity are pretty fairly diffused throughout its various social strata; a community which follows its pursuits and occupations without any fear of being deprived of its earnings through freaks of authority: in short, we have a community contented and happy. Our trade and industries are flourishing, and the mills and public works give employment to a large section of the population.

Of the architectural monuments which were the glory of the city formerly, a few mosques and rozas are all that remain: they form the sights which still attract tourists to Ahmedabad. The measures recently introduced by the Government of India in the Archaeological Department for the repair of these objects of art, will, in the course of a few years, restore them to their pristine condition, and enable them to further brave the ravages of time.

The restoration of the Kankariá Tank, a work of great beauty and unconnected with any religious or sectarian institution, has been taken in hand by the Municipality itself, and in view thereof the inhabitants of the city have, since 1862-63, voluntarily subjected themselves to a tax of two annas per maund on ghee. The realisations therefrom constitute the fund which provides ways and means, and up to date upwards of a lakh has already been spent on renovation and repair. It is to the Honourable T. C. Hope, formerly Acting Collector of Ahmedabad, that we owe the conception of the idea for the restoration of this remarkable tank.

In matters educational also Ahmedabad has tried to help itself. Until 1879 our municipal grants towards the schools in the city averaged nearly Rs. 6,000 per annum, as under—

Towards boys' schools—Rs. 4,770,
Towards girls' schools—Rs. 1,200,

and since then we have been paying Rs. 3,000 per annum additionally towards the maintenance of the Gujarath College, so that our yearly contributions at present amount to Rs. 9,000, which is about 4 per cent. of our revenue of 2½ lakhs. Bombay, with its income of upwards of 30 lakhs, contributes towards education some Rs. 30,000, or only one per cent., so that we may safely state that no Municipality in this Presidency devotes to education a larger portion of its revenue than Ahmedabad.

But it is in respect of self-help in the matter of female education that Ahmedabad rises prominently above all its fellow-towns in the Presidency. While Bombay was, in 1849 to 1856, struggling hard for the establishment of girls' schools through the laudable exertions of the "Students' Literary and Scientific Society," the munificence of two of our citizens placed at once within the reach of the public two excellent schools, founded on a firm basis and provided with a staff of teachers, and these schools have gone on imparting instruction since 1849-50 to hundreds of girls, who, but for them, would never have known the advantages of learning, however small the knowledge received by them may have been. The late Nek Namdar Sakhavate Bahadur Harkoover Shethani, widow of a worthy citizen, Hathising Keesing, who, assisted by Rao Bahadur Sett Premabhai Himabhai, founded the large Civil Hospital here known as "The Huttising and Premabhai Hospital," gave Rs. 13,500 in cash and a building for the location of her school; and the late Rao Bahadur Magganbhai Karamchand gave upwards of Rs. 17,000 in promissory notes and cash, besides a school-house at his own cost. The moneys have been invested and are in the hands of Government, while the schools are managed each by a Committee under the supervision of the Educational Department. The Shethani's endowment has continued to stand at the original figure, and yields an income of Rs. 540 per annum, while that of the late Rao Bahadur Magganbhai Karamchand has risen to Rs. 19,000, returning an annual income of Rs. 830. The schools bear the names of the donors respectively, and they are situated in the thickly populated parts of the city. The municipal grant is in aid.

Again, it was the offer of Rs. 10,000 by our citizen Rao Bahadur Bechardas Ambaidas, and the grant of Rs. 5,000 from the Municipality for a site, which led to the construction here of the Female Training College, which bears the name of that gentleman's daughter, Mahalakshmi, since deceased.

We wish it to be understood that in bringing to notice the grants-in-aid and benefactions mentioned above, our object is simply to lay before you facts. Self-help has been the motto of Ahmedabad and its inhabitants from almost the very commencement of the British rule. We have never yet had recourse to prayers to Jupiter without putting our shoulders to the wheel; and we respectfully trust that you will allow that a community which has shown itself capable of helping itself, and has all along tried its best to help itself, deserves well of the Government whose subjects it is the good fortune of its members to be.

AHMEDABAD,

21st Nov. 1880

Memorial of the Sástris of Ahmedabad.

May the blessings of the Pandits of the City of Ahmedabad attend His Excellency Lord Ripon, who has acquired a name for statesmanship in the land of England, and who, as Governor General, like the sun that imparts bloom to the lotus, confers happiness on us, the people of India!

May our best wishes attend Dr. Hunter, the President, and the members of the Education Commission, who are verved in courtesy and doing good to others!

This is the prayer of the Sástris and Pandits residing in the City of Ahmedabad.

