

PRIMARY EDUCATION
AND
FEMALE TEACHERS IN INDIA.

प्राथमिक शिक्षण व स्त्रीशिक्षक.

हा निबंध

मनोरंजनाच्या १९१८ च्या कवे जुविली एप्रिलच्या अंकांत प्रसिद्ध
साला होता. त्यांत कवित् दुस्ती करुन पुनः छापला आहे.

लेखक

गोपाल कृष्ण देवधर, एम्. ए.,
सीनिअर मेंबर, सर्व्हंटस् ऑफ् इंडिया सोसायटी, मुंबई,
व
ऑनररी जनरल सेक्रेटरी, पुणे सेवासदन.

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मुद्रक व प्रकाशक
काशीनाथ रघुनाथ मित्र,
मनोरंजन छापखाना, ३, सॅडहर्स्ट रोड, गिरगांव, मुंबई.

पुणे सेवासदनाच्या ट्रेनिंग कॉलेजांतील ७० विद्यार्थिनींपैकी ५३ स्त्रियांचा फोटो.



मधील खुर्च्यावर भीमती जानकीबाई भट, लेडी सुपरिन्टेन्डंट, सौ. मनोरमानाई रानडे, बी. ए. व भी. यमुनाबाई जोशी अ. सुपरिन्टेन्डंट, व कॉलेजला जोडलेल्या प्रॅक्टिसिंग स्कूलच्या शिक्षकिणी बसल्या आहेत.

PRIMARY EDUCATION AND FEMALE TEACHERS.

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लेखक—श्रीयुत गोपाळ कृष्ण देवधर, एम्. ए., ऑ. जनरल सेक्रेटरी, पुणे सेवासदन.

प्रोफेसर कर्वे यांच्यासारख्या निरलस, कर्तव्यनिष्ठ, व नेटाच्या माणसाचा वाढदिवस ह्यांज्ये एक सामाजिक सणच समजला पाहिजे. आणि याच बुद्धीने मनोरंजनाच्या उत्साही संपादकांनी मोठ्या मक्तीने प्रो. कर्वे यांच्या एकसष्टाव्या वाढदिवसा-निमित्त आपल्या मासिकाचा एक स्वतंत्र अंक प्रसिद्ध करण्याचें योजिलें अद्युन, त्यांत प्रो. कर्व्यांचा जो आवडता विषय 'स्त्रीशिक्षण' त्यासंबंधी आपल्या देशांत विचार व उद्योग करणाऱ्या निर-निराळ्या स्त्रीपुरुषांचे लेख गोळा करण्याचा स्तुत्य प्रयत्न केला आहे. या अंकांत या महत्त्वाच्या राष्ट्रीय प्रश्नाच्या एका विशिष्ट अंगासंबंधानें स्वतःचे विचार व्यक्त करण्याची त्यांनी मला संधि दिली, व अशा रीतीने प्रो. कर्वे यांच्या सतत चाललेल्या देशसेवेच्या उज्ज्वल कामगिरीबद्दल मला वाटणारा आदर दाखविण्याचा सुप्रसंग आणून दिला, याबद्दल मी मनोरंजनकर्त्यांचा फार आभारी आहे. शरी-राच्या स्वास्थ्याचें असावें तसें साहाय्य न मिळाल्या-मुळे जरी सध्यां बराच त्रास झाला, तरी ही संधि घालवूं नये, या विचारानें हें काम मागें टाकलें नाहीं, व थोडीशी धाईहि करावी लागली याबद्दल वाचक क्षमा करतील, अशी आशा आहे.

एकंदर विद्येचें किंवा शिक्षणाचें महत्त्व किती आहे, शिक्षणाच्या अंगी किती अलोट सामर्थ्य आहे, किंवा त्याच्या ठिकाणी किती अप्रतिम जादू भरली आहे, इतर देश त्याच्या कासेस लागून कसे सुधारले आहेत, व उन्नतीचा मार्ग आक्रमीत आहेत, तोच हिंदुस्तान देश त्याला बराच पारखा झाला असल्यामुळे आज अनेक

दृष्टीने त्याची कशी दैना झाली आहे, या व अशा अनेक तार्विक व ऐतिहासिक गोष्टींची चर्चा कर-ण्याचें हें स्थळ नव्हे. आजच्या घटकेस आपल्या देशास कोणत्या प्रकारचें शिक्षण पाहिजे, तें सक्तीचें पाहिजे किंवा खुपीचें पाहिजे, स्त्रियांनां पुरुषांच्या बरोबरीने शिक्षण देणें इष्ट व आवश्यक आहे किंवा नाहीं, या गोष्टीबद्दल जरी तीव्र मतभेद दिसत असला तरी त्यांतल्यात्यांत एकदोन गोष्टी सर्व विचारी लोकांनां संमत झाल्या आहेत. शिक्षण हें राष्ट्राचें जीवन आहे. सध्यां जिकडेतिकडे गाढ अज्ञान पसरलें असल्यामुळे, कोणत्याहि दिशेने लोकांची स्थिति सुधारण्याची खटपट करा—मग ती समाज-सुधारकांच्या हातून होवो किंवा सरकारच्याकडून होवो—ती आपली मुंगीच्या पायानेंच होत असलेली दिसते. सध्यांच्या मोठमोठ्या चळवळी जरी घेतल्या तरी आरंभीं आरंभीं त्यांच्या ठिकाणीं जो जोम दिसतो, त्याचा कित्येक दिवसांनीं मागमूसहि राहात नाहीं. जर पुढें काहीं काम होत असेल तर तें मोठ्या कष्टानेंच होतें, असें ह्यागावें लागतें. त्याचप्रमाणें, लोकांची स्थिति सुधारण्यासाठीं अस्तित्वांत आलेलीं कित्येक सरकारी खाती आहेत, त्यांचे वार्षिक रिपोर्ट जर आपण चाळून पाहिले तर त्यांत सामान्यतः जी एक तक्रार आपल्या निदर्शनास येते, ती ही कीं, लोक अशिक्षित आहेत ह्याणून कोणत्याहि विवक्षित खात्याकडून ह्याणारे प्रयत्न व्हावे तसे यशस्वी व फलद्रूप होत नाहींत. सारांश, लोक अज्ञानांत गुरफटलेले असल्यामुळे, नवीन कल्पना त्यांनां रुचून त्यांच्या कामाचें पाऊल जसें पुढें पडावें तसें स्वाभा-विकपणेंच पडत नाहीं, व याबद्दल सरकार व समाज-

सुधारक यांच्यामध्ये क्षणव्यासारखा मतभेद नाही. सर्वांना शिक्षणाची महती व तात्कालिक गरज मासत असून ती उणीव दूर करायी करावी यासंबंधीच्या मार्गाविषयी असल्यास विचारवैचित्र्य असेल; परंतु त्याच्या आवश्यकतेविषयी मतैक्यच आहे.

शिक्षण हे सर्व उत्कर्षाचे उगमस्थान आहे, हा सार्वत्रिक अनुभव आहे; परंतु, आतांपर्यंत ज्या कारणांसाठी शिक्षणाचा सार्वत्रिक प्रसार व्हावा झालून आपण त्याची मागणी करित होतो, व सरकारहि देशकालमान पाहून त्या प्रभासबंधी आपले धोरण आतां जास्त खुल्या दिलाचे व उदारपणाचे ठेवू लागले आहे— व ही समाधानाची गोष्ट आहे—त्या कारणांमध्ये आतां एका मोठ्या बलवत्तर कारणाची भर पडत असून, त्याच्या योगाने शिक्षणप्रसाराकडे आतांपर्यंत ज्याप्रमाणे दुर्लक्ष्य करता आले, किंवा त्यासंबंधाने दिरंगाई करण्यांत आली, ती मात्र यापुढे करणे केव्हाहि क्षम्य होणार नाही. ते कारण असे:—

हल्ली आपल्या देशांत जी एक जोराची चळवळ विसून येत आहे तिच्या मुळाशी आपली सर्वांगसुंदर उन्नति त्वरित व्हावी, आपले राष्ट्र इतर राष्ट्रांच्यामागे न राहतां शक्य झाल्यास थोड्या अवधीत बरोचरीच्या नात्याने त्यांच्या पंक्तीस बसण्याची त्याची तयारी व्हावी; परंतु या सर्व गोष्टी साध्य होण्यास जशी आमच्या अंगी पूर्ण तऱ्हेची पात्रता आली पाहिजे, तशीच येथील राज्य पद्धतिहि सुधारली पाहिजे; तिच्यामध्ये जो मुख्य फरक झाला पाहिजे, तो हा की, देशांतील लोकांची स्वानुभवाने सुखदुःखे न जाणणाऱ्या अधिकारी वर्गाचे हातांत असलेल्या सत्तेस बराचसा आळा बसून ती लोकांच्या हाती आली पाहिजे. आपल्या सुखदुःखांप्रमाणे आपल्या देशाचे सुकाणू हालवें अशी आज लोकांना उत्कट इच्छा झाली आहे व जिची सत्यता व आवश्यकता इंग्रज सरकारसहि कबूल होऊ लागली आहे, व आतां लोकरच था अधिकारी वर्गाच्या हातांत इतक्या काळपर्यंत असलेल्या अमर्बाद अधिकाराचा मोठा थोरला भाग

लोकांच्या हातांत येऊन येथील राज्यसत्तेस कांहीं अंशी प्रजासत्ताक राज्यसत्तेचे स्वरूप येईल अशी सुचिन्हें इंगोचर होऊं लागली आहेत. प्रजासत्ताक राज्यपद्धतीचा बऱ्याच अंशाने कां होईना, येथे अंमल सुरू झाला झणजे कित्येक लोकांना एक मोठी जबाबदारी आपल्यावर येऊन पडली असेंच वाटू लागेल, व ही गोष्ट अगदी खरी आहे. स्वायत्ततेमध्ये ज्याप्रमाणे सामर्थ्य वाढविण्याचे बळ असते, त्याचप्रमाणे तिच्या अंगी नैसर्गिक जाचक असेहि कांहीं गुण असतात. स्वायत्ततेमध्ये आनंद देण्याची जी शक्ति असते तिच्याचप्रमाणेच त्रास देण्याचा व काळजी वाढविण्याचाहि एक गुण तिच्या ठिकाणी गुप्त असतो, ही गोष्ट विसरून चालावयाचे नाही. ज्या ज्या देशामध्ये लोकांच्या हातांत राजकीय सत्ता आहे त्या त्या देशांत शिक्षण सक्तीचे व बरेच पुढे गेलेले आहे, असे आपण पाहतो. याचे कारण शिक्षण ही एक मोठी राष्ट्रीय गरजेचीच बाब होऊन बसली आहे; आणि याच कारणा-मुळे त्या कामी मनुष्यबळाचा किंवा द्रव्यबळाचा होणारा खर्च अगदी जरूर व अत्यंत इष्ट असा मानला जातो. अमेरिकेसारख्या देशाची स्थिति पाहिली तर, शिक्षणाचा सार्वत्रिक प्रसार करून व निरनिराळ्या दर्जातील व समाजातील लोकांच्या गरजांप्रमाणे ते सुधारून त्यांना सहजगत्या ते हस्तगत करून घेतां येईल, असे मार्ग अवलंबणे हे त्या देशांतील समाज-सुधारकांचे व सरकारचे एक महत्त्वाचे कर्तव्यच समजले जाते. या कामी त्या देशांत विलक्षण चढाओढ चाललेली दिसत आहे. अद्याच प्रकारची स्थिति थोड्याबहुत फरकाने इंग्लंड, फ्रान्स, जर्मनी इत्यादि सुधारणेच्या मार्गे लागलेल्या आणि राजकीय वर्चस्वासाठी चढपड करणाऱ्या राष्ट्रांमध्ये दिसून येत आहे. ही स्थिति तशी नसती तर आत्र त्या देशांतील लोकांच्या हातून आपल्या देशाच्या संरक्षणासाठी व संवर्धनासाठी जो विलक्षण स्वार्थत्याग व आत्मयज्ञ (सर्व स्त्रीपुरुषांच्या ठिकाणी) दिसून येत आहे, तो कदाचित् दिसलाहि नसता, व

व स्त्रीशिक्षक.]

या देशातील लोक इतर मागासलेल्या देशांतील लोकांप्रमाणे स्वतःच्या सुखांत दंग होऊन आळसांत व फार झाले तर आपमतलवी आत्मविचारांत लोळत पडले असते, व रसातळास गेले असते.

धारांश, हिंदुस्तानांत आतां सार्वत्रिक शिक्षण व त्याचा प्रसार हा प्रश्न व्यक्तींच्या उन्नतीशीच किंवा समाजसुधारणेशी अथवा औद्योगिक भरभराटीशीच केवळ संलग्न असा नसून त्याला आतां राजकीय गरजांमध्ये अग्रस्थान दिले पाहिजे. अमेरिकेमध्ये प्रजासत्ताक राज्यपद्धति अमलांत असल्यामुळे त्या सत्तेचा दुरुपयोग होऊन नये झणून ती ज्या स्त्रीपुरुषांच्या हातांत असते अशा भावी नागरिकांना योग्य प्रकारचे नागरिकत्वाचे व लोकनेतृत्वाचे शिक्षण शाळांमधून दिले जात असून त्यांच्या ठिकाणी नागरिकत्व व लोकनायकत्व या उत्कृष्ट गुणांचे बीजाशोषण केले जाते. हे काम शिक्षणाचे आहे, व अशा प्रकारचे उच्च ध्येय पुढे ठेवून मार्ग आक्रमण करणाऱ्या शिक्षणसंस्था देशांत अस्तित्वांत आणणे हे एक मोठे काम आहे, व याच दृष्टीने माझ्या मते नागरिकत्वाचे शिक्षण हे केवळ व्यक्तिशः उन्नतीचे, समाजसुधारणेचे अथवा औद्योगिक भरभराटीचे साधन नसून, ते सर्वथैव राजकीय उत्कर्षाचे द्वार आहे, आणि झणूनच तो प्रथम पूर्ण राष्ट्रीय स्वरूपाचा असून ज्यांना झणून राष्ट्रीय उन्नतीची तळमळ असेल त्यांनी प्रथम जी कांहीं साधने उपलब्ध असतील त्यांचा पूर्ण फायदा घेऊन हे लोकशिक्षणाचे काम हाती घेतले पाहिजे. एका इंग्रज ग्रंथकाराने झटल्याप्रमाणे राष्ट्रीय शिक्षणाचा पाया प्राथमिक शिक्षण होय, व या शिक्षणाची कोणशिला झटली झणजे ते ज्यांच्या हाती आहे असा शिक्षकवर्ग होय. हा शिक्षकवर्ग चांगल्या तऱ्हेने तयार करणे व योग्य प्रमाणामध्ये त्याची संख्या अस्तित्वांत आणणे, हा एक शिक्षण-प्रसाराच्या कामांत गुंतलेल्या लोकांपुढे महत्त्वाचा पण बिकट प्रश्न आहे, आणि तो नीट व समाधानकारक रीतीने सोडविण्यावरच लोकशिक्षणप्रसाराची

मजल अवलंबून राहिल, हे विसरतां कामा नये. प्राथमिक शिक्षणाच्या प्रसारासाठी अवश्य साधने झणजे प्रथम शाळा होत; त्या चोहोकडे हलुहळू सुरू करण्याची जबाबदारी सरकारने पतकरली आहे, व निरनिराळ्या वरच्या दर्जाच्या म्युनिसिपालि-ट्याहि आपल्या क्षेत्रांत शिक्षणप्रसाराचे काम सरकारच्या मदतीने झपाट्याने करू लागतील अशी चिन्हे दिसत आहेत. आज कदाचित् उत्साहाच्या भरांत या मार्गांत नडणाऱ्या गोष्टी आपल्या पूर्णपणे लक्षांत न आल्या तरी त्या पुढे मार्गे जाचक झाल्याशिवाय राहणार नाहीत. त्या दोनचार महत्त्वाच्या अडचणी झटल्या झणजे (१) या कामी लागणारा पैसा; (२) काम करणारे शिक्षक; (३) आरोग्यवर्धक शालागृहे; व (४) ग्रंथसंग्रहादि योग्य आणि मनोरंजक उपकरणे या प्रमुख होत, व त्यांचा एवढापासून झणजे राष्ट्रीय शिक्षणाच्या इमारतीच्या पायाच्या आरंभापासून विचार केला पाहिजे. या इमारतीचा बराचसा मोठा भाग स्त्री-शिक्षणाने व्यापला जाईल, व—प्राथमिक किंवा वरील दर्जाचे स्त्रियांचे शिक्षण स्त्रियांनीच द्यावे या मताचा जरी मी नाही तरी—एकंदर देशस्थिति लक्षांत घेतली असतां त्या कामासाठी स्त्रीशिक्षक तयार करणे हे एक महत्त्वाचेच काम समजले पाहिजे.