That the Mogul Emperors, Peshvas, and the Gaekvads, who successively reigned over this land, gave encouragement to Sanskrit literature. By the patronage of those rulers, teachers in Sanskrit, secure in their means of comfortable livelihood, left aside all other occupation and imparted education, day and night, to their pupils. Thus, the knowledge of the Sástras had, at that time, attained full development. Such is not the case at present. It is true that the knowledge of Sanskrit, as a language, has come to be diffused among all classes of people. Yet the study of logic, Mimansa, and other systems of philosophy, has almost disappeared. The object of modern students of Sanskrit is to acquire a familiarity with the Sanskrit *tongue*, and not with the various sciences expounded in that language. It cannot be argued that a mere knowledge of the language would enable those desirous of mastering the sciences to attain their object, because oral interpretation traditionally conveyed from teacher to pupil is necessary to a proper understanding of the real meaning of the various sciences; and because Western scholars are not expected to be familiar with the traditional interpretation of them. For this very reason German professors have secured the services of some old pandits for the benefit of themselves and of their pupils. But, by reason of the smallness of the number of pandits thus employed, and because of the growing rarity of pandits on account of the closing of the schools for them, Hindu sciences and philosophy stand a chance of rapid disappearance. The only means calculated, in our opinion, to put a stop to such a contingency happening is to establish Sanskrit colleges, and to employ a greater number of the old race of pandits in the existing colleges and schools.

We therefore fervently pray that your Honourable Commission will recommend steps like these to be taken by those responsible for the government of the country, in order to bring about a revival of Sanskrit learning in India.

AHMEDABAD,

The 6th November 1882.

TO—THE HONOURABLE W. W. HUNTER, C.I.E., LL.D., PRESIDENT, and the MEMBERS of the EDUCATION COMMISSION.

The Memorial of the Anjuman-i-Islam of Bombay

RESPECTFULLY SHEWETH AS FOLLOWS:—Your Memorialists beg, in the first place, to put on record the lively satisfaction they feel at the arrival of the President and Members of the Education Commission to the capital of Western India, and to express a conviction that while the labours of the Commission cannot fail to do an immense amount of good to the cause of general education in India, it is the Muhammadan community, and the interests of Muhammadan education in particular, that must be more largely benefited than any other community in consequence of the peculiar circumstances by which they are surrounded.

2. That education has made rapid progress in India during the last twenty years, that its benefits have been more or less shared by all communities with one single notable exception, are facts which must be patent to all, and to none more so than to the members of the Education Commission. Whether we look to the schools, the colleges, the liberal professions, or the Government services, the same fact stares us in the face, and we find that while the Hindus, Parsis, Christians, and all other communities have participated in the general intellectual, moral, and material progress of the country, that community which only a short time ago was ruling India from one end to the other, has not only not progressed, but has actually been thrown back, and has now reached a depth of ignorance, poverty, distress, and degradation which, unless speedily remedied, cannot fail to be a source of danger to the State.

3. To show the present deplorable state of the Muhammadan community of this Presidency in regard to high education, your Memorialists beg to invite your attention to the following startling statistics taken from the Report of the Director of Public Instruction for 1880-81:—

The Deccan College has 175 students, but not a single Muhammadan.

The Elphinstone College has 175 students, and only 5 Muhammadans.

The Ahmedabad College has 24 students, but not a single Muhammadan.

The St. Xavier's College has 71 students, and only 1 Muhammadan.

The General Assembly's Institution has 85 students, and no Muhammadan.

4. The following figures show that the same painful state of things exists in regard to special or scientific education amongst Muhammadans :—

The Government Law School has 152 scholars, and only 3 Muhammadans.

The Grant Medical College has 282 pupils, only 3 of whom are Muhammadans.

The Poona Engineering College has 159 students, only 5 of whom are Muhammadans.

5. The figures given below show that Muhammadans, as a rule, have not received any benefit from the High Schools of this Presidency :—

The Poona High School has 574 students, out of whom only 12 are Muhammadans.

The Sholapur High School has 110 students, out of whom only 2 are Muhammadans.

The Rutnageri High School has 176 students, out of whom only 10 are Muhammadans.

The Elphinstone High School has 795 students, out of whom only 17 are Muhammadans.

The St. Xavier's High School has 675 students, out of whom only 19 are Muhammadans.

The records of the University show that while no less than 15,247 students belonging to other communities have passed the Matriculation Examination during the last twenty-three years (1859 to 1881), only 48 Muhammadans youths have passed that examination during the same period!

6. The figures given below show the same painful state of things in regard to secondary education :—

There are 6,735 pupils learning English in the city of Bombay, out of whom only 220 are Muhammadans.

There are 9,586 in Central Division, out of whom only 307 are Muhammadans.

There are 977 in North-East Division, out of whom only 39 are Muhammadans.

There are 4,459 in Northern Division, out of whom only 182 are Muhammadans.

There are 2,801 in Southern Division, out of whom only 62 are Muhammadans.

There are 19,965 in Sindh, out of whom only 795 are Muhammadans.

7. In regard to primary education the Muhammadans have not fared much better, inasmuch as out of a total of 275,000 pupils in the vernacular schools of the Presidency we find that only 33,568 are Muhammadans, while no less than 235,077 are Hindus.

8. Your Memorialists submit that it is unnecessary to cite any further figures or statistics to establish the painful fact that from a combination of causes and circumstances, for some of which at least the educational authorities are distinctly responsible, the Mussulman population of this Presidency has been sinking deeper and deeper into ignorance, poverty, and distress. Neither does it appear to be necessary to argue at length the incontrovertible proposition that this state of things ought not to be allowed to exist one day longer than possible.