आपल्या देशांत एका काळीं ज्ञानदानाचे पुण्य फार मोठे समजले जात असे, व त्यामुळे ते काम करणाऱ्या वर्गाचा दर्जाहि समाजांत फार मोठा समजला जाई; आणि झणून त्या वर्गातील लोक बंदनीय असत; परंतु हल्लीं काल बदलल्यामुळे व पैशाची टंचाई झाल्यामुळे शिक्षणाचा प्रसार करणाऱ्या वर्गाचे हाल होत असून त्यांचा दर्जाहि बराच खालावला आहे. अमेरिकेसारख्या देशांतदेखील इतर वरच्या दर्जाच्या नौकरांप्रमाणेच शिक्षक वर्गाचा पगार, मानमरातब, त्यांची व्यवस्था, त्यांच्या सुखसोयी व त्यांच्या अडचणी या विचारांत घेतल्या जाऊन त्या दूर करण्याचा व्यवस्थित प्रयत्न होत आहे. याचमुळे हल्लींच्या सांपत्तिक अभिवृद्धीच्या

व द्रव्यार्जन दृष्टीच्या काळांत चांगल्या लोकांचे लक्ष या धंद्याकडे लागते. तथापि, त्यांना चांगला पगार दिला तरी शिक्षकाचे अंगी स्वार्थत्यागबुद्धि, आत्मिक श्रद्धा, स्वदेशभक्ति आणि देशाच्या भावी उत्कर्षाची तळमळ हे मूलभूत गुण वसत असले, तरच तो योग्य शिक्षक सांप्रत काळी गणला जाईल, व तो तसा नसेल तर त्याच्या कामाचें व्हावें तसें चीज होणार नाही, हे सांगणें नकोच.

हिंदुस्तानासारख्या देशांत शिक्षणाच्या कार्यक्रमांत स्त्रीशिक्षणाच्या प्रभास महत्त्वाचें स्थल दिल्याशिवाय आतां मुळीच गत्यंतर नाही. ती केवळ जुलुमाची गोष्ट नसून तात्विक दृष्ट्या न्यायाची व देशहितदृष्ट्या आवश्यक व महत्त्वाची बाब आहे. स्त्रीशिक्षणाने स्त्रिया बेफाम होऊन दुर्वर्तनी, स्वच्छंदी, व चैनी होतात हे वायफळ आक्षेप घेण्याचा काळ जाऊन, अगदीं जुन्या मताचीं माणसेंहि 'स्त्रियांनां शिक्षण द्या, परंतु तें इंग्रजी पद्धतीचें मात्र देऊं नका' असें झणूं लागलीं आहेत. स्त्रियांनां शिक्षण कोणच्या दर्ज्याचें द्यावें, कोणच्या प्रकारांनीं द्यावें, त्याचें ध्येय काय असावें, तें कोणाच्या हातून दिलें जावें, वयाच्या कोणत्या मर्यादेपर्यंत तें देण्यांत यावें, तें पुरुषांच्या बरोबरीनें असावें किंवा नसावें, व तें पुरुषांच्या बरोबर देण्यांत यावें किंवा न यावें, स्त्रियांमध्ये शिक्षणाच्या प्रसाराकडे किंवा त्याच्या प्रकर्षाकडे आज जास्त लक्ष द्यावें, त्यांच्याकरितां अगदीं स्वतंत्र संस्था असाव्यात किंवा नसाव्यात, या निरनिराळ्या मुद्यांसंबंधानें आज याश्चात्य देशांमध्येहि वाद आहे, व तो प्रकृतिभेदांमुळे आणि लोकपरिस्थितीप्रमाणें कांहीं अंशानें कायम असणार, व त्याप्रमाणें तो हिंदुस्तानांतहि राहिल—त्याच्यामुळे मात्र मुख्य महत्त्वाच्या प्रश्नाकडे दुर्लक्ष करून चालावयाचें नाही.

या गोष्टीचें महत्त्व स्त्रियांनां हि कळू लागलें असून त्याहि हळुहळू जागृत होत चालल्या आहेत, यासंबंधीं क्रियावीर मिसेस अनी बेसंट या स्वतः स्त्री असल्यामुळे त्यांनां स्त्रीवर्गाच्या गरजा व अडचणी,

त्याचप्रमाणें त्यांचे सामर्थ्य व त्यांच्या जबाबदाऱ्या या यांच्या नीटपणें लक्षांत येणें साहजिक आहे. त्यांनीं संपादन केलेल्या शिक्षणामुळे त्यांचे ठिकाणीं विशेष कर्तृत्व वसत आहे. अशा अधिकारी स्त्रीनें एके प्रसंगीं या प्रभासबंधीं काढलेले उद्गार येथें देणें धावणें होणार नाही. त्या क्षणतातः—

“स्त्रीशिक्षणाबद्दल वादविवाद करण्याची जरूरच नाही. अज्ञान हें राष्ट्राला प्रतिरोधक व विघातक आहे. राष्ट्राचें अर्थें अंग स्त्रीवर्गाचें बनलेले आहे. राष्ट्रघटक व्यक्तींच्या सुखाकडे दुर्लक्ष करून नुसतें संघटित राष्ट्राच्या सुखाकडेच लक्ष देणें केव्हाहि योग्य होणार नाही. राष्ट्रांतील माताच जर अडाणी किंवा अडमुठ्या असतील तर मुलांच्या अर्थात् भावी नागरिकांच्या बुद्धिमत्तेस धोका पोचेल, व तेंणें करून तें राष्ट्र रसातळास गेल्यावांचून राहणार नाही. स्त्रीवर्गाच्या शिक्षणास पुढ्यांच्या शिक्षणापेक्षां आणखी एका दृष्टीनें मोठें राष्ट्रीय महत्त्व आहे. स्त्रिया भावी नागरिकांच्या शीलस बळण देतात आणि त्यांच्या मनावर असे कांहीं ठसे उमटवितात, कीं, ते केव्हाहि बुजत नाहींत. ‘थोर लोक थोर आयांचेच पोटीं जन्मास येतात’ ही क्षणच इंग्लंडांत बनून राहिली आहे. आई जर शुद्ध, पवित्र, प्रेमळ, दहाणी आणि सशक्त असेल तर तिच्या या सर्व सद्गुणांचा ठसा बालकावर उमटल्याशिवाय राहणार नाही, व त्यांची थोरवी जेवढी वर्णानी तेवढी थोडीच होणार आहे: अडमुठी व अडाणी आई आपल्या मुलाची शरीररक्षि कमकुवत करिते, त्याची बुद्धिमत्ता दुर्बल करिते; त्यांच्या मनोभावनांस भलताच मार्ग लावते, व त्यांच्या अंगचा नैसर्गिक बाणेदारपणा घालविते. अज्ञानानें आरोग्याची नसाडी होते, मानसिक सद्गुणांची जोमानें वाढ होत नाहीं, प्रेमळपणास आप्तलपोटेपणाचा डाग लागतो, व धार्मिकबुद्धीचे जागीं धर्मवेड उत्पन्न होतें.”

त्याचप्रमाणें हिंदी स्त्रीवर्गास आपल्या कवित्वानें, वक्तृत्वानें, आणि विचारवीरत्वानें भूषणीभूत झालेल्या मिसेस सुरेत्रिनी नायडू यांनीं नुकल्याच थोडोर

येथें दिलेल्या एका व्याख्यानांत काढलेले उद्गारहि लक्षांत ठेवण्यासारखे आहेत. त्या क्षणाच्या की:-
‘स्त्रियांना शिक्षण द्यावें कीं नाही यासारख्या अगदी साध्या व सरळ विषयाची एखाद्या अडाणी माणसाप्रमाणें चर्चा या विसाव्या शतकांत व्हावी, ही मोठी दिलगिरीची गोष्ट आहे ! ज्या भारतवर्षांत मोठ्या उज्ज्वल संस्कृतीच्या आणि उज्ज्वल कीर्तीच्या अनेक स्त्रिया कित्येक शतकांपूर्वी जन्मास आल्या, त्याच आपल्या देशांत सांप्रतकाळीं स्त्रियांना शिक्षण द्यावें कीं न द्यावें असा वादविवाद करण्याची पाळी यात्री, हें बुद्धेवच नव्हे काय ?’

याप्रमाणें दोन प्रसिद्ध स्त्रियांचीं मते दिल्यानंतर त्यासंबंधी निराळ्या मतांचें उतारे देऊन अधिक जागा अडविण्याची जरूर दिप्त नाही. तथापि मला गुरुस्थानी असलेले व मार्गदर्शक झालेले प. वा. नामदार गोखले यांनीं सार्वत्रिक सक्तीच्या प्राथमिक शिक्षणाची जी मोठी नेटाची चळवळ सुरू केली तिला त्यावेळीं जरी सरकारनें अदूरदर्शित्वानें आपलें पाठवळ दिलें नाही, तरी आतां ती परिस्थिति बदलून लोकांच्या तळमळीस व उत्कट इच्छेस मान देऊन सरकारालाहि तें तत्त्व मान्य करावें लागलें आहे. प. वा. नामदार गोखले यांनीं आपल्या शिक्षणविषयक प्रयत्नांत देशांतील सामान्य जनतेची आणि पूर्वापार चालत आलेल्या विचारसरणीची व रूढींची मजल लक्षांत घेऊन स्त्रीशिक्षणाच्या प्रभास ताशडतोब मुलांच्या शिक्षणाच्या पंक्तीस आणून बसविण्याची जरी त्यांनीं घाई केली नाही— व तसें करणें कदाचित् सामान्य जनतेला असंमत व अप्रियहि झालें असतें—तरी स्त्रीशिक्षणासंबंधीं त्यांचे विचार इतके पुढें गेलेले होते, कीं, मुलांच्या शिक्षणापेक्षां अधिक—द्विगुणित झटलें तरी चालेल—महत्त्व ते त्यास देत असत, व ही गोष्ट त्यांनीं स्वतःच्या वर्तनक्रमामध्ये स्पष्ट करून दाखविलेलीहि आहे. हल्लींचा सुशिक्षितवर्ग जवळजवळ याच विचाराचा होत चालला आहे.

स्त्रीशिक्षणाची महती व त्याची आवश्यकता या गोष्टी एकदां कबूल झाल्यानंतर स्त्रीशिक्षणाचे

वावर्तीत आमचा देश अद्याप किती मागे आहे, ही गोष्ट राष्ट्रहितचिंतकांच्या पूर्णपणें लक्षांत आली पाहिजे. त्याशिवाय एकंदर हिंदुस्तान देश शिक्षणाच्या वावर्तीत जो अत्यंत मागसलेला आहे आणि त्याला या वावर्तीत पुढें आणण्याकरितां केवढे भगीरथ प्रयत्न झाले पाहिजेत, व त्यांतल्यात्यांत अगदीं जमेसहि न धरण्याइतक्या स्त्रीशिक्षणप्रसाराच्या कार्यास आपण पुढें आणण्यास किती नेटानें कंबर बांधली पाहिजे, वगैरे गोष्टी वाचकांचे मनावर विचविणें अगत्याचें आहे.

हिंदुस्तानामध्ये सध्यां लिहितांवाचतां येणाऱ्या स्त्रीपुरुषांचें सरसकट प्रमाण सुमारे शेंकडा ६ पडतें, व त्यांतील स्त्री व पुरुष असे भेद करून त्यांच्या शिक्षणाचे आंकडे पाहिले तर जवळजवळ १० पुरुषांमध्ये एकच लिहितांवाचतां येणारा पुरुष सांपडतो; परंतु १०० स्त्रिया घेतल्या तर त्यांच्यापैकी ९९ जणींस अक्षरओळख देखील नसते ! वरील आंकड्यांवरून एकंदर देशांत शिक्षणासंबंधी शोचनीय अनास्था दिसून येते. शिवाय हें प्रमाण तरी एवढें आहे याचें कारण पांढरपेशा लोकांत शिक्षणाचें पाऊल बरेच पुढें पडलें आहे, हें होय. गरीब शेतकरी, मोलमजूरी करणारे लोक, खेड्यापाड्यांत राहणारे लोक व त्यांच्या स्त्रिया घेतल्या, व त्यांच्यांतील शिक्षणप्रसाराचें प्रमाण पाहिलें तर त्यांच्यामध्ये निरक्षरतेची कमाल झालेली दृष्टीस पडेल. या समाजांत व पुष्कळ खेड्यापाड्यांत या वर्गांतील १०० पुरुषांत लिहिणारा वाचणारा क्वचित् एकादा मनुष्य सांपडेल, व स्त्रियांत तर हजार स्त्रियांमध्ये लिहितांवाचतां येणारी एक देखील स्त्री सांपडणें मोठ्या मुष्किलीचें जाईल. सारांश, शिक्षणप्रसाराच्या दृष्टीनें आपल्या देशांतील समाजाची स्थिति एकाद्या डोंगराजवळील निम्नोन्नत प्रदेशासारखी आहे. कोठें लहान उंचवटा दृष्टीस पडेल तर कोठें मोठेंथोरलें खिंडार दिसेल. ही विषमता शक्य तितक्या लवकर दूर करण्याचे प्रयत्नहि नेटानें झाले पाहिजेत. या कामाच्या सिद्धयर्थ आजपर्यंत आपल्या ख्रिस्ती मिशनरी बंधूंनीं आपल्या

परीने प्रयत्न केले आहेत. आतां या कामी त्यांचा भार हलका करण्याची जबाबदारी आपल्यातील सुशिक्षित स्त्रीपुरुषांनी राष्ट्राज्ञेतीच्या तळमळीने घेतली पाहिजे. खेड्यापाड्यांतील खऱ्या भावी राष्ट्राज्ञे उन्नतीच्या मार्गास लागण्यासाठी हातभार लावण्याचें पवित्र काम ज्या संस्थांनी शिक्षणप्रसाराचें आपल्यापुढें ध्येय झालून ठेविलें आहे अशा संस्थांचे हातून झालें पाहिजे, व या कामी त्यांना देशांतील सर्व लोकांनी माणसांची व पैशाची भरपूर मदतहि दिली पाहिजे. सेवासदनासारख्या मिशनरी बाण्याच्या संस्थांनी शिक्षणप्रसाराच्या दृष्टीने आपलें काम चालविण्याचें धोरण ठेविलें असल्यामुळें हे काम त्यांनीच करावें, अशी कित्येक मित्रांची सूचना आहे, व त्याप्रमाणें तें होईल अशी माझी पूर्ण उमेद आहे. हे एक राष्ट्रीय कार्य आहे, आणि तें मोठ्या उत्साहानें वाटेंत येणाऱ्या अनेक अडचणींस न जुमानतां करूं लागणें यांतच उच्च प्रकारची देशसेवा आहे.