9. As to the causes which have brought about the present unsatisfactory state of the Muhammadan society in India, your Memorialists beg to invite your attention to the views expressed by the Honourable B. Tyabjee in his evidence before the Commission. Those causes may shortly be recapitulated as follows :—

1. A feeling of pride for the glories of their past empire, and the consequent inability to reconcile themselves to the circumstances of the present.
2. Love and pride for the literature of India, Persia, and Arabia, to which they have been so long attached, and the consequent inability to appreciate the modern arts, sciences, and literature of Europe.
3. A vague feeling that European education is antagonistic to the traditions of Islam and leads to infidelity or atheism.
4. Failure or neglect on the part of the educational authorities to provide suitable schools for Muhammadan youths.
5. Poverty, which prevents them from availing themselves of even the existing schools.
6. A feeling that the Government of the country takes no notice of their reduced position and does nothing to extricate them from it.
7. A feeling that English education in Government schools is of little practical value and is useless for the ordinary purposes of life.

10. It is obvious that some at least of the above specified causes are capable of being speedily removed by the Government, and your Memorialists, while endorsing generally the views expressed

...worse and worse.
brought about this change and
all; but, as their views are precisely
in their memorial, they think it superfluous
to which they beg to draw your kind attention.
looked by the Anjuman-i-Islam :—

...e that many Muhammadans, who are well educated in the
not possess any very great knowledge of English, should
their want of knowledge of English has till now proved
and responsible Government appointments. This state
could be done away with to inspire confidence in the hearts of the M
to go onwards in the path of knowledge. Such men as are well versed
in Urdu, Persian, and Arabic languages, should be enlisted in Government service.

2ndly.—It is also very essential that the rule by which persons above the age of 25 are disqualified for Government service should be cancelled in case of the Muhammadans.

This rule lies much in the way of Muhammadan education, for Muhammadans as a rule would not have anything to do with the secular education of their children before their religious education is completed. They do not much believe in the efficacy of mere secular education that does not go hand in hand with that in religion. They therefore little care for the former unless they have reason to hope that some sort of worldly good will follow from it, and they look upon the latter as of paramount importance. From this it will be clear that it is hardly possible even for very intelligent men to begin their English education earlier than the age of 16 or 17, and to finish their University career before that of 25. Thus, as their University diplomas, obtained after the age of 25, are not likely to serve them as avenues to Government service, they think lightly of University education, pay little attention to it, and if they at all have any mind to be in Government service, try to pick up what little English they can before they are twenty-five and rest content with it.

In conclusion, your Memorialists hope that the various causes of want of education among the Muhammadans pointed out, and the means and methods of remedying them suggested in the memorial of the Anjuman-i-Islam and herein, will draw the attention of the Commission they so justly deserve. And your Memorialists shall, as in duty bound, ever pray.

Prefatory remarks to Memorial following.

HONOURED SIR,—Before I proceed to read this Memorial, I think it necessary to make a few preparatory remarks so as to leave no room for any misconception as to the real object your Memorialists have in view in submitting the same for your favourable consideration. The limited time we had in getting up this Memorial has prevented us from making it as elaborate and exhaustive as we otherwise would have wished it to be; but in order that there might not be any misunderstanding, I am desired to state that in submitting the suggestions contained in this Memorial, your Memorialists do not in the least intend to find fault with the broad principles on which education in general and higher education in particular is now imparted in Government schools and colleges. We feel convinced that for the regeneration of India higher education ought to take deeper roots in the land than what it has hitherto done. It is true that higher education has not hitherto been sought for its own sake in a degree and to an extent it ought to have done; but the conditions of the country which has hitherto produced this result are fast vanishing away, and your Memorialists feel fully convinced that under the fostering care of the British rule, higher education in the next generation would be sought for its own sake in a spirit which strengthens the growth of such education in the more civilised countries of the West. Without, therefore, in

do not
desire to make this address a lengthy one. The various details of the best methods of giving the

4. The fact of the presence of your Commission while carrying on business in Bombay, the state of things exists in regard to special or secondary, and higher education in the state of things exists in regard to the want they have of late years felt in connection with the general management of their banking and mercantile business.

The want they refer to is that of clerks and accountants, and European systems of banking, book-keeping, and mercantile correspondence, and of men qualified to take up the duties of managers of banking or mercantile institutions. They year to replace old, dead, or dismissed hands by men fit to take up at once the duties of *mehla* (an accountant or book-keeper), a *killidar* (cash-keeper), and a few years back it was usual to recruit such persons from Gujarat, but latterly your Memorialists have found that such recruits are not easily obtainable even on tempting salaries, owing, they believe, partly to the falling off in Gujarat, and elsewhere in this Presidency, in the number of indigenous schools which aim at imparting such instruction to their pupils as is useful to them in daily life, and partly, or rather in a great measure, to the fact of the present schools for primary and secondary education, Government or aided, having failed to give instruction in subjects purely of a practical character.

When it is considered how large is the number of banking, commission, agency and trading Native and European firms, great and small, in Bombay; what numerous ramifications they have in the interior of the Presidency; how large is the aggregate volume and value of raw and manufactured products which pass through their hands; how changed are the conditions of modern trade; what despatch has to be used in mercantile transactions and how these transactions involve quick transfers of money from one hand to another, some idea may be formed of the necessity for a wide field of selection for men trained up in the Native and European systems of book-keeping.

Your Memorialists feel sure that the Government of India cannot but look with regret upon this result of the present system of primary and secondary education among them, which greatly circumscribes the field of selection of men of business qualifications. Such a result, your Memorialists believe, cannot have been contemplated by the Government. That there is a lurking suspicion in the mind of the Government of India that, as regards education which is of daily practical usefulness in life, the State machinery does not work well, appears from paragraph 17 of the Resolution of the Government of India of the 3rd February last appointing the Education Commission. In that paragraph the Government of India observe that "the great majority of those who prosecute their studies beyond the primary stage will never go beyond the curriculum of the Middle, or, at furthest, of the High School. It is therefore of the utmost importance that the education they receive should be as thorough and sound as possible. There are grounds for doubting whether there is not, in some provinces at any rate, much room for improvement in this respect." Under these circumstances it is important to consider what steps may be taken to remedy the evil arising from want of a system which imparts education that is practically useful to those intent upon adopting a business career in life.

Your Memorialists think, without wishing to interfere in any manner with the standard of instruction leading up to the University course, that the first step which may be taken to attain this object would be to make arrangements for conveying in primary and secondary schools a knowledge of raw and manufactured products concerned in the export and import trade of India, and an exposition of the first general principles of trade and of the economic laws which govern the distribution and exchange of commodities and the course of international trade. To this end it is desirable, in the opinion of your Memorialists, to compile, under the supervision of a Committee composed of business men, Native and European, a graduated series of trade manuals for India in Vernacular and English suited to the capacity of students and treating of Native and European methods of banking and book-keeping, and to introduce them as regular subjects along

10. It is obvious that some at least of the above specified causes are capable of being speedily removed by the Government, and your Memorialists, while endorsing generally the views expressed

and voluntary agency

copy of the rules of the school.

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decades been so much dis-
community

I have the honour to be,

Gentlemen
Church Missionary Society, the
native education are made almost entirely

large Mission field—that of Ahmednagar—are scattered in dozens and half
villages. The Society for the Propagation of the Gospel, under whose aus-
pices the Mission is maintained, has in its pay about forty schoolmasters in the districts in ques-
tion. Some of the schools which are opened under these masters are taken advantage of by non-
Christian children in the absence of Government schools. But in many cases the Mission schools
would be rendered unnecessary if the principles of Government education were enforced in the
Government schools.

We are compelled to keep schools open for our Christian children in villages where Govern-
ment schools exist, because in defiance of those principles the Christian children, being born of
low-caste parents, are excluded from the Government schools. In the same way we are precluded
from taking advantage of the Government schools for children who have got beyond the very
elementary teaching of our own indigenous schools.

One catechist, who is a Brahmin by birth, fought a successful battle in his own village and
secured the admission of his children to the Government school. In the case of low-caste Chris-
tian children the only result of our appeals to the authorities of the Collectorate and the Depart-
ment has been that they have been allowed to sit under a *chapar* outside the windows of the
school, and learn what they could in this way.

*Address to the Education Commission of 1882, by the Managing Committee of the Bombay Branch
of the East India Association.*

We, the Managing Committee of the Bombay Branch of the East India Association,
heartily welcome, Sir, your Commission to this great city. Your Commission is of very high
importance for the future advancement of India in its material, moral, and political condition.
The education of the people of this vast country is one of the most effective means of raising it in
civilisation.

We take this opportunity of expressing some of our views on this most weighty subject.
The first and most important question is the means to supply all degrees of education
to the vast population of India. As it is at present, the means are extremely inadequate, and
only a fifteenth, or still smaller portion, of the school-age population yet receive education at all.
Some more than twenty millions of the rising generation receive no education at all, except what
some indigenous schools provide to some portion.

Government feel that they are not able to tax the people directly in some way or other, and
the effort which Government now make is to find out some means by which the people may be
induced to tax themselves for the purpose of education. That it is very desirable to make the
people take their education in their own hands, we freely and fully admit, and it is in fact one of
the most effectual means of bringing home to them or educating them in Local Self-Government,
an object so nobly undertaken by the present Viceroy with sincerity and energy. But the great
question is where to find the means in the present extreme poverty of the country. We do not
desire to make this address a lengthy one. The various details of the best methods of giving the

... SHEWETH,—That ... THE ... carrying on business in Bombay ... the presence of your Commission while ...

4. The following want they have of late years felt in connection with things exists in regard to special or scientific general management of their banking and mercantile business. The want they refer to is that of clerks and accountants, and European systems of banking, book-keeping, and of men qualified to manage mercantile correspondence, and of men qualified to take up the duties of managers of banking or mercantile institutions. They are Muhammadans. They want to replace old, dead, or dismissed hands by men fit to take up at once the duties of an accountant or book-keeper, a *killidar* (cash-keeper), and so on. Not received any benefit few years back it was usual to recruit such persons from Gujarath, but latterly your Memorialists have found that such recruits are not easily obtainable even on tempting salaries, owing, they believe, partly to the falling off in Gujarath, and elsewhere in this Presidency, in the number of indigenous schools which aim at imparting such instruction to their pupils as is useful to them in daily life, and partly, or rather in a great measure, to the fact of the present schools for primary and secondary education, Government or aided, having failed to give instruction in subjects purely of a practical character.