या मार्गानें आपण कोठपर्यंत मजल नेली पाहिजे हा विचार आपल्या सामर्थ्यावर, आपल्या सरकारच्या सहानुभूतीवर, व आपल्या हातीं येणाऱ्या सत्तेवर आणि उपलब्ध साधनांवर अवलंबून राहिल; तशीच या प्रभाची बरीचशी मदत आपल्या नेटावर, स्वार्थत्यागावर, प्राथमिक शिक्षणाच्या कार्यक्षमतेवर, शिक्षक वर्गाच्या संख्येवर, तयारीवर, व हुपारीवर अवलंबून राहिल. इतर देशांकडे जर या दृष्टीने पाहिलें तर आपल्याला त्यांच्या एवढी मजल मारतां येईल किंवा नाही, याबद्दल शंका उत्पन्न होऊन मन गोंधळून जाईल; कारण, सध्यां पुढें सरसावलेल्या कित्येक पाश्चात्य राष्ट्रांत शेंकडा १५ च्या घरांत लोक संख्येंत साक्षर लोकांचें प्रमाण असतें. दुसरे, या देशांमध्ये या कार्यासाठीं लहानघोरांत विश्वास आणि आस्था वसत असते. शिवाय हजारों स्त्रीपुरुष स्वार्थत्यागबुद्धीने व धार्मिक वृत्तीने हे प्रयत्न करीत असतात. भीमंत लोक आपल्या संपत्तीचा फार मोठा भाग या कामाकडे खर्च करितात, व सरकार आपली जबाबदारी ओळखून कायद्याची व पैशाची मुबलक मदत देतें; परंतु हिंदुस्तानासारख्या आधीच मागे

पडलेल्या व दरिद्री देशानें या बाबतीत नीट हुपारीने आपलें धोरण ठरवून व आपलें सामर्थ्य अजमावून नेटानें या कामाची चिकाटी धरली पाहिजे.

या कामी माझ्या मतें शिक्षकांची एक सेनाच तयार केली पाहिजे, असें झटलें तरी चालेल. आज हिंदुस्तानानें साम्राज्यसंस्कारास जर्मन शत्रूशी लढण्यासाठीं जितकें सैन्य दिलें आहे त्याच्या संख्येच्या जवळ जवळ शिक्षकलोक या कामी हल्ली हिंदुस्तानांत गुंतलेले आहेत, तरीहि शिक्षणप्रसाराचें प्रमाण फारच अल्प आहे; परंतु जर्मन शत्रूच्या अफाट सैन्याशी झगडण्यासाठीं आपल्या सरकारास जशी सैनिकांची दिवसेंदिवस अधिक वाढती गरज भासू लागली आहे, व ते सैनिक गोळा करण्यासाठीं नेटाचे सैन्यभरतीचे प्रयत्न होत आहेत, व दारु-गोळा, पैसेवगैरे साधनें मोठ्या जोरानें जमविण्यांत येत आहेत, तशाच प्रकारची तयारी, पुढें मागे हिंदुस्तान सरकारास लोकांचे साहाय्यानें, एकपरी जर्मन शत्रूपेक्षांहि विकट अशा हिंदुस्तानांतील निरक्षरतेच्या भयंकर व प्रचंड शत्रूशी टक्कर देण्यासाठीं करावी लागेल. हे काम फार मोठ्या प्रमाणावर करावयाचें असल्यामुळें आणि त्याला अपार पैसा लागणार असल्याकारणानें ही जबाबदारी सरकारानेंच आपल्या धारावर घेतली पाहिजे, व या कामी दिरंगाई दाखवून चालावयाचें नाही. सरकार या कामी जितका उत्साह दाखवील व जितका खर्च करील व शिक्षकांची संख्या वाढविण्याची जितकी खटपट करील तितकें लोकांकडून त्याला पाठवळ मिळाल्याशिवाय रहाणार नाही. आज लहानापासून घोरापर्यंत सार्वत्रिक अशी जर एखादी मागणी असेल तर ती हीच आहे, व या कामी जर सरकारनें मोठा मुत्सद्दीपणा दाखवून लोकांच्या तळमळीचा व उत्साहाचा फायदा घेतला व ज्याप्रमाणें बॉर-रिलीफ फंड, बॉरलोन, अवर डे फंड वगैरे राष्ट्रीय स्वरूपाचे फंड सरकारी अधिकाऱ्यांच्या व लोकांच्या पुढाऱ्यांच्या साहाय्यानें गोळा करण्यांत आले व त्याप्रमाणें सरकारनें शिक्षणप्रसाराचे कामी लोकांची मदत मागितली, बरिफूटिंगप्रमाणें शिक्षक होण्या-

साठी माणसें गोळा करण्यांत आलीं, तर या कार्मी लोकांकडून खास मदत झाल्याशिवाय राहणार नाही !

आपल्यापुढें उच्च ध्येय ठेवावयाचें आहे, ह्याणून अमेरिकेचे आंकडे आपल्यापुढें आदर्शभूत ठेवूं. इ. स. १९१० च्या खानेसुमारीवरून त्या देशाची लोकसंख्या ९ कोट ३६ लक्ष दिसते. या संख्येपैकी ५ पासून १८ वर्षे पर्यंत वयाच्या मुलांची संख्या २ कोट ४७ लक्ष आहे. शहरांसारख्या दाट वस्तीच्या ठिकाणी राहणाऱ्या लोकांचें प्रमाण शेंकडा ४६.३ असून खेड्यापाड्यांत राहणाऱ्या लोकांचें प्रमाण ५३.७ आहे. अमेरिकेंत प्राथमिक शाळांत १९११ साली शिक्षकांचें काम करणारे पुरुषशिक्षक १,१०,३२८ असून स्त्रीशिक्षकांची संख्या ४,२३,२७८ आहे, व एकंदर शिक्षकांची संख्या ह्याणजे ५,३३,६०६ आहे. हे प्रमाण कसें सतत बदलत चाललें आहे हे पहाणेंहि मोठ्या गमतीचें आहे. १८७१ साली पुरुषशिक्षक शेंकडा ४१ होते ते प्रमाण १९११ साली २०.७ पर्यंत उतरत आलें आहे; यावरून अमेरिकेंत पुरुषांपेक्षा स्त्रियांकडेच प्राथमिक शिक्षणाचा फार मोठा भाग सोंपविण्यांत आला आहे, असें दिसून येईल. प्राथमिक शिक्षणाच्या शाळेचें ध्येय काय असावें याविषयी ह्युजेस नांवाच्या एका ग्रंथकाराचें मत विचार करण्यासारखें आहे. तो ह्याणतो:—“प्राथमिक शाळा हे कामकरी किंवा व्यापारीवर्ग तयार करण्याचें स्थळ नाही. तर तिचें सर्वांत भेष्ट कार्य झटलें ह्याणजे भावी पिढीचे नागरिक तयार करणें हे होय !”

प्रस्तुत माझ्या विषयाचा संबंध प्राथमिक शिक्षणाशीच आहे, त्या अर्थी आज घटकेंस हिंदुस्तानांत प्राथमिक शिक्षणाचा फायदा किती मुलगे व मुली घेत आहेत, त्याची वाढ कोणत्या प्रमाणानें होत आहे, आज किती शिक्षक या कार्मी गुंतलेले आहेत व दरसाल या शिक्षणप्रसाराप्रीत्यर्थ किती पैसा खर्च होतो, ही माहिती वाचकांना दिली असतां फायदाच होईल, व इतर देशांच्या बरोबरीस जर

आपणांस पुढील पंचवीसतीस वर्षांच्या अवधीत यावयाचें असेल तर आपणांस काय काय खटपटी कराव्या लागतील, किती मुलांची सोय करावी लागेल, शिक्षणासाठी किती शाळागृहे, व कॉलेजे काढावी लागतील, किती पैसा खर्च करावा लागेल, याची वाचकांना कल्पना करितां येईल. खर्चाच्या दृष्टीनें पाहिलें तर आज अमेरिका देशांत बहुतेक या शिक्षणाप्रीत्यर्थ १३५ कोट रुपये खर्च होत आहेत. प्रत्येक माणशीं त्या खर्चाचें प्रमाण रुपये १४।१५ पडत आहे, व हे खर्चाचें प्रमाण सारखें वाढत चाललें आहे. १८७१ सालीं माणशीं सुमारे ५।४ खर्च पडत असे, तो १९११ सालीं १४।४ पर्यंत येऊन बसला आहे. यामध्यें एक गोष्ट मात्र लक्षांत ठेविली पाहिजे, कीं, सरकारी तिजोरीतून शेंकडा १५। या प्रमाणानें मदत मिळते; संस्थांच्या मालमत्तेच्या व्याजाच्या उत्पन्नांतून शेंकडा ३.३ एवढा भाग मिळतो. स्थानिक करांच्या योगानें शेंकडा ७४ पर्यंत मदत मिळते, व वर्गण्यादिकांच्या साहाय्याचें शें. ७। पर्यंत प्रमाण बसतें. हे आपलें ध्येय, अशा भावनेनेंच आज आपण या प्रचंड आंकड्यांकडे पाहिलें पाहिजे.

१९१५-१६ सालीं ब्रिटिश हिंदुस्तानांत मुलांच्या प्राथमिक शाळा १,२०,८५८ होत्या, व त्यांमध्ये मुलांची संख्या ४६,४५,००० होती. त्याच वर्षी मुलींच्या प्राथमिक शाळांची संख्या १७,८७१ होती व त्यांमध्ये ९,९३,१९८ विद्यार्थिनी शिकत होत्या. सारांश, एक हजार मुलगे घेतले तर त्यांमध्ये ४५ प्राथमिक विद्यार्थी आहेत, व एक हजार मुली घेतल्या तर त्यांपैकी ९ जणी कायत्या लिहिण्यावाचण्यासाठीं शाळेंत जातात; आणि हा शिक्षणाचा एवढा लहानसा गाढा हांकण्यासाठीं अडीच लक्षांवर शिक्षकांची योजना करण्यांत आली असून त्यांमध्ये शिक्षकलेचें शान संपादन केलेले (ट्रेन्ड) असे शें. ३० शिक्षक आहे, व हल्लीं दरसाल शेंकडा १ या प्रमाणानें या संख्येंत भर पडत आहे. पुरुषशिक्षक तयार करण्याच्या लहान मोठ्या एकंदर संख्या ६८४ असून त्यांमध्ये

शिक्षणाच्या पुरुष विद्यार्थ्यांची एकंदर संख्या १५,४२६ आहे. स्त्रीशिक्षिणी तयार करण्याचे खाजगी व सरकारी वर्ग ९२ आहेत, व त्यांत शिक्षणाच्या स्त्रीविद्यार्थिनींची संख्या एकंदर २,३०६ आहे. या कामी त्या साली मुलांच्या प्राथमिक शिक्षणासाठी हिंदुस्तानांत रु. २,४२,२३,१२२ इतका खर्च झाला. व मुलींच्या प्राथमिक शाळांसाठी रु. ३९,०६,३३७ खर्च झाला. व एकंदर प्राथमिक शिक्षणासाठी रु. २,८१,२९,४५९ होतो.

वरील आंकडे देण्याचा हेतू एवढाच आहे की, आपल्या देशांत प्राथमिक शिक्षणाचे पाऊल झपाट्याने पुढे पडावे अशी आपली सर्वांची इच्छा असेल तर किती नेटाची खटपट आपल्या सर्वांचे हातून झाली पाहिजे, हे वाचकांच्या लक्षांत यावे. हल्ली जी शिक्षकांची संख्या आहे, ती दसपट वाढविली तरी आपला बराचसा कार्यभाग उरकेल किंवा नाही, हा एक मोठा प्रश्न आहे. शिक्षकांच्या संख्येची वाढ करण्याचा प्रयत्न सरकारी रीतीने ज्याप्रमाणे करण्यांत आला पाहिजे त्याचप्रमाणे लोकांनीहि आपल्या संस्थांच्या मार्फत तिजसाठी व्यवस्थित अशी खटपट करणे हेहि फार अगत्याचे आहे. सर्वांत मोठी अडचण येईल, ती स्त्री-शिक्षिणीसंबंधीची होय. हा प्रश्न मोठा विकट असल्यामुळे तो टाळावा, असे झटल्यास, शिक्षणप्रसाराच्या देशकार्याला मदत होणे तर दूरच राहिले, पण आपण आपले सरळ कर्तव्य केले नाही, हा मोठा दोष आपल्या मार्थी येईल! सांप्रतकाळी, ज्या पाश्चात्य राष्ट्रांचे व जपानाचे आपण निरनिराळ्या प्रसंगी गोडवे गातो, त्यांनी ह्या दिशेने काय काम केले आहे हे पाहून त्यांचे अनुकरण करण्याचा प्रयत्न करणे हे आपले कर्तव्य आहे. स्त्रियांचे प्राथमिक शिक्षण, हिंदुस्तानासारख्या देशांत तरी जेथे जरूर असेल त्याठिकाणी स्त्रियांच्याच हातीं असलेले बरे, इतकेंच नव्हे, तर अमेरिकेप्रमाणे, राष्ट्राच्या प्राथमिक शिक्षणाचा बराचसा भाग स्त्रियांच्या हातीं जर ठेवला तर त्यांत अनेक फायदे आहेत. येथे, उच्च दर्जाचे व मध्यम

तऱ्हेचे शिक्षण स्त्रियांच्या हातीं असावे की नसावे, याविषयी पाश्चात्यांमध्ये जो एक वाद आहे त्याचा आपल्याशी संबंध येतच नाही; कारण आपल्याकडे प्राथमिक शाळांसहि पुरेशा शिक्षिणी अद्याप नाहीत.

सांप्रत हिंदुस्तानांतील शिक्षिणींच्या शाळांमधून शिक्षणाच्या विद्यार्थिनींचे जातवार वर्गीकरण पाहतां असे दिसून येईल की, यांपैकी निम्म्याहून अधिक संख्या हिंदी खिस्ती स्त्रियांची आहे. १९१५-१६ साली ट्रेनिंग कॉलेजमधून शिकत असणाऱ्या विद्यार्थिनींचेच आंकडे घेतले, व त्यांचे जातवार पृथक्करण करून पाहिले, तर ही गोष्ट निदर्शनास येते. हिंदुस्तानांतील खिस्ती व हिंदु लोकसंख्येचे प्रमाण जर पाहिले तर ते एक खिस्ती मनुष्यास पन्नास हिंदु, असे पडते. इतकी कमी संख्या असतांहि खिस्ती लोकांमधून स्त्रीशिक्षिणींचा भरणा एवढा मोठा असण्याचे कारण आमच्यांतील विचारी लोक पाहू लागतील तर त्यांना असे आढळून येईल, की, खिस्ती मिशनरी लोकांनी आपल्या धर्मातील स्त्रियांना शिक्षिणीचे काम शिकविण्यासाठी जवळजवळ सरकारी संस्थांइतक्या संस्था काढल्या आहेत।

हे सांगण्यामध्ये माझा हेतू हाच आहे की, विशेष तऱ्हेचे प्रयत्न केल्याशिवाय व गोरगरीब स्त्रियांना ब्रव्याची मदत दिल्याशिवाय, या कामी जितक्या स्त्रिया पुढे यात्रयास पाहिजेत तितक्या येणार नाहीत. अशा तऱ्हेच्या कामासंबंधी स्त्रीवर्गामध्ये जितके अनुकूल मत असावे, तितके ते दिसत नाही. कोणत्याहि तऱ्हेचे काम करणे जर जरूर असेल तर ते गोरगरीबांनी करावे, श्रीमंतांनी किंवा मुख्यवस्तु लोकांनी ती शुष्क घडपड करून जिवांस त्रास देण्याचे कांही प्रयोजन नाही, अशीच जेथे सामान्य समजूत आहे, तेथे इंग्लंड, अमेरिकेसारख्या देशांतील धरंदाज, श्रीमंत व हुषार स्त्रियांना शिक्षिणीचे काम करण्यामध्ये नसा कमीपणा वाटत नाही, आणि त्यांच्या आईबापांनाहि त्यांत कांही वावरो दिसत नाही, इतकेंच नव्हे, तर ते एक उत्कृष्ट समाजसेवेचे कार्य आहे ही जशी त्यांची भावना असते, तशा प्रकारची

येथील सामान्य जनतेच्या ठिकाणीहि भावना उत्पन्न होण्यास बराच काळ लागेल. तरी पण विशेष गोष्ट ही आहे की, एकंदर शिक्षकिणींचें काम शिक्षणाच्या हिंदु विद्यार्थिनींचें जातवार जर पृथक्करण केले तर ब्राह्मण स्त्रियांच्या संख्येपेक्षा ब्राह्मणेतर स्त्रियांची संख्या ११स१६ या प्रमाणानें अधिक आहे. मद्रासेंत तर हे प्रमाण एकास चोवीस या प्रमाणानें असून जवळजवळ तशाच तऱ्हेची स्थिति बहार प्रांतांतहि आहे. फक्त मुंबई इलाख्यांत ब्राह्मण विद्यार्थिनींचें प्रमाण ब्राह्मणेतरांपेक्षा थोडेंसे जास्त आहे.

या विवेचनावरून माझा असें झणण्याचा शक्य नाही, की, हे काम ब्राह्मण स्त्रियांनीच करावें. मला एवढेंच दाखवावयाचें आहे की, ब्राह्मण किंवा पांढरपेशा वर्गामधून अनेक कारणांमुळे या कामाकडे स्त्रियांचा भरणा अधिक होऊ शकेल. याचें कारण एक तर अनेक पिढ्यांच्या संस्कारांमुळे त्यांना हे काम करण्यास हलकें जातें. दुसरें, त्यांच्यामध्ये दारिद्र्य विशेष असल्यामुळे व इतर कष्टांच्या कामांची परंपरागत संवय त्यांना नसते झणून हे काम त्यांना सोईचें व हलकें जाईल. याशिवाय, विधवा स्त्रियांची संख्या पांढरपेशा वर्गामध्ये कांहीं काळपर्यंत तरी अधिक राहण्याचा जास्त संभव आहे, व आपल्या हिंदु समाजांत सद्यःस्थितीत विधवा स्त्रियांखेरीज हे काम करण्यास दुसऱ्या स्त्रिया मिळणें संभवनीय नाही. कुटुंबाची जबाबदारी वहाणाऱ्या विवाहित स्त्रियांचे हातून हे काम मोठ्या प्रमाणावर करून घेण्याची अपेक्षा करणें व्यर्थ आहे. इतर देशांप्रमाणें येथेहि मुली प्रौढ वयापर्यंत अविवाहित राहून ह्या कामास हातभार लावतील अशी आशा करणेंहि कांहीं काळपर्यंत चुकीचें होईल. तरी पण कित्येक समाजांत हल्ली हा वर्ग दिवसेंदिवस वाढत आहे.

याप्रमाणेंच ब्राह्मणेतरांमध्ये सध्यां जो अफाट स्त्रीसमूह आहे त्यांतून व मुसलमान लोकांमधूनहि, ख्रिस्ती स्त्रियांच्याच बरोबरीने स्त्रीशिक्षक तयार करण्याचे प्रयत्न केल्यास त्या कामी थोडेंबहुत यश

आल्याशिवाय रहाणार नाही, हे मी स्वानुभवानें सांगतो. मात्र अशा कामी योग्य स्त्रियांची मदत मिळविली पाहिजे.

याशिवाय आणखी अन्य तऱ्हेनें कोणते प्रयत्न करावे यासंबंधी सूचना, 'प्रौढ स्त्रियांचें शिक्षण' ह्या माझ्या पूर्वी मनोरंजनांत प्रसिद्ध झालेल्या निबंधांत केल्या आहेत. अशा तऱ्हेचे प्रयत्न माझे हातून तीन ठिकाणीं झणजे पुणे, मुंबई, व सुरत येथें करण्यांत आले, आणि पुणे मुक्कामीं तर श्री. रमाबाईसाहेब रानडे, श्री. जानकीबाई भट आणि श्री. यमुनाबाई भट प्रभृति स्त्रियांच्या नेटाच्या आणि उत्साहाच्या साहाय्यामुळे, १९१४ सालीं, ट्रेनिंगच्या पहिल्या क्लासाच्या पूर्वीच्या तयारीचा जो एक वर्ग (Preparatory) सहा स्त्रियांनिशीं काढण्यांत आला, त्याचें हळुहळू चार वर्षांचे अवधीत शिक्षकिणींच्या पूर्ण कॉलेजमध्ये पर्यवसान झालें आहे. व पुणे सेवासदनाच्या या खात्यांत आज निरनिराळ्या जातींच्या ७० स्त्रिया शिक्षकिणींचें काम शिकत आहेत. या कामगिरीचें महत्त्व लक्षांत आणून मुंबई सरकारनें त्यांना विशेष सवलतीची-झणजे खर्चाच्या दोन तृतीयांश प्रमाणावर-ग्रॅंट देण्याचें यंदांपासून ठरविलें आहे.

त्याच वर्षीं सौ. लक्ष्मीबाई गाडगीळ, सौ. मंजुळाबाई लाड व श्री. सोनाबाई जयकर यांच्या साहाय्यानें अशाच प्रकारचे वर्ग मुंबईत स्थापन करण्यांत येऊन त्यांच्या द्वारे ५०।६० स्त्रियांना शिक्षकिणींच्या धंद्याचें ज्ञान उपलब्ध करून देण्याचें साधन झालें आहे. त्याचप्रमाणें सुरत येथें, प्रथम वनिताश्रमामध्ये गुजराथी स्त्रियांकरितां मिसेस नानीबाई गजर यांच्या साहाय्यानें, पहिल्या सर्टिफिकेटाचे परीक्षेचा एक वर्ग काढण्यांत आला, व त्यांच्या मनावर ही कल्पना विंबली गेल्यामुळे त्यांनीं वनिताविश्रामाची शाखा मुंबईत आणल्यानंतर मुंबईतील गुजराथी मुलींच्या शाळांमधील, अन्ट्रेन्ड शिक्षकिणींच्या व दुसऱ्या स्त्रियांच्या फायद्यासाठीं हे वर्ग नेटानें चालविले आहेत. या वर्गांचा विशेषतः पार्श्वी स्त्रिया फायदा घेतात. ख्रिस्ती नसलेल्या व हिंदी लोकांनीं चालविलेल्या अशा संस्थांचें

हानून, वरील तीन ठिकाणी हे काम गेल्या चार पांच वर्षांतच बरेच नांवारूपास आले आहे.

पुरुष शिक्षक तयार करण्यासाठी प्रत्येक जिल्ह्याचे ठिकाणी जसे पहिल्या वर्षाचे सरकारी बर्ग काढण्याचा सरकारने विचार ठरविला आहे, तशाच प्रकारची स्त्रीशिक्षिकिणी तयार करण्याची किंवा तशा कामाकरिता माणसे घोधून काढण्याची खटपट होईल तर ती सरकारने अवश्य करावी, तथापि ती करण्याचे कामी हिंदी लोकांचे संस्थांनीच अवश्य पुढाकार घ्यावा. हे तरी एक रिक्रूटिंगचेच काम आहे, व ते पद्धतशीर रीतीने झाल्याशिवाय, व त्यास द्रव्याचे चांगलेच बळ असल्याशिवाय सुलभ रीतीने साध्य व्हावयाचे नाही. हेहि काम पुणे मुक्कामी, प्रौढ स्त्रियांकरिता प्राथमिक शिक्षणाचे बर्ग काढून व्यवस्थित रीतीने पुणे सेवासदनाकडून करण्यांत येत आहे.

अशा प्रकारे काम करण्यासाठी या संस्थेच्या झाला गांवोगांवी व खेड्यापाड्यांतून निर्माण करता आल्या, व त्या कामी सरकारी शिक्षणखाते व समाजांतील पुढारी स्त्रीपुरुष यांनी आस्थापूर्वक साहाय्य केलें तर शिक्षणप्रसाराच्या एका राष्ट्रीय महत्त्वाच्या कार्यातील मोठ्या भागास व्यवस्थित तऱ्हेने आरंभ केला, असें झणता येईल.

प्राथमिक शिक्षणाची कल्पना खाली दिलेल्या उतान्यांत मुंबविल्याप्रमाणे, योग्य शिक्षकांचे द्वारे जर अमलांत आणतां आली, तर, अमेरिकेंतील लोकांच्या कल्पनेप्रमाणे आपण राष्ट्रांतलीचा भरमकम पाया घातला, असें झणण्यास कांही हरकत आहे काय !

“एकाद्या शिक्षणाच्या पद्धतीची जर उत्कृष्ट रीतीने परीक्षा पहावयाची असेल तर ती हीच की,

त्या शिक्षणापासून मनुष्याच्या जीविताला उदार तऱ्हेने कितपत बळण लागेल आहे. जेव्हा मुलगा शाळा सोडून जातो व पुढे नागरिक बनतो तेव्हा त्याने मिळविलेले ज्ञान अनेक तऱ्हेने उपयुक्त आहे किंवा नाही, हे पहाण्याचे प्रसंग येतात. स्वतःच्या कुटुंबासंबंधाने किंवा शेजाऱ्यापाजान्यासंबंधाने ज्या वेळी त्यास विचार करण्याचा प्रसंग येतो त्या वेळी त्याला मनुष्यस्वभावाच्या ज्ञानाची फार गरज पडते, व त्याचप्रमाणे, शास्त्रीय विषयांच्या व्यावहारिक माहितीचीहि अवश्यकता भासते. त्याच्यापुढे जेव्हा-जेव्हा सामाजिक, राजकीय, आरोग्यविषयक आणि सांपत्तिक महत्त्वाचे प्रश्न येऊन पडतात त्यावेळी, योग्य विचार करून त्याला आपले मत द्यावे लागते, व तें करतांना मनुष्यस्वभाव, मनुष्याचे हेतु आणि मते यांचीहि त्याला फार चांगली माहिती असावी लागते. त्याचप्रमाणे, अनाथगृहे आणि त्यांसारख्या दुसऱ्या संस्था यासंबंधी व्यवस्था पहाण्याची जबाबदारी त्याचे अंगावर येऊन पडते, किंवा त्याला त्या संस्थांचे मार्गदर्शकत्व पतकरावे लागते. मोठ्या शहरांत ड्रेनेज, पोलिस, पाणीपुरवठा, सार्वजनिक आरोग्य, शाळेची देखरेख, सार्वजनिक इमारती व पूल बांधण्याचीं कामांटे देणे, परवाने देणे, विशेष सवलतीचे हक्क देणे, व लोकप्रतिनिधि या दृष्टीने व्यूरीवर काम करणे, यांची त्यावर पाळी येते. ही वऱ्हा सांगितलेली निरनिराळी कामे केवळ बंदेबांध्या माणसांचीच आहेत अशांतला भाग नाही. ही सुबुद्ध अशा नागरिकांच्या सामान्य कर्तव्यापैकीच समजली पाहिजेत.”

अशा प्रकारचे नागरिकत्वाचे व लोकनेतृत्वाचे शिक्षण देणे, हेच कित्येकांचे मते प्राथमिक शिक्षणाचे ध्येय समजले पाहिजे.

गोपाळ कृष्ण देवघर.

THE MADRAS ELEMENTARY EDUCATION BILL.

(From the Publicity Bureau.)

The Government have now brought before the Legislative Council for its consideration a new law to make better provision for the education of boys and girls in this Presidency.

It is well-known that only about one man in every five and less than two women in every hundred in this Presidency can read and write. For many years people have been saying that we ought to make arrangements as soon as possible for teaching all boys and girls to read and write. The Government agree that it is desirable to make arrangements as soon as possible for all boys and girls in this Presidency to go to school. But they say that it is not possible to arrange for this at once. There are not schools in every village and the children from one village cannot go to schools in distant villages. It is not possible to open new schools in all villages at once as there are not enough suitable teachers to look after the schools and it is not possible to spare enough money from the revenues of Government to build all the schools and to pay all the teachers that are required. Thus it is not possible to send at once all the children in the Presidency to school. But Government know that it is right to increase the number of schools as quickly as possible, to train many teachers and to increase year by year the amount of money spent on education.