When it is considered how large is the number of banking, commission, agency and trading houses in Bombay; what numerous ramifications they have, and the great volume and value of raw and manufactured goods, and the conditions of modern commerce, it is not surprising that transactions involve a large amount of business. We would simply make a short reference to the question of female education.

The importance of primary education for the masses cannot be overestimated. The Government themselves are alive to this necessity and have considered it in all their transactions. We would simply make a short reference to the question of female education.

When boys' schools were opened it was difficult enough to get pupils, and for many years education was free. In the case of female education, the inducements to parents to educate their daughters are far less, till the time comes when the people generally well understand the necessity and importance of female education for the best sake of the males themselves, that good and educated mothers only can bring up good, educated, true, and manly sons, not to say anything of the rights of humanity, that women are as much entitled to the rights and privileges of this world as men, though each have their peculiar work in their respective spheres. It is greatly necessary in the present state of the lights of the people on this great question that Government should give every possible and liberal aid for a long time to come. That Government should require efficiency in the schools is quite right, but the education should be as much free as possible to draw the largest number of pupils to the schools, even more so than what was done for the boys. With reference to the system of grant-in-aid, we regard it as one of the best means of attaining the object in view, but we submit with every deference that, as a matter of justice, righteousness, and policy, the fundamental principle of the "conscience clause" must be made a necessary condition as in the United Kingdom, or we apprehend that great difficulties and even disasters will arise from the non-enforcement of this principle, as India is a place of all the religions in the world. And unless a thorough freedom of conscience and neutrality in religious matters is most strictly observed, the convulsions arising from religious wars will, we submit, be such as we can hardly form at present any adequate conception of. The Multan and Salem riots give some indication of what disastrous result may ensue where whole classes of different religions set against each other.

We conclude this address with our best wishes for the success of this Commission, and we sincerely trust that it will lead Government to consider the great Indian problem in all its magnitude and importance.

BOMBAY,

The 31st October 1882.

STATEMENT OF THE ORIGIN, PROGRESS, AND PRESENT CONDITION OF THE BOMBAY PROPRIETARY SCHOOL.

To—The PRESIDENT and MEMBERS of the Provincial Committee of the EDUCATION COMMISSION, Bombay.

GENTLEMEN,—The Proprietary School was founded on 10th June 1860, under the auspices of an influential Committee composed of the undermentioned gentlemen :—

- Juggonath Sunkershett, Esq.,
- Bomanjee Hormusjee Wadia, Esq.,
- Framjee Nusserwanjee Patel, Esq.,
- Pestonjee Hormusjee Camajee, Esq.,
- Sorabjee Framjee Cawasjee, Esq.,

and voluntary agency

copy of the rules of the school.

or as soon as they are made
decades been so much dis-
community

I have the honour to be,
Bombay. His Excellency in Council
I trust that it will contribute many students

It will serve to show that the Proprietary School was the first considerable ex-
clusively novel principle—the principle of joint-stock concerns, by which none but shareholders had
the privilege of nominating boys for admission.

Mr. C. A. Beyts, of Bishop's College, Calcutta, and the master of the Candidate class in the
Elphinstone Institution, was selected for the post of Head-Master. During his Head-Mastership
the school passed one student at the Matriculation Examination of the Bombay University, which
led the Chancellor, Sir Bartle Frere, to pay it the following compliment in his Convocation speech
of 1863:—

“The constitution of the Bombay Proprietary School presents many admirable features. It numbers among its
students the sons of the richest and most respectable Parsi gentlemen. It is, I believe, self-supporting, and the pro-
prietors with, as it appears to me, very sound judgment, retain its entire management in their own hands. We
might justly expect from such a school, if not the largest number, certainly the largest proportion of candidates for
admission to the University, and of competitors for University honors; and I trust that the young student who has
now appeared amongst us will be the first of many sons of our Parsi worthies who will vindicate by their career at
this University their aspiration to be considered as one of the most enlightened communities in British India.”

Mr. Beyts resigned his office in 1863 and was succeeded by Mr. Frank Morrison. During
his Head-Mastership two students matriculated in the University. But soon after this symptoms
of a decline in the popularity of the school began to make themselves manifest. Shareholders
began throwing up their shares, chiefly in consequence of the collapse of the commercial and finan-
cial excitement which had been raging then. The number continued steadily to fall, and in June
1866 reached the lowest ebb. The crippled condition of the finances of the school, consequent on
this state of affairs, necessitated the closing of it. Still there was felt a general desire to save
such a beneficial institution from sinking into oblivion. At the meeting of the Proprietary body,
convened for the purpose of formally winding it up, I, then First Assistant, offered to take it over
and conduct it as an experimental measure. Accordingly, it was made over to me for a pecuniary
consideration, in August 1866, from which time it got a fresh lease of life.

When I took charge of the school the number on the register was 60. To attract more
pupils it was deemed advisable to reduce the fee charged, which was felt a heavy strain on the re-
duced means of parents. Three rates of fee, Rs. 7, 5, 3, regulated by the requirements of the
learner, were substituted for that of Rs. 10, which had been charged all round. This reduction
led to the infusion of a new and healthy element into the constitution of the school. The exclu-
siveness with which the school had been hedged round had operated as a barrier to its success;
and the admission of sons of middle-class gentlemen, together with that of a few deserving free
students, exerted a salutary effect on the energies of the rich boys. To the school was attached
a vernacular class, as the nucleus of a vernacular department from which to reinforce the Upper
and Lower school. These reforms produced the desired effect. The number at the end of 1866
rose to 100, and at the close of each succeeding year, it stood as follows: 139, 190, 219, 255,
294, 315, 295, 290, 294, 322, 330, 350, 365, 370, 490,—the last figure attained being due to the
incorporation into the school of an elementary vernacular school. These figures afford some indi-
cation of the material progress the school has made in numerical strength and in popular esti-
mation.

STANLEY SHEWETH,—That the want of things exists in regard to the carrying on business in Bombay, and the presence of your Commission while

4. The following want they have of late years felt in connection with the general management of their banking and mercantile affairs, and European systems of banking, book-keeping, and of men qualified to take up the duties of managers of banking or mercantile institutions. They are Muhammadans. They want they refer to is that of clerks and accountants, and of men qualified to take up the duties of managers of banking or mercantile institutions. They are Muhammadans. They want they refer to is that of clerks and accountants, and of men qualified to take up the duties of managers of banking or mercantile institutions. They are Muhammadans. They want they refer to is that of clerks and accountants, and of men qualified to take up the duties of managers of banking or mercantile institutions. They are Muhammadans.

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1866.	1867.	1868.	1869.	1870.	Total	Average
6	5	8	3	8	30	6

The yearly average of students contributed to the University is over 9.

The young men are in many cases the representatives of the leading Parsi families in Bombay, including a grandson of the first Sir Jamshedjee Jeejeebhoy, Bart.

Of the 152 successful students, including the 3 who matriculated during the first five years of the school's existence, 3 are Barristers-at-Law; 1 is a Master of Arts, Bachelor of Laws, and Medalist; 1 is a Master of Arts, Bachelor of Laws, and Solicitor of the High Court; 9 are Bachelors of Arts; 8 have passed the First Examination in Arts; 4 have passed the Previous Examination; 3 have entered the Covenanted Medical Service; 1 has gained his Diploma in both London and Edinburgh; 7 are Licentiates of Medicine; 3 have passed the First Examination for the degree of L.M.; 1 is a Licentiate of Civil Engineering; 3 have passed the first examination in Civil Engineering; and several of the remainder are pursuing their studies at the different colleges. Two have carried off University prizes, and 3 have been awarded the Rao of Cutch Scholarships of the value of Rs. 20 and 15. One precocious lad who had been brought up at the school from the beginning, but who could not be presented for Matriculation, according to the rules of the University, by reason of his young age, has passed the Civil Service Examination after going through a course of studies at St. Xavier's College. Another, for many years a pupil of the school, and subsequently of St. Xavier's College, has got a Gilchrist Scholarship and proceeded to England. Two are studying for the Bar in England, one of whom is Secretary to the Northbrook Club; two are studying for the Army Medical Service; some have become editors of local newspapers, some have become teachers, some have joined their fathers in mercantile pursuits, and a great many have gone into employment in various capacities in public and private offices, though without matriculating.

These results, to which the local Press, particularly the vernacular, has repeatedly borne testimony, show the quantity and quality of the work done by the school amidst many difficulties and drawbacks.

From the day of its foundation up to the present time the school has preserved its character of a purely self-supporting institution, as the subjoined extracts from the Reports on Public Instruction testify—

Major T. Waddington says:—

"The Fort Proprietary School, being a purely private school, carried on for profit, receives no aid from Government."

Mr. Chatfield says:—

"The Bombay Proprietary School is independent of Government aid, being intended for the sons of Parsi merchants and other native gentlemen able to pay high fees for the instruction of their children."

Mr. Chatfield in his Report for 1878-79 says:—

"The Proprietary School has flourished for many years, and is supported by wealthy gentlemen who would not receive a Government grant."

and voluntary agency —

copy of the rules of the school.

or as good as they are married
decades been so much discom-
munity will

I have the honour to be,
Gentlemen,

Your most obedient servant,
HORMUSJEE JEHangIR,
*Proprietor and Head Master,
Bombay Proprietary School.*

Bombay, November 1882.

To—THE HON. W. W. HUNTER, LL.D., C.I.E., President, and Members of the Education Commission, Bombay.

GENTLEMEN,—The warm interest which you take in the subject of female education, which forms an important branch of the enquiries entrusted to you by the distinguished Government of His Excellency the Marquis of Ripon, has induced the Managing Committee of the Parsi Girls' School Association to request you to visit the Parsi Girls' School, under the management of the Association.