In fact the Government have for many years increased the number of schools, trained more teachers and given more money for education. Thus in the year 1900 the number of public elementary schools in the Presidency was 21,000, the number of trained teachers was 7,100 and the number of children reading in those schools was 598,700 boys and 89,200 girls. In the year 1910 the number of such schools was 24,800, the number of trained teachers was 14,400 and the number of children reading at those schools was 858,300 boys and 176,300 girls. Last year the number of schools was 32,000, the number of trained teachers was 22,100 and the number of children reading at the schools was 1,257,800 boys and 322,300 girls. Thus you will see that the number of children who now go to school, the number of trained teachers who teach in schools and the money spent on schools is far greater than it was twenty years ago. Nonetheless even now less than one child out of every six in this Presidency between the ages of 5 and 10 are attending schools. The Government therefore have agreed that it is necessary to increase the number of schools and trained teachers and to spend still more money upon them. It is for this reason that they propose to make a new law. The objects of the new law are as follows :—

(1) *To provide sufficient money for the schools.*—The Government are now being asked to spend their revenues on many objects, the improvement of industries, the improvement of agriculture, the increase

THE MADRAS ELEMENTARY EDUCATION BILL.

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(1) *To provide sufficient money for the schools.*—The Government are now being asked to spend their revenues on many objects, the improvement of industries, the improvement of agriculture, the increase

of pay of the low-paid officers of Government and so on. If the Sirkar have to find money for these and other objects, there is a fear lest they should fail to spend enough money on the education of children. The Government are therefore anxious to make a law which will ensure that sufficient money will be given to schools. The proposed new law provides as follows:—

Any Municipal Council or Taluk Board may, after obtaining the sanction of Government, levy a cess for the maintenance of schools. The cess so levied is not to be more than 4 annas in the rupee of the property tax or the tax on companies or the professional tax in a municipality. In a union the cess is not to be more than 4 annas in the rupee of the house tax. In other villages the cess is not to be more than one anna in the rupee of the Land revenue or the rent value of the land. The Municipality or Taluk Board can decide whether the cess should be levied at the above rate or at a lower rate. Whenever a Municipality or a Taluk Board levies this cess, the Sirkar is bound to give to the Municipality or to the Taluk Board in addition to the cess a sum equal to that levied as cess. The Sirkar may give more than the sum raised as cess. This will be in addition to the other sums which the Government have formerly given for the schools in that place. Thus if a Taluk Board will levy a cess for the schools in its district then the Government must give from the Government funds not only as much as it formerly used to give but also in addition a sum equal to the amount which the Taluk Board has itself collected for the schools and it may give more. Thus if a Taluk Board collects by means of a cess Rs. 20,000 for the improvement of the schools in a taluk, the Government must give another Rs. 20,000 in addition to what they gave before and it may give more than this. Thus the Taluk Board will be able to spend not less than Rs. 40,000 more than formerly on the schools.

(2) *To compel parents to send their children to school.*—The next point of interest is this. It is often said that the Government ought to compel all parents to send their children to schools. If a sufficient number of schools is set up, the Taluk Board or Municipality may make a rule that all children who live within 2 miles of a school must go to the school. They can make such a rule with regard to boys only or with regard to both boys and girls. The Taluk Board or Municipality can appoint a committee to see that parents send their children to school. If any parent without good reason fails to do so, the committee may report the case to the Magistrate; and if the parent still refuses to send his child to school the Magistrate can fine him. But a Hindu cannot be forced to send his child to a school at which the children are compelled to attend lessons in the Christian religion and similarly Muhammadan children need not attend schools at which the children are compelled to attend lessons in the Hindu religion.

(3) *An Educational Council for each district.*—Lastly under the new law an educational council is to be set up in each district. The President of the council will at first be the District Collector. But the Government have power to appoint any other member of the

council to be the president or they may permit the council to elect its own president. The Inspector of Schools and the Assistant Inspector of Schools will be members of the council. The District Board can send two members to the council. Every Taluk Board and every Municipality may elect one or more members to the District Educational Council. The Sirkar can nominate in addition a limited number of members to the council. The Sirkar can permit private associations which are maintaining elementary schools to send representatives to the council. The duties of this council are to consult with the educational department and taluk boards and Municipalities and to prepare schemes for improving the schools and for setting up new schools and for the training of a sufficient number of suitable teachers. This council will also do some of the work which was formerly done by the Inspectors of educational department. Thus this council will have authority to decide which schools are to be recognized as fit to be helped by Government and this council will receive the money granted by Government for the assistance of private schools and will decide after considering the reports of the educational officers how much of this money should be granted to each school.

Thus the general effect of the new law will be as follows :—

Taluk Boards and Municipalities will be able, if they wish it, to levy a cess for increasing the number and improving the condition of schools. If they levy such a cess, the Government will give, in addition to the money which they used to give before, as much money as the Taluk Board or the Municipality has collected from the cess. The Government may even give more than this. If a Taluk Board or Municipality is willing to impose such a cess and if it provides a sufficient number of schools, it can order all parents to send their children to school.

Next a District Educational Council is to be set up consisting chiefly of persons elected by the Municipalities, District and Taluk Boards. This council will have authority to pass many orders which are now being passed by officers of the educational department. It will have power to decide which schools deserve to be helped by the Government and how much help should be given to each. It will also be required to make plans for the improvement of schools, for the setting up of new schools and for the training of more teachers.

This new law is now being considered by the Legislative Council.

TWELFTH EDITION
21st December, 1918

SUBJECT TO ALTERATION

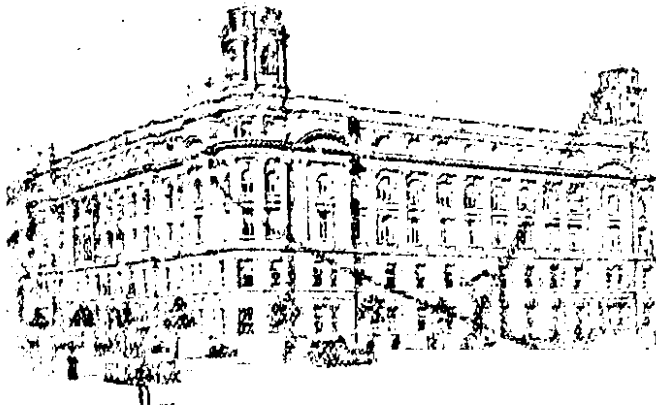


THE
Municipal Technical Institute,
BELFAST.

Principal : FRAS. C. FORTH, F. R. C. Sc. I.

Vice-Principal : JOHN EARLS, B.A.

Session 1918-1919 (Eighteenth Session).



TIME TABLE OF CLASSES,
WITH EXPLANATORY STATEMENT AND
REGULATIONS REGARDING COURSES OF STUDY.

Full particulars concerning the range of instruction given in the various classes will be found in the Prospectus. Price 4d., by post 8d.

Personal application for information concerning the work of the Institute may be made in the General Office which is situated on the Ground Floor of the Institute, near the main entrance.

Written communications should be addressed to—The Principal, Municipal Technical Institute, Belfast.

DATES TO BE SPECIALLY NOTED.

- Monday, 2nd September, 1918 —Enrolment of Students begins.
" —Trade Preparatory School opens.
" —Day Technical College opens.
" —Day School of Art opens.
" —Day Domestic Economy Course begins.
Monday, 16th September, —Most of the Evening Classes open during this week.
" —Day Engineer Apprentices' Course opens.
Tuesday, 15th October —Day Course for Apprentice Painters opens.

INSTITUTE ROLL OF HONOUR.—Information is desired as to Name, Rank, Regiment or Unit (and whether still serving, or wounded, retired or fallen) of any former student of the Institute who joined His Majesty's Forces during the present war. Information will be gratefully received at the Institute Office, or may be posted to the Principal.

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NOTES FOR INTENDING STUDENTS.

The Session opens on **MONDAY, 2nd SEPTEMBER, 1918**. Students are once again reminded that the number of entries to each Class is definitely limited, both by educational requirements and by the size of the class-room, and consequently early enrolment is necessary if admission is desired to a Class which meets on any particular evening.

INTRODUCTORY NOTES.

New students will be required to sit for the Entrance Test in order that information may be available which will enable their standard of education, and consequently the stage at which they should begin their evening studies, to be correctly determined.

As in previous Sessions, students who have been enrolled on the books of the Institute will be eligible to take up their studies at the stage for which they have already qualified.

Students (other than students enrolling in term classes) are required to take up a definite course of study, consisting of at least two subjects, and those doing so may obtain admission to the classes at the fees mentioned in the Time Table.

The fees mentioned in the Time Table are fixed on the assumption that students enrol early in the Session, attend regularly, and conform to the regulations governing the Courses of study. During November the fee for any Sessional Class will be increased by 1/-, whilst after the 30th November admission can only be gained to a Sessional Class on payment of double fees. The regulations as to increase of fees does not apply to entries for Art Classes.

EXEMPTION FROM COURSE.—Any student enrolling in the Institute who does not wish to conform to the rule requiring attendance at a course may enrol in a single class, but can only do so at the normal fee, which is triple the fee mentioned in the Time Table.

Before joining a class, it is most important that students should consult the Head of the Department to which the class belongs, or the teacher of the class it is proposed to join.

HOURS AT WHICH TEACHERS MAY BE CONSULTED.—During the days specially set apart for enrolment, namely, from the 2nd September to the 14th September, teachers can be consulted during the hours set down in the Time Table for the class meeting, but as lessons begin on Monday, 16th September, teachers can only be consulted on and after that date either before the lesson, or at its conclusion.

Should any exceptional difficulty arise which needs special consideration, students will please call with the Principal and let him know the circumstances of their case.

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Should any exceptional difficulty arise which needs special consideration, students will please call with the Principal and let him know the circumstances of their case.

ENTRANCE EXAMINATION AND ENROLMENT.

The Evening Entrance Examination is held in the Institute—
 Nightly from the 2nd September until the end of September
 from 7-30 to 9-45 (Saturdays, 4 p.m. to 6-15 p.m.)
 During October, on Mondays and Thursdays only.
 During November, on Mondays only.

The Time Table for the Entrance Examination is as follows :—

ENGLISH (40 marks) ..	..	7-30 to 8-30
ARITHMETIC (40 marks) ..	..	8-30 to 9-15
DRAWING (20 marks) ..	..	9-15 to 9-45

Candidates for the Entrance Examination should try to be in attendance at 7 o'clock, but, in any case, not later than 7-15 p.m., otherwise it may not be possible to complete the Examination in time to enable them to obtain their class tickets on the same evening.

Candidates will require to bring a pen, a lead pencil, and an india-rubber.

The papers are marked at once, so that the results are known within a few minutes of the close of the examination.

When the examination is completed, and the Examiner has entered the result on the Entrance Form, and the form has been initialled by the teacher in charge, the student should at once proceed to the office and obtain his Class Ticket.

A total of 75 marks or over admits to a Specialised Course.

A total of 50, but less than 75 marks, admits to the Introductory Section, provided that the candidate has at least 15 marks in English and 15 marks in Arithmetic.

N.B.—As Evening Preparatory Classes are no longer held in the Institute, students whose standard of education is below that required for admission to the Introductory Section should join an Evening Continuation School (see list on page 10 of this Time Table) to prepare for the Institute entrance examination next Session.

A student who has been in the Seventh Standard in a National School should be able to qualify at the entrance examination for admission to a Specialised Course. Consequently, a Seventh Standard student who does not obtain 75 marks on his first attempt should revise, at home, his school work, and take the test again on another evening.

During the two opening weeks of the present Session—i.e., from Monday, 2nd September, until Saturday, 14th September—special test papers will be set in most Departments. The questions will be of an elementary character, and will relate to such subjects as the student may be expected to have already acquired some knowledge of in his daily occupation. It is hoped that this arrangement will be found helpful, and enable many students to reach the standard required for admission to a specialised course of study.

It is anticipated that by Monday, 16th September, the majority of students will have enrolled; consequently after that date special papers will not be given, but a general paper will be set for all applicants.

The following are exempt from the Entrance Examination :—

Students joining Term Classes.

Students joining Art Classes only.

Ex-Pupils of not less than one full year's standing in a Trade Preparatory School.

Principal Teachers and Assistant Teachers in National Schools.

(These are also exempted by the Department from compliance with the regulation as to following a course of study.)

Students presenting certificates showing that they have passed either the Junior Grade, Middle Grade, or Senior Grade Examination of the Intermediate Board.

Students who have passed the National School Higher Grade Certificate Examination.

Also students presenting certificates showing any one of the following qualifications :—

Matriculation Examination of a University.

Any University Examination higher than Matriculation.

Pharmaceutical Preliminary.

Preliminary Examination of the Institute of Chartered Accountants.

Student-Member of the Society of Accountants and Auditors.

Civil Service Examination for admission to the Telegraph Service.

Chief Engineer's Certificate of the Board of Trade.

Master's Certificate of the Board of Trade.

Consideration will be given to cases where an applicant submits educational qualifications which are not enumerated in this list, but which the applicant considers to be of at least equal standing.

An exemption in respect of passing the Entrance Examination is also made in the case of students of twenty-five years of age and over. Whilst such students will be required to take the Entrance Test, failure will not debar them from obtaining admission to the Course they wish to join, provided they are otherwise qualified. They should, however, do their best to qualify at the Entrance Examination, as this record will be of advantage to them in their later studies.

STATEMENT OF AGE.

The Institute Authorities are required by the Government Rules to request students joining the Institute to specify their age. A relaxation of this rule has been obtained in respect of women students, and in future it will suffice if those over the age of twenty-one years enter the word "Adult" in the age column.

EXAMINATIONS.

Particulars concerning the Examinations in Science, Art, and Commerce, conducted by the Department of Agriculture and Technical Instruction, may be obtained from Teachers, or by reference to the Department's "Programme of Technical School Examinations," a copy of which can be consulted in the Institute Reading Room.

Students should note when drafting their programmes of study for the Session that the dates of these examinations are so arranged that candidates will be able to enter for the tests in the whole of the subjects in a Course, but, owing to the clashing of dates, it is improbable that students will be able to sit for examinations in part of one Course and part of another Course.

INSTITUTE EXAMINATIONS.

Institute Examinations will not be held in any subject provided for by the Examinations of the Department of Agriculture and Technical Instruction, the City and Guilds of London Institute, or the Royal Society of Arts.

EXAMINATIONS OF THE UNIVERSITY OF LONDON.

Those who wish to prepare for the degrees of the London University in Arts, Science, Engineering, or Economics and Political Science will find, in the Institute, facilities for obtaining instruction in a number of the subjects required for the Matriculation, Intermediate and Final Examinations. Classes dealing with many of these subjects are held in the Mathematics, Mechanical Engineering, Physics, and Electrical Engineering, Pure and Applied Chemistry and Commerce Departments. Intending students are referred to the Heads of these Departments for particulars of the most suitable classes.

A special pamphlet giving particulars of the Institute arrangements on connection with the London University Examinations can be obtained on application at the Institute Office.

TIME TABLE OF MATRICULATION COURSE.

(Commencing Monday, 16th Sept., 1918.)

Day.	Subject.	Time.	Room.	Teacher.
Mon.	Elem. Maths. } Mechanics	7-0-8-30 8-30-10-0	B 16	J. Smyth, B.A., B.Sc. Do.
Wed.	French English	7-0-8-30 8-30-10-0	C 23x C 23x	Miss I. M'Caughy A. H. Tyers
Fri.	Geoml. and Mechl. D'ring } Chemistry	7-0-8-30 8-30-10-0	D 26	E. Clayton, F.C.S.
	Sound, Light & Heat	7-0-8-30	B 13	G. J. Walmsley, M.Sc.