The Committee avail themselves of this opportunity to give a brief history of the origin and progress of the seminaries in their charge. These schools were the first that were established in Western India in the year 1849 under Native management by the Students' Literary and Scientific Society, a society formed in the year 1847, and composed of the students and ex-students of the Elphinstone College, and the Masters of the Elphinstone High School, then called Elphinstone Institution. The pecuniary resources of the Students' Society being limited, they were at first under the necessity of opening and conducting their experimental schools every morning from 7 to 9 o'clock in rooms situated in convenient localities, placed at their disposal, free of charge, by some kind friends. Members of the Students' Society, who were either stipendiary scholars of the Elphinstone College, or Masters of the Elphinstone Institution, volunteered themselves and imparted instruction without remuneration for two hours every day. After a time the growing and pressing engagements of these patriotic volunteer teachers rendered it necessary for the Society to relieve them and engage the services of paid teachers, and to establish regular day schools in several localities in the City of Bombay with the large pecuniary assistance given by four generous Parsi gentlemen, who did not allow their names to be made known, supplemented by subscriptions invited from the principal European and Native inhabitants of Bombay.

Thus supported and encouraged, the Students' Literary and Scientific Society conducted these schools very creditably till the end of the year 1856, when the Society's funds ran so low as to present a serious obstacle to the efficient maintenance of the schools under their charge. But happily about this time the Parsi community had become sufficiently alive to the necessity of female education and to the advantages to be derived from it, and accordingly they showed the laudable desire to relieve the Students' Society of the charge of the Parsi Girls' School. The Society cordially responded to the wishes of several leading members of the Parsi community, who, on the 10th February 1857, formed themselves into a provisional Committee for the purpose of arranging the terms of the transfer of the said schools to an Association composed of their own countrymen.

This provisional Committee received charge of four Parsi Girls' Schools from the Students' Literary and Scientific Society on the 21st July 1857.

...LY SHEWETH,—That ... TO THE
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The Committee employ one Inspectress and seventeen female teachers belonging to respectable classes of the Parsi community, besides the requisite school establishment. Instruction is imparted in the schools of the Association in arithmetic, reading, and writing, useful knowledge and needle-work adapted to Parsi females, the principles of morality according to the religion of Zoroaster, grammar, geography, and history of India and Persia. Instruction in these branches of knowledge is communicated through the medium of the Gujarathi language exclusively. The Committee trust that their efforts to impart solid instruction in different branches of knowledge have been productive of good results in improving the intellectual and social condition of the rising generation of Parsi females. During the long interval of quarter of a century which has elapsed since the establishment of this institution, thousands of Parsi girls have left our schools with a fair amount of useful knowledge which is generally kept up by them and is in a great many cases improved by the constant habit of reading Gujarathi newspapers, magazines, and entertaining and useful books, published from year to year in the Gujarathi language.

The following is the programme of studies of the highest class :—

Reading, with explanation, Hope's 7th Gujarathi Book, poetry with explanation and paraphrase, recitation of select passages from the best Gujarathi poets; grammar, parsing, original composition, and writing from dictation; moral and religious lessons from the most approved Zoroastrian books; geography—particular geography of India, Asia, and Europe; history—rudiments of the ancient history of Persia, and modern history of India; popular general knowledge on various subjects, and on natural objects; arithmetic—rule of three, compound proportion, interest and vulgar and decimal fractions; needlework—Berlin wool and net work, embroidery, and plain sewing and knitting.

The Association maintains the following three schools in different parts of the city of Bombay attended by girls :—

	Girls.
The Fort School	343
The Chandanwady School	195
The Mazagon School	57
	<hr/>
TOTAL	595
	<hr/>

Monthly reports are submitted to the Managing Committee by the Head Mistress of each school and by the Inspectress, showing the progress made by the pupils, the daily attendance, the number of new admissions and the reasons for the pupils leaving the schools, and the attendance

...is one difficulty, ... not stay in our school long enough ...
 ...their education. They leave our schools at the early age of 10 or 12 y-
 or as soon as they are married. The practice of infant marriage has during the last one or two
 decades been so much discontinued by the Parsis that we hope the enlightened members of our
 community will be induced to allow their daughters to continue longer in our schools and to
 refrain from withdrawing them prematurely from the benefit of the education which we impart
 to them. Owing to the schools being in charge of female teachers, there are already a few girls
 of 14 and 15 years still prosecuting studies in our schools.

The average daily attendance in the schools is 81 per cent., and the average cost of education
 is Rs. 14 per head. With a view to give adequate encouragement to the pupils to prosecute
 their studies, seven scholarships of different values ranging from Rs. 48 to Rs. 120 per annum
 and six prizes ranging from Rs. 20 to Rs. 100 are awarded every year by competition. The
 scholarships are tenable for one year and payable monthly.