FEEs FOR MATRICULATION COURSE.

Students enrolling are required to attend for at least **THREE** of the subjects of the Course, but may attend for four or five subjects.

The fees are as follows :—

Three subjects per week,	30/-	for course	(September to June).
Four	"	"	35/-
Five	"	"	40/-

NOTIFICATION OF EXAMINATION RESULTS.

NOTE.—All successes in examinations are notified by the Institute to students within one day of the receipt of the information from the examining body.

MATERIALS REQUIRED.

Students should bring with them to every lesson a note-book and pencil. At the **second** class meeting (that is in the week beginning Monday, 23rd September) each student will require a homework book (5d.) and at the **third** lesson a filing cover (4d.). All these materials can be obtained at the Institute Sales Office.

PENHOLDERS AND NIBS.—Students should provide themselves with penholders and nibs for use at examinations, and also where these are required for use in class. These may be purchased at the Institute Sales Office.

FILING OF HOMEWORK.—The careful filing of homework is of much importance. In his file the student has a consecutive record of the knowledge gained at each lesson—a record to which he can refer at any time, and which eventually becomes a valuable book of reference.

OPENING AND DISCONTINUANCE OF CLASSES.

The opening of a class is dependent upon a sufficient number of students enrolling. A class may be discontinued at any time should the attendance fall below the number necessary to justify the continuance of the class.

PRIZE SCHEME.

Owing to the changes which have taken place in the examination system, the Prize Scheme formerly in force is now withdrawn.

MESSRS. HARLAND & WOLFF'S EMPLOYEES.

Employees of Messrs Harland & Wolff, Ltd., who propose taking advantage of the firm's scheme for the encouragement of technical study, and who wish returns to be made to the firm concerning attendance at the Municipal Technical Institute, Belfast, should proceed in the following order :—

- (1). Sit for Entrance Examination (if a new student).
- (2). Take out Class Tickets.
- (3). Apply in the General Office of the Institute for the special "Harland & Wolff" form, fill this in and hand to the Clerk in the Institute Office. (This form must be handed in within one week of the student's enrolment in classes).

GENERAL NOTES.

TICKETS must be obtained before attendance at a Class commences.

LABORATORY AND WORKSHOP CLASSES are open only to students in regular attendance at the corresponding lecture courses.

EVENING CLASSES.—A pupil on the roll of a Day National School or Day Secondary School is not eligible for admission to these Classes, but special consideration is given to applications for admission from pupils who purpose leaving the Day School at an early date.

FEES.—Higher fees are charged to non-naturalised foreign students. Particulars can be obtained on application in the office.

CHANGE OF ADDRESS.—Students changing their addresses should at once give written notice of their new address to the Office.

Courses of Study in Science, Art, Technical, or Commercial subjects, not included in the Prospectus, will be formed if applications are received from a sufficient number of students. The Principal invites correspondence relative to additional classes.

Any further information concerning the work of the Institute may be obtained on personal application at the Institute Office, or by letter addressed to the Principal.

THE READING ROOM (A 14) is open daily during the Session from 9-15 a.m. to 10-30 a.m., from 12 noon to 1-30 p.m., and from 6-0 p.m. to 9-45 p.m. Books can be obtained from the Library for the purpose of reference, but they may not be taken out of the Reading Room.

Friends calling for young Students are very welcome to use the Reading Room during the time they are waiting, and especially in the winter months, when it is much too cold to wait outside the building.

SMOKING.—Students are notified that smoking is not permitted within the building, in the vestibule, or at the main entrance.

DAY DIVISION.

DAY TECHNICAL COLLEGE.—A programme of the Day Technical College can be obtained free on application at the office of the Municipal Technical Institute. The fee for the course is £10 10s. per session.

DAY TECHNICAL COLLEGE. OCCASIONAL STUDENTS.—With a view to meeting the requirements of a number of students who have applied for admission to the Classes in the Day Department of the Municipal Technical Institute, but who are not in a position (owing to business engagements or other reasons) to attend the full Day Technical Course, it has been arranged to admit students to portions of the Course, as *e.g.*, to Lectures, Mechanical Drawing Practice, or Laboratory or Workshop practice.

The Sessional Fees for Occasional students are arranged according to the number of half days taken per week—A half day being a period of three hours.

The following is the scale of fees for the Session—£2 for one half day, and £4 for one whole day per week.

For a further number of half days per week the charge per Session is £1 10s. for a third half day, £1 10s. for a fourth half day, and £1 for each additional half day per week.

TRADE PREPARATORY SCHOOL.—A Day School for boys who are not less than twelve years of age forms part of the educational programme of the Institute.

The object of the School is to give boys intending to enter upon some trade or industry such a training in science and handicraft as will enable rapid progress to be made in the occupation chosen.

Pupils are only admitted on passing an Entrance Examination. The Entrance Examination is held in June of each year, and Scholarships are awarded to pupils who obtain the highest places in the Examination. New pupils cannot be admitted during the progress of the Session.

A printed programme giving full particulars of the School can be obtained on application.

DAY COURSES OF TECHNICAL INSTRUCTION FOR ENGINEER APPRENTICES.—These Classes meet one day per week, *viz.* : on Mondays, from September until May. Course opens on Monday, 16th September, 1918, and ends on the 26th May, 1919.

The Classes are intended for Engineer Apprentices and Apprentice Draughtsmen who are nominated by their Employers. Several Engineering Employers in the city give their Apprentices facilities for attending these Classes, and it is hoped that a similar privilege may be given by other Employers.

Candidates for these courses must have reached their sixteenth year and must be able to give evidence of a satisfactory knowledge of Mathematics and Mechanical Drawing.

Students joining these Classes will be required to attend on Mondays throughout the Session.

The subjects of instruction are usually as follows:—Graphics, Heat Engines, Mathematics, Applied Mechanics and Engineering Laboratory. The Fee for the complete Course is £1 10s.

The Institute Authorities are prepared to furnish, on request, periodical reports to Employers concerning the progress made by their Apprentices, and are also prepared to notify Employers of any absences or of departure from the conditions laid down.

Further particulars of the course can be obtained on enquiry at the Institute Office, or by reference to the Prospectus.

DAY COURSE OF TECHNICAL INSTRUCTION FOR PAINTERS AND DECORATORS' APPRENTICES.—These Classes meet on Tuesdays and Thursdays from 2-30 to 5-30 p.m. The Fee for the complete course is 7s. 6d. Course opens on Tuesday, 15th October, 1918, and ends on Thursday, 27th March, 1919

EVENING CONTINUATION SCHOOLS.

Students desiring admission to the Evening Department of the Institute must possess a standard of education at least equal to that required for admission to the Introductory Classes. The standard of education will be tested at the Institute Evening Entrance Examinations. Students who do not reach this standard should attend an Evening Continuation School, and improve their education so as to be able to pass the Institute Entrance Examination next Session.

EVENING CONTINUATION SCHOOLS IN BELFAST.—The following list of Evening Continuation Schools has been compiled from information supplied by the Principal Teachers of the respective Schools.

Should the Institute Authorities be notified of any other Evening Continuation Classes in the City the names of those Classes will be added to this list in subsequent editions of the Time Table.

For information as to the subjects taught at the Evening Continuation Schools mentioned, application should be made to the Principal Teacher of the School on one of the Class Evenings, and, if at all possible, on the commencing date.

School.	*For	Locality.	Principal Teacher.	Evenings.	Commencing Date	Fee.
Albertbridge N.S.	B. & G.	George's Street, Woodstock Rd.	S McCambley,	Tu., W., Th.	3rd Sept.	1
Cripples' Institute	B. & G.	Donegall Road	D. J. Carmichael, B.A.	M., W., Th.	16th Sept.	1/6
McQuiston Institute	B. & G.	Castlereagh Road	William Scott	Tu., W., Th.	10th Sept.	12/6
Newington	B. & G.	Cosgrove Street	H. S. M'Kechnie	M., W., Th.	9th Sept.	12/6
Working Men's Club	B. & G.	Danube Street, Crumlin Road	W. Dougall	M., Tu., Th.	9th Sept.	1/6

*The letter B in this column indicates that the School is open to Boys, and the letter G that the School is open to Girls.

13/- to 7/6 per quarter, according to the number of subjects taken.

‡Returnable to students who make 60 attendances.

EVENING DIVISION.

MATHEMATICS.

Head of Department: Professor J. EARLS, B.A.

CLASS	DAY	TIME	Floor	Room	SUBJECT and STAGE	TEACHER	FEE	
							Am't	Period
Ms. 1K	Mon.	7-30-9-30	B.	17	PURE MATHEMATICS. FIRST YEAR CLASS. Pure Mathematics	J. H. A. Carson	s. d.	
Ms. 2K	Mon.	7-30-9-30	B.	26	SECOND YEAR CLASS. Pure Mathematics	W. R. M'Adam, M.A.	2 6	Sess.
Ms. 3K	Fri.	7-30-9-30	B.	16	THIRD YEAR CLASS. Pure Mathematics	J. H. A. Carson, M.A.	5 0	Sess.
Ms. 4K	Fri.	7-30-9-30	B.	16	FOURTH YEAR CLASS. Pure Mathematics	J. H. A. Carson	5 0	Sess.
	Mon.	7-0-8-30	B.	16	Classes for London University Matriculation.	J. Smyth, B.A., B.Sc.		* Com- posite Fee.
	Mon.	8-30-10-0	B.	16	Mechanics	J. Smyth		
Ms. 3K	Fri.	7-30-9-30	B.	10	Inter Science (Pt. I.) Pure Mathematics	J. H. A. Carson	5 0	Sess.
Ms. 4K	Fri.	7-30-9-30	B.	10	Inter. Science (Pt. II.) Pure Mathematics	J. H. A. Carson	5 0	Sess.

PRACTICAL MATHEMATICS.

For particulars of the Practical Mathematics Classes in operation in the Institute see the various departmental sections in this Time-Table.

MECHANICAL ENGINEERING.

Head of Department: Professor J. H. SMITH, D.Sc.

CLASS	DAY	TIME	Floor	Room	SUBJECT and STAGE	TEACHER	FEE	
							Am't	Period
M. oA1 (full)	Thur.	7-30-8-30	B.	27	INTRODUCTORY COURSE. English Arithmetic & Mensuration Manual Instruction	W. J. Mawhinney, B.A. R. Rountree	4 0	Sess.
	Tues.	8-30-9-30	B.	27				
	Tues.	7-30-9-30	B.	26				
M. oA2 (full)	Thur.	7-30-8-30	C.	17	English Arithmetic & Mensuration Manual Instruction	J. Treacy S. M. Hood	4 0	Sess.
	Tues.	8-30-9-30	C.	17				
	Tues.	7-30-9-30	C.	17				
M. oA3 (full)	Mon.	8-30-9-30	C.	23x	English Arithmetic & Mensuration Manual Instruction	W. J. Mawhinney J. P. Ross	4 0	Sess.
	Fri.	7-30-8-30	C.	23x				
	Fri.	7-30-9-30	B.	26				
M. oA4 (full)	Fri.	8-30-9-30	B.	27	English Arithmetic & Mensuration Manual Instruction	J. Boyce W. S. M'Call	4 0	Sess.
	Wed.	7-30-8-30	B.	27				
	Wed.	7-30-9-30	B.	27				
M. oA5 (full)	Mon.	8-30-9-30	B.	27	English Arithmetic & Mensuration Manual Instruction	J. Treacy R. R. Clark	4 0	Sess.
	Thur.	7-30-8-30	B.	27				
	Thur.	7-30-9-30	B.	12				
M. oA6 (full)	Mon.	7-30-8-30	C.	13	English Arithmetic & Mensuration Manual Instruction	J. Boyce G. Mundy	4 0	Sess.
	Wed.	8-30-9-30	C.	13				
	Wed.	7-30-9-30	C.	17				

*See pages 6 and

MECHANICAL ENGINEERING—Continued.

DAY	TIME	Period	Room	SUBJECT	Stage	Class	TEACHER	FEE.	
								Amount	Period.
FIRST YEAR COURSE.									
M 1A1 (full)	Fri. Mon.	{	7-30—8-30	C 13	} Practical Geometry	} M. J. Milliken	} 6 0	} Sess.	
			8-30—9-30	C 13					} Practical Mathematics
			7-30—9-30	C 20						} Machine Drawing	} J. C. Coleman
M 1A2 (full)	Tues. Mon.	{	7-30—8-30	C 13	} Practical Geometry	} J. F. Conway, B.A.	} 6 0	} Sess.	
			8-30—9-30	C 13					} Practical Mathematics
			7-30—9-30	C 21						} Machine Drawing	} J. W. Steel
M 1A3 (full)	Tues. Thur.	{	7-30—8-30	C 15	} Practical Geometry	} M. J. Milliken, B.A., B.E.	} 6 0	} Sess.	
			8-30—9-30	C 15					} Practical Mathematics
			7-30—9-30	C 13						} Machine Drawing	} W. H. Millar
M 1A4 (full)	Fri. Wed.	{	7-30—8-30	C 15	} Practical Geometry	} A. W. Hutton	} 6 0	} Sess.	
			8-30—9-30	C 15					} Practical Mathematics
			7-30—9-30	B 26					
M 1A5 (full)	Mon. Fri.	{	7-30—8-30	C 15	} Practical Geometry	} P. J. MacCarthy, B.A.	} 6 0	} Sess.	
			8-30—9-30	C 15					} Practical Mathematics
			7-30—9-30	C 21						} Machine Drawing
M 1A6 (full)	Mon. Thur.	{	7-30—8-30	C 17	} Practical Geometry	} F. W. Dodgson	} 6 0	} Sess.	
			8-30—9-30	C 17					} Practical Mathematics
			7-30—9-30	C 20						} Machine Drawing	} H. E. Streeter
M 1A7 (full)	Thur. Tues.	{	7-30—8-30	C 23x	} Practical Geometry	} C. C. Pounder	} 6 0	} Sess.	
			8-30—9-30	C 23x					} Practical Mathematics
			7-30—9-30	C 21						} Machine Drawing
M 1A8 (full)	Thur. Tues.	{	7-30—8-30	C 15	} Practical Geometry	} P. J. MacCarthy	} 6 0	} Sess.	
			8-30—9-30	C 15					} Practical Mathematics
			7-30—9-30	C 20						} Machine Drawing	} H. E. Streeter
M 1A9 (full)	Tues. Fri.	{	7-30—8-30	C 19	} Practical Geometry	} J. T. Dick, B.A.	} 6 0	} Sess.	
			8-30—9-30	C 19					} Practical Mathematics
			7-30—9-30	C 20						} Machine Drawing	} F. W. Dodgson
M 1A10 (full)	Thur. Thur. Wed.	{	7-30—8-30	C 21	} Practical Geometry	} I. Poots	} 6 0	} Sess.	
			8-30—9-30	C 21					} Practical Mathematics
			7-30—9-30	C 13						} Machine Drawing	} E. A. S. Swinson
SPECIAL FIRST YEAR CLASSES.									
M 1K1	Mon.	7-30—8-30	A 25	*Principles of Workshop Prac.	W. M'Leod	2 6	Sess.		
M 1K3	Wed.	7-30—8-30	A 25	* do. do. (full)	W. Pratt	2 6	Sess.		
M 1K4	Thurs.	7-30—8-30	A 25	* do. do.	W. Pratt	2 6	Sess.		
M 1L1	Mon.	7-30—9-30	A 26	*Machine Shop (Pract. Work)	W. Pratt	10 0	Sess.		
M 1L2	Tues.	7-30—9-30	A 26	do do	W. Pratt	10 0	Sess.		
M 1M1	Thurs.	7-30—9-30	C 13	Tracing	W. H. Millar	5 0	Sess.		
M 1N1	Mon.	7-30—9-30	C 21	*Machine Drawing	J. W. Steel	5 0	Sess.		
M 1Q1	Fri.	7-30—9-30	C 22	Boilermakers' Work	I. Poots	5 0	Term		

*These Classes are open only to Mechanical Engineering, Electrical Engineering, and Naval Architecture students who are attending the First Year or higher Courses of their Departments. To other students the fee will be treble that stated.