The Commission will be gratified to learn that the following permanent endowments have
 been made by the undermentioned Parsi ladies and gentlemen with the view of affording
 encouragement to the girls who prosecute their studies in these schools:—

- I. A permanent endowment of Rs. 2,240 bestowed by a generous Parsi lady, the interest of
 which is applied annually to the purpose of awarding two scholarships of the monthly
 value of Rs. 4 each to the successful competitors declared by the examiners appointed
 by the Committee. Such scholarships to be held for a period of one year; and an
 annual prize of Rs. 16 to the girl standing next in rank and attainments to the suc-
 cessful competitors.
- II. An endowment of Rs. 10,000 bestowed by Bai Dhunbaijee in commemoration of her
 husband, the late Dhanjeebhoy Nusserwanjee Camajee, Esq., the interest of which is
 annually applied by the Committee for the purpose of awarding annually a prize of
 the value of one hundred rupees to the girl who is certified and declared by the
 examiners nominated by the Committee to be the best qualified for performing the
 duties of a tutoress or instructress of Parsi girls.
- III. An endowment of Rs. 5,600 bestowed by Framjee Nusserwanjee Patell, Esq., President
 of the Association, the interest of which is annually applied by the Committee for the
 purpose of awarding each year "The Framjee Nusserwanjee Scholarship" of the
 monthly value of Rs. 7 to the successful competitor for proficiency in general know-
 ledge and in the principles of Zoroastrian religion, morality, and domestic economy.
- IV. An endowment of Rs. 2,100 bestowed by the students and ex-students of the Elphin-
 stone Institution and College in commemoration of their benefactor, the Honourable
 Mountstuart Elphinstone, the interest of which is applied for the purpose of awarding
 each year a scholarship designated "Mountstuart Elphinstone Scholarship" of
 the monthly value of Rs. 7 to the successful competitor declared by the examiners
 appointed by the Committee.

... SHEWETH, That ... TO THE ...
 ... carrying on business in Bombay ...
 ... presence of your Commission while ...
 4. The following want they have of late years felt in connection with things exists in regard to
 special or scientific general management of their banking and mercantile Muhammadans.
 The want they refer to is that of clerks and accountants, and European systems of banking, book-keeping, and of men qualified to carry on mercantile correspondence, and of managers of banking or mercantile institutions. They are Muhammadans.
 They want to take up the duties of managers of banking or mercantile institutions, and a few years back it was usual to recruit such persons from Gujarath, but latterly your Memorialists
 have found that such recruits are not easily obtainable even on tempting salaries, owing to the
 believe, partly to the falling off in Gujarath, and elsewhere in this Presidency, in the number
 of indigenous schools which aim at imparting instruction to their pupils as is useful to
 them in daily life, and partly to the fact of the present schools
 for primary and secondary admissions, and levied a fee of 8 annas per month to give instruction in
 parents' means were limited. Thus eleemosynary instruction has been failed to give instruction in
 the female schools. An endowment of Rs. 1,000 given by the Association, through the
 Sir Jamsetji Powalla in memory of their deceased mother, giving an
 of increased proficiency in the Zoroastrian religion.

XI. An endowment of Rs. 1,500 by the relatives and friends of the late Mr. Eduljee Darasha Sethna for giving three annual prizes of Rs. 20 each.

The permanent fund of the Association, consisting of special endowments and donations for general expenditure, Rs. 45,715, and for scholarships and prizes Rs. 17,225, for general expenditure Rs. 7,760,—total Rs. 70,700,—has been invested in Government Securities held by the Trustees of the Association, Messrs. Framjee Nusserwanjee Patel, Cursetjee Nusserwanjee Camajee, and Sorabjee Shapoorjee Bengallee. The average annual income of the Association from donations and subscriptions is Rs. 1,000, from interest of the funded amount Rs. 2,700, and from school fees Rs. 4,400,—total about Rs. 8,000.

The establishment and other charges of the Association are regulated on an economical scale.

The total expenditure on the maintenance of the institution ranges from Rs. 7,000 to Rs. 8,000 per annum, comprising the following items:—

	Rs.
Salaries of 1 Inspectress, 17 female teachers, priests, and servants	4,600
Rent of school-houses	1,644
Scholarships and prizes	900
Office expenses, maps, books, stationery, conveyance hire, printing and miscellaneous charges	700

The above summary shows a noteworthy fact that more than half the cost of education is paid by the parents of the pupils, and the other half is defrayed from the funded amount and annual subscriptions and donations.

Instruction in the principles of morality and religion forms an important feature in the system of education imparted in this institution. In addition to this important subject the Committee have introduced songs and ballads composed expressly for their schools, inculcating social duties and moral precepts. Four of the class books used in this institution have been expressly compiled for the use of the pupils. In addition to these, Hope's excellent Series of Gujarathi class books have been introduced in our schools. The Committee have under consideration the advisability of raising the standard of instruction with a view to increase the efficiency of their schools.

The Association has hitherto laboured under a great disadvantage owing to the want of suitable and convenient accommodation for their schools, and particularly for the largest school in the Fort. The latter want, the Committee have the gratification to announce, has recently been supplied by their colleague, Mr. Sorabjee Shapoorjee Bengallee, C.I.E., who has made a munificent endowment of Rs. 50,000 for providing a site and a commodious edifice in a central and convenient situation in perpetuation of the name of his mother, Mrs. Bhikhajee Shapoorjee Bengallee. Since the beginning of last year the same enlightened gentleman has defrayed the cost of training the class of female teachers for this institution.

REPORT
ON
EDUCATION
IN
THE HYDERABAD ASSIGNED DISTRICTS, &

PRESENTED TO
THE EDUCATION COMMISSION.

BY
W. LEE-WARNER, Esquire, C.S.,
MEMBER OF THE EDUCATION COMMISSION.



November 1882.

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