MECHANICAL ENGINEERING—Continued.

CLASS	DAY	TIME	Floor	Room	STAGE and SUBJECT	TEACHER	FEE		
							Am't	Period	
SECOND YEAR COURSE.									
M. 2A1 (full)	Thur.	7-30—9-30	C	22	Machine Construction	W. J. Crawford, D.Sc.	7	6	Sess.
	Fri.	7-30—8-30	C	19	Applied Mechanics	W. J. Crawford			
		8-30—9-30	C	17	Practical Mathematics	J. Smyth, B.A., B.Sc.			
M. 2A2 (full)	Tues.	7-30—9-30	C	22	Machine Construction	W. J. Fforde	7	6	Sess.
	Fri.	7-30—8-30	C	17	Practical Mathematics	J. Smyth			
		8-30—9-30	C	19	Applied Mechanics	W. J. Crawford			
M. 2A3 (full)	Mon.	7-30—9-30	C	22	Machine Construction	W. J. Fforde	7	6	Sess.
	Wed.	7-30—8-30	C	19	Applied Mechanics	W. J. Crawford			
		8-30—9-30	C	15	Practical Mathematics	J. Smyth			
M. 2A4 (full)	Thur.	7-30—9-30	B	26	Machine Construction	W. J. Fforde	7	6	Sess.
	Wed.	8-30—9-30	C	19	Applied Mechanics	W. J. Crawford			
		7-30—8-30	C	15	Practical Mathematics	J. Smyth			
M. 2N1	Wed.	8-30—9-30	A	25	*SPECIAL SECOND YEAR (LECTURES AND DEMONSTRATIONS.) Fitters' Work	W. Pratt	4	0	Sess.
THIRD YEAR COURSE.									
M. 3A1 (full)	Mon.	7-30—9-30	C	19	Applied Mechanics and Heat Engines	Prof. Smith, D.Sc.	7	6	Sess.
	Wed.	7-30—9-30	C	20	Machine Design	J. C. Coleman			
M. 3A2	Mon.	7-30—9-30	C	19	} Appd. Mech. & Heat Engines	W. J. Crawford, D.Sc.	7	6	Sess.
	Wed.	7-30—9-30	C	21		Machine Design				W. H. Millar
M. 3K1	Thur.	7-30—9-30	D	19	*SPECIAL THIRD YEAR Pract. Mathematics	G. J. Walmsley, M.Sc.	5	0	Sess.
FOURTH YEAR COURSE.									
M. 4A	Tues.	7-30—9-30	A	24	Heat Engines	Prof. Smith	10	0	Sess.
	Wed.	7-30—9-30	C	22	Machine Design	W. J. Fforde			
M. 4K1	Mon.	7-30—9-30	A	?	*SPECIAL FOURTH YEAR Practical Mathematics.	G. J. Walmsley	5	0	Sess.
FIFTH YEAR COURSE.									
M. 5A1	Sat.	1-30—3-30	C	19	Heat Engines	Prof. Smith	1	0	Sess.
	Wed.	7-30—9-30	C	16	Strength of Materials and Machines				
M. 5K1	Tues.	7-30—9-30	A	3	SPECIAL FIFTH YEAR Practical Mathematics	G. J. Walmsley	5	0	Sess.
MOTOR CAR ENGINEERING COURSE.									
M. 1Cr	Wed.	7-30—9-30	A	24	Motor Car Engineering	C. P. Haddow	12	6	Term
	Thur.	7-30—9-30	A	24	Motor Car Repairs	C. P. Haddow			

*The Second, Third, and Fourth Year Special Classes are open at the fees named only to those students of Mechanical Engineering, Electrical Engineering, and Naval Architecture, who are attending a recognised COURSE in at least as high a year as the Second, Third, or Fourth Year Special Class it is proposed to join. To other students the fee will be treble that stated above.

†For either of these classes if taken alone the fee is 7/6

MECHANICAL ENGINEERING—Continued.

CLASS	DAY	TIME	Floor	Room	STAGE and SUBJECT.	TEACHER.	FEE			
							Amount	Period		
N. 1A1	Fri. Thur.	7-30—8-30 8-30—9-30 7-30—9-30	C	16	NAVAL ARCHITECTURE. FIRST YEAR COURSE. Practical Mathematics Practical Geometry Naval Architecture	J. T. Dick, B.A. A. W. Downs	6	0 Sess.		
									C	16
									C	19
N. 2A1	Wed. Tues.	8-30—9-30 7-30—8-30 7-30—9-30	C	19 15 16	SECOND YEAR COURSE. <i>Applied Mechanics</i> <i>Practical Mathematics</i> Naval Architecture	W. J. Crawford J. Smyth A. Stirling	7	6 Sess.		
									C	15
									C	16
N. 3A1	Mon. Thur.	7-30—9-30 7-30—9-30	C	16 19	THIRD YEAR COURSE. Naval Architecture <i>Practical Mathematics</i>	A. W. Downs G. J. Walmsley	7	6 Sess.		
									D	19

PHYSICS AND ELECTRICAL ENGINEERING.

Teacher in Charge: C. JEFCOAT, A.R.C.Sc.I

E. oA (full)	Fri. Fri. Wed.	7-30—8-30 8-30—9-30 7-30—9-30	B	27	INTRODUCTORY COURSE English Workshop Arithmetic Manual Instruction	J. Loyce W. S. McCall	4	0 Sess.		
									B	27
									B	27
Ch. 1A	Tues. Wed.	7-30—10-0 7-30—10-0	B	13	FIRST YEAR COURSES. Physics and Chemistry Course. Elementary Physics <i>Elementary Chemistry</i> Electrical Engineering Course	T. G. Christie, B.Sc., A.R.C.Sc.I Professor Wren	10	0 Sess.		
									D	13, 25
E. 1Dr	Wed. Wed. Mon. Mon.	7-30—8-30 8-30—10-0 7-30—8-30 8-30—10-0	B	19 16 23 23	Electrical Engineering Electrical Laboratory Mathematics Mechanics	D. J. Carpenter, A.R.C.Sc.I	6	0 Sess.		
									B	19
									B	16
									C	23
E. 1D2	Thur. Thur. Tues. Tues.	7-30—8-30 8-30—10-0 7-30—8-30 8-30—10-0	C	23 23 19 16	Mathematics Mechanics Electrical Engineering Electrical Laboratory Electrical Installation Course	C. Jefcoat, A.R.C.Sc.I.	6	0 Sess.		
									C	23
									B	19
									B	16
E. 1Er	Tues. Tues. Thur. Thur.	7-30—8-30 8-30—9-30 7-30—8-30 8-30—10-0	B	22 22 22 22	Mathematics Elementary Elec. Eng'ng. Calculating and Sketching Electrical Installation Work	G. M. Macilwraith, A.M.I.E.E.	7	6 Sess.		
									B	22
									B	22
									B	22
E. 2Dr	Thur. Mon. Mon.	7-30—10-0 7-30—8-30 8-30—10-0	B	16 13 13	SECOND YEAR COURSES Electrical Engineering Course. Electrical Engineering, D.C. Practical Mathematics Technical Drawing	W. J. Girvan C. Jefcoat C. Jefcoat	7	6 Sess.		
									B	16
									B	13
									B	13

PHYSICS AND ELECTRICAL ENGINEERING—Continued. 16

CLASS	DAY	TIME	FLOOR	ROOM	STAGE and SUBJECT	TEACHER	FEE	
							Am't	Period
E. 3D1	Wed.	7-30—10-0	A	3	THIRD YEAR COURSE. Electrical Engineering, A.C. <i>Applied Mechanics and Heat Engines</i>	W. J. Girvan Prof. Smith, D.sc. Prof. Smith	7	6
	Mon.	7-30—9-30	C	19				
			A	24				
	Fri.	7-0—8-30	B	13	TUTORIAL PHYSICS CLASSES. London University Matric. Sound, Light, and Heat	G. J. Walmsley, M.Sc.	* Com- posite Fee	

BUILDING AND FURNISHING TRADES.

Teacher in Charge: W. DAVIDSON.

CLASS	DAY	TIME	FLOOR	ROOM	STAGE and SUBJECT	TEACHER	s.	d.	Sess.
B. 0A	Tues. Thurs.	7-30—9-30	B	7	INTRODUCTORY COURSE. Building Drawing	S. G. Duckworth C. A. Abraham, B.A.	4	0	Sess.
			B	6	English & Workshop Arith.				
B. 1A	Wed. Mon.	7-30—9-30	B	7	FIRST YEAR COURSES. General. Building Construction	S. G. Duckworth	6	0	Sess.
			B	6,7	Prac. Math. & Geometry For Carpenters and Joiners.				
B. 1B	Fri. Mon.	7-30—9-30	B	6	Carpentry and Joinery	S. G. Duckworth	6	0	Sess.
			B	6,7	Prac. Maths. & Geometry For Cabinetmakers.				
B. 1C	Mon. Thurs.	7-30—9-30			Cabinetmaking (drawing)	This Class will next be held in 1919-20.	6	0	Sess.
B. 1D	Wed.	7-30—8-30	B	6	Plumbers' Work (lecture)	A. Sayers A. Sayers A. Sayers	6	0	Sess.
	Wed.	8-30—9-30	B	6	Do. (drawing)				
	Sat.	7-0—9-0	B	1	Plumber's Work (Pract.) For Painters and Decorators.				
B. 1E	Mon. Wed.	7-30—9-30	E	20	Drawing for Painters	N. H. Penprase	6	0	Sess.
			B	8	Painters' and Decorators' Work (Practical) For Sheetmetal Workers.				
B. 1F	Fri. Thurs.	7-30—9-30	B	11	Sheet Metal Work (drawing)	W. Moles W. Moles	6	0	Sess.
			B	1	Sheet Metal Work (Practical)				
B. 2A	Thurs. Fri.	7-30—9-30	B	7	SECOND YEAR COURSES. General. Building Construction	W. Davidson	7	6	Sess.
			B	7	Pr. Geom. & Mechanics For Carpenters and Joiners.				
B. 2B	Wed. Fri.	7-30—9-30	B	2	Carpentry and Joinery	W. Davidson	7	6	Sess.
			B	7	Prac. Geom. & Mechanics For Plumbers.				
B. 2D	Wed.	7-30—8-30	B	6	Plumbers' Work (lecture)	A. Sayers A. Sayers A. Sayers	7	6	Sess.
	Wed.	8-30—9-30	B	6	Do. (drawing)				
	Sat.	7-0—9-0	B	1	Plumbers' Work (Practical) For Painters and Decorators.				
B. 2E	Mon. Fri.	7-30—9-30	E	20	Drawing for Painters	N. H. Penprase J. Douglas	7	6	Sess.
			B	8	Painters' and Decorators' Wk.				

*See pages 6 and 7

BUILDING AND FURNISHING TRADES—Continued,

CLASS	DAY	TIME	Floor	Room	STAGE and SUBJECT	TEACHER	FEE	
							Am't	Period
THIRD YEAR COURSES.								
B. 3B	Mon.	7-30—9-30	B	2	For Carpenters and Joiners Handrailing	W. Davidson	7 0	Sess.
B. 3E	Mon.	7-30—9-30	E	20	For Painters and Decorators. Drawing for Painters Painters' and Decorators' Wk.	N. H. Penprase	7 6	Sess.
	Fri.	7-30—9-30	B	8		J. Douglas		
SPECIAL CLASSES.								
B. 1K	Thur.	7-30—9-30	B	2	*Pract. Woodwork—1st Yr.	J. W. Jefferson	3 0	Term
B. 2K	Thur.	7-30—9-30	B	2	* Do. do. 2nd Yr.	J. W. Jefferson	3 0	Term
B. 1M	Sat.	7-0—9-0	B	1	Practical Plumbers' Work	A. Sayers	12 6	Sess.
B. 1N	Fri.	7-30—9-30	B	8	Painters' & Decorators' Wk	J. Douglas	12 6	Sess.
B. 1P	Thur.	7-30—9-30	B	1	Sheet Metal Work (practical)	W. Moles	12 6	Sess.
B. 1Q	Tues.	7-30—9-30	B	6	Motor Carriage Building	G. M. Trimmingham	7 6	Sess.

The formation of classes in any or all of the following subjects will be considered should a sufficient number of applications be lodged, not later than the end of September:—Handrailing, Stairbuilding, Steel Square, Circle-on-Circle work, and Plumbers' work (Final Grade).

*Materials for models and exercises will be supplied to students by the Institute at current prices.
Students may bring their own materials if they so desire.

TEXTILE INDUSTRIES.

Head of Department: Professor F. BRADBURY.

CLASS	DAY	TIME	Floor	Room	SUBJECT and STAGE	TEACHER	FEE	
							Am't	Period
FIRST YEAR COURSES								
T. 1A1	Tues	7-30—8-30	A	22	Flax Spinning.	J. Patterson Prof. Bradbury and R. Cairns	10 0	Sess.
	Wed	7-30—8-30	A	22	Raw Materials, etc. (Theory) Raw Materials, etc. (Practice)			
	Tues.	8-30—9-30	A	22	Preparing and Spinning (Theory)	J. Patterson Prof. Bradbury and R. Cairns		
	Wed.	8-30—9-30	A	22	Preparing and Spinning (Practice)			
T. 1B1	Mon.	7-30—8-30	A	19	Linen Weaving.	Prof. Bradbury S. C. Carse	10 0	Sess.
	Tues.	7-30—8-30	A	20	Winding, Warping, etc. (Practice)			
	Mon.	8-30—9-30	A	19	Weaving, Designing, etc. (Theory)	Prof. Bradbury S. C. Carse		
	Tues.	8-30—9-30	A	20	Weaving, Designing, etc. (Practice)			
T. 1B2	Mon.	7-30—8-30	A	19	Winding, Warping, etc. (Theory)	Prof. Bradbury J. Kirkwood	10 0	Sess.
	Wed.	7-30—8-30	A	20	Winding, Warping, etc. (Practice)			
	Mon.	8-30—9-30	A	19	Weaving, Designing, etc. (Theory)	Prof. Bradbury J. Kirkwood		
	Wed.	8-30—9-30	A	20	Weaving, Designing, etc. (Practice)			

TEXTILE INDUSTRIES—Continued.

CLASS	DAY	TIME	Floor	Room	SUBJECT and STAGE.	TEACHER	FEE	
							Am't	Period
FIRST YEAR COURSES—Continued.								
T. 1C1 (full)	Thur.	7-30—9-30	A	19	†The Manufacturing & Merchancing of Linen Yarns and Fabrics	W. Cowden	5 0	Sess.
T. 1C2	Wed.	7-30—9-30	B	12	Do. do. do.	F. M'Evoy	5 0	Sess.
Weaving Mechanism.								
T. 1D1	Tues.	7-30—8-30	B	12	Preparing & Weaving Mechanism	J. Montgomery	7 6	Sess.
	Tues.	8-30—9-30	B	12	Arith., Sketching, & Drawing	F. J. W. Shannon		
	Fri.	7-30—9-30	A	21	Weaving Mechanism (Pract.)	J. Montgomery		
‡Wool and Worsted Manufacture.								
T. 1E1	Tues.	7-30—8-30	A	21	Raw Materials, etc. (Practice)	Prof. Bradbury	10 0	Sess.
	Mon.	7-30—8-30	A	21	Do. (Theory)	and		
	Tues.	8-30—9-30	A	21	Designing, Calcns., W'ving (Pract.)	W. Cowden		
	Mon.	8-30—9-30	A	21	Designing, Calcns., W'ving (Theory)			
T. 1F1 (full)	Wed.	7-30—9-30	A	19	Hemstitching Mechanism— Functions and Adjustments	W. Cowden	5 0	Term
SECOND YEAR COURSES.								
Flax Spinning.								
T. 2A1	Fri.	7-30—9-30	A	22	Flax Spinning (Theory)	J. Patterson	10 0	Sess.
	Mon.	7-30—9-30	A	22	Do. (Practice)	R. Cairns		
Linen Weaving.								
T. 2B1	Tues.	7-30—9-30	A	19	Linen Weaving (Theory)	Prof. Bradbury	10 0	Sess.
	Fri.	7-30—9-30	A	21	Do. (Practice)	F. M'Evoy		
Linen Warehouse Apprentices.								
T. 2C1	Tues.	7-30—9-30	A	18	Textile Testing and Analysis (full)	J. W. Shannon	5 0	Sess.
T. 2C2	Thur.	7-30—9-30	A	18	Textile Testing and Analysis Weaving Mechanism.	F. M'Evoy	5 0	Sess.
T. 2D1	Fri.	7-30—9-30	A	21	Weaving Mechanism	J. Kirkwood	5 0	Sess.
THIRD YEAR COURSE.								
Flax Spinning								
T. 3A1	Fri.	7-30—9-30	A	19, 21	Flax Spinning	Prof. Bradbury	5 0	Sess.
Linen Weaving.								
T. 3B1	Wed.	7-30—9-30	A	21	Linen Weaving (Practice)	Prof. Bradbury	10 0	Sess.
	Fri.	7-30—9-30	A	19, 21	Do. (Theory)			
Warehouse Apprentices.								
T. 3C1	Fri.	7-30—9-30	A	18	The Costing of Linen Yarns and Fabrics	W. Cowden	5 0	Sess.
T. 3D1	Fri.	7-30—9-30	A	21	Weaving Mechanism	J. Kirkwood	5 0	Sess.
FOURTH YEAR COURSE.								
T. 4B1	Fri.	7-30—9-30	A	19, 21	Linen Weaving	Prof. Bradbury	5 0	Sess.
C. 1Z4	Tues.	8-30—9-30	C	3	Special Drapers' Class. Textiles	W. Cowden	2 6	Course

†Along with this subject, Students should take one of the following, viz.:—Warehouse Apprentices' Class in Bleaching, Arithmetic and English, Mathematics, Book-keeping, with a Modern Language.

‡A Class will be formed in this subject if a sufficient number of students present themselves for enrolment.

PURE AND APPLIED CHEMISTRY.

Head of Department: Professor H. WREN, M.A., D.Sc., Ph.D.

CLASS	DAY	TIME	Floor	Room	STAGE and SUBJECT	TEACHER	FEE		
							Am't	Period	
Ch. 1A	Wed.	7-30-10-0	D	25	FIRST YEAR COURSE. Elementary Chemistry <i>Elementary Physics</i>	Prof. Wren & Assts.	8. d.	10 0	Sess.
	Tues.	7-30-10-0	B	13					
Ch. 1K	Wed.	7-30-10-0	D	25	FIRST YEAR CLASSES. General Chemistry. Elementary Chemistry	Prof. Wren, M.A., D.Sc., Ph.D.	7 6	Sess.	
Ch. 1L	Tues.	7-30-9-30	D	26	Bleaching, Dyeing, Finishing, and Laundering Linen and Cotton Bleaching and Finishing	E. Clayton, F.C.S.	7 6	Sess.	
Ch. 1M	Wed.	7-30-9-30	D	26	Warehouse Apprs., Bleaching, Dyeing, Finishing, and Printing	E. Clayton	5 0	Sess.	
Ch. 1N	Sat.	3-0-5-0	D	26	Linen and Cotton Dyeing and Printing	E. Clayton	7 6	Sess.	
Ch. 1P	Sat.	3-0-5-0	D	26	Linen and Cotton Bleaching and Dyeing	E. Clayton	7 6	Sess.	
Ch. 1Q	Tues.	8-30-9-30	D	24	Pharmaceutical. Elementary Materia Medica	T. Harper, M.P.S.L., F.C.S.	5 0	Sess.	
Ch. 1B	Wed.	7-30-10-0	D	25	Course for Druggists' Apprentices Elementary Chemistry Elementary Materia Medica Commercial English	Prof. Wren T. Harper S. M'G. Rodgers	10 0	Sess.	
	Tues.	8-30-9-30	D	24					
	Tues.	7-30-8-30	C	8					
Ch. 2A	Mon.	7-30-10-0	D	25	SECOND YEAR COURSE. Inorganic Chemistry Chemical Analysis	Prof. Wren and C. W. Addy, M.Sc.	10 0	Sess.	
	Fri.	7-30-10-0	D	25					
Ch. 2K	Mon.	7-30-10-0	D	25	SECOND YEAR CLASSES. General Chemistry Inorganic Chemistry	Prof. Wren	7 6	Sess.	
Ch. 2L	Tues.	7-30-9-30	D	26	Bleaching, Dyeing, Finishing, etc. Linen and Cotton Bleaching and Finishing	E. Clayton	7 6	Sess.	
Ch. 2M	Sat.	3-0-5-0	D	26	Linen and Cotton Bleaching and Dyeing	E. Clayton	7 6	Sess.	
Ch. 2N	Tues.	7-30-10-0	D	25	Pharmaceutical Gen. & Pharm. Chemistry	C. W. Addy	7 6	Sess.	
Ch. 2P	Wed.	7-50-8-50	D	24	Pharmaceutical Botany	T. Harper	5 0	Sess.	
Ch. 2Q	Wed.	8-50-9-50	D	24	Materia Medica	T. Harper	6 0	Sess.	
Ch. 3A	Fri.	7-30-10-0	D	25	THIRD YEAR COURSE. Inorganic & Organic Chem. Chemical Analysis	Prof. Wren and C. W. Addy	10 0	Sess.	
	Mon.	7-30-10-0	D	25					

PURE AND APPLIED CHEMISTRY—Continued.

CLASS	DAY	TIME	Floor	Room	STAGE and SUBJECT	TEACHER	FEE	
							Am't	Period
THIRD YEAR CLASSES.								
Ch. 3K	Fri.	7-30—10-0	D	27, 25	Inorganic & Organic Chemistry	C. W. Addy	7	6 Sess.
Ch. 3L	Tues.	8-30—10-0	D	25	Pharmaceutical Chemistry	C. W. Addy	10	c Sess.
	Thur.	7-30—10-0	D	25				
Ch. 3M	Tues.	7-30—8-30	D	24	Pharmacy	T. Harper	5	0 Sess.
FOURTH YEAR COURSE.								
Ch. 4A	Tues.	7-30—10-0	D	25	Organic Chemistry	Prof. Wren and C. W. Addy	10	0 Sess.
	Fri.	7-30—10-0	D	25	Technical Analysis			
FOURTH YEAR CLASSES.								
Ch. 4K	Tues.	7-30—10-0	D	25	Organic Chemistry	Prof. Wren	7	6 Sess.
Ch. 4L	Thur.	7-30—10-0	D	25	Pharmaceutical Chemistry	C. W. Addy	7	6 Sess.
FIFTH YEAR.								
Ch. 5A	Tues.	7-30—10-0	D	25	Organic Chemistry	Prof. Wren	10	c Sess.
	Fri.	7-30—10-0	D	25	Technical Analysis			
Ch. 5K	Tues.	7-30—10-0	D	25	Organic Chemistry	Prof. Wren	7	6 Sess.
HIGHER YEARS.								
Ch. 6A	Mon.	7-30—10-0	D	25	Introduction to Chemical Investigation	Prof. Wren	10	0 Sess.
	Tues.	7-30—10-0	D	25				
	Fri.	7-30—10-0	D	25				
†SPECIAL CLASSES								
Ch. S1	Mon.	7-30—10-0	D	25	Technical Analysis	Prof. Wren & C. W. Addy	7	6 Sess.
Ch. S2	Fri.	7-30—10-0	D	25	Chem. Anal.—Supplementary	Prof. Wren	7	6 Sess.
Ch. S3	Sat.	9-30—12-30	D	25	Practical Chemistry	Prof. Wren & C. W. Addy	10	0 Sess.
COURSES FOR LONDON EXAMINATIONS.								
Matriculation.								
	Fri.	8-30—10-0	D	26	Chemistry	E. Clayton C. W. Addy	†	Com- posite Fee
	Sat.	9-30—12-30	D	25	Practical Chemistry			
Intermediate Science FIRST YEAR.								
Ch. 2A	Mon.	7-30—10-0	D	21, 25	Inorganic Chemistry	Prof. Wren	10	0 Sess.
	Fri.	7-30—10-0	D	25	Chemical Analysis			
Intermediate Science. SECOND YEAR.								
Ch. 3A	Mon.	7-30—10-0	D	25	Chemical Analysis	C. W. Addy	10	0 Sess.
	Fri.	7-30—10-0	D	21, 25	Inorg. and Org. Chemistry			

*For this class, if taken in conjunction with one of the other classes in the Chemistry Department by a Student whose qualifications are approved by the Professor of Chemistry, the fee is reduced to 2s. 6d.

†During the Second Term a Special Course of Lectures will be given on Chemistry for Engineers.

‡See pages 6 and 7.

COMMERCE.

Head of Department: Professor F. T. LLOYD-DODD, M.A. D.Sc.

The following are the subjects prescribed for the Commercial Examinations held by the Department of Agriculture and Technical Instruction for Ireland:—

COURSE A.	COURSE B.
FIRST YEAR:— Commercial English; Commercial Arithmetic; Book-keeping.	FIRST YEAR:— Commercial English; Commercial Arithmetic; Shorthand.
SECOND YEAR:— Book-keeping; Commercial Arithmetic; Business Methods.	SECOND YEAR:— Business Methods; Shorthand; Type-writing; A Modern Language.
THIRD YEAR:— Book-keeping; Business Methods; Economics.	THIRD YEAR:— Shorthand; Economics; A Modern Language.
FOURTH YEAR:— Accountancy (including Commercial Law and Company Law); Commercial Geography; Economics.	FOURTH YEAR:— A Modern Language; Commercial Geography; Economics.
FIFTH YEAR (Honours):— Commercial Law; Commercial History and Geography; Economics.	FIFTH YEAR (HONOURS):— Commercial Law; Commercial History and Geography; Economics.

Courses to prepare for the above-mentioned examinations have been arranged in the Commerce Department.

CLASS	DAY	TIME	Floor	Room	STAGE and SUBJECT	TEACHER	FEE		
							Am't	Perks	
INTRODUCTORY COURSES							s. d.		
C. oA1 (full)	Mon.	7-30-8-30	C	2	English (Gram. and Comp.)	R. J. Moore	4	0	Sess.
		8-30-9-30	C	2	English (Read. and Geog.)				
	Thur.	7-30-8-30	C	26	Commercial Arithmetic				
		8-30-9-30	C	26	Drawing				
C. oA2 (full)	Tues.	7-30-8-30	C	23x	English (Gram. and Comp.)	T. D. Brownlee	4	0	Sess.
		8-30-9-30	C	23x	English (Read. and Geog.)				
	Fri.	7-30-8-30	C	5	Commercial Arithmetic				
		8-30-9-30	C	5	Drawing				
C. oA3 (full)	Mon.	7-30-8-30	C	8	English (Read. and Geog.)	G. Hunniford	4	0	Sess.
		8-30-9-30	C	8	English (Gram. and Comp.)				
	Wed.	7-30-8-30	C	9	Drawing				
		8-30-9-30	C	9	Commercial Arithmetic				
C. oA4 (full)	Tues.	7-30-8-30	C	9	English (Gram. and Comp.)	A. Marks	4	0	Sess.
		8-30-9-30	C	9	English (Read. and Geog.)				
	Fri.	7-30-8-30	C	9	Drawing				
		8-30-9-30	C	9	Commercial Arithmetic				
C. oA5 (full)	Wed.	7-30-8-30	C	2	English (Gram. and Comp.)	D. M'Master	4	0	Sess.
		8-30-9-30	C	2	English (Read. and Geog.)				
	Fri.	7-30-8-30	C	2	Drawing				
		8-30-9-30	C	2	Commercial Arithmetic				
C. oA6 (full)	Wed.	7-30-8-30	C	5	English (Gram. and Comp.)	Jas. Gamble	4	0	Sess.
		8-30-9-30	C	5	English (Read. and Geog.)				
	Fri.	7-30-8-30	C	23	Drawing				
		8-30-9-30	C	23	Commercial Arithmetic				

COMMERCE—Continued.

CLASS	DAY	TIME	Floor	Room	SUBJECT and STAGE	TEACHER	FEE	
							Am't	Period
FIRST YEAR COURSES.							s. d.	
A—For Book-keepers, Accountants, Warehouse Apprentices and General Clerks.								
C. 1A1 (full)	Wed.	7-30—8-30	C	7	Com. Eng. & Bus. Methods	A. E. Lloyd-Dodd S. Browne	6	0 Sess.
	Wed.	8-30—9-30	C	7	Commercial Arithmetic			
	Mon.	7-30—9-30	C	7	Book-keeping			
C. 1A2 (full)	Tues.	7-30—8-30	C	10	Com. Eng. & Bus. Meths.	J. T. Wylie. J. P. Jackson	6	0 Sess.
	Tues.	8-30—9-30	C	10	Commercial Arithmetic			
	Fri.	7-30—9-30	C	10	Book-keeping			
C. 1A3 (full)	Fri.	8-30—9-30	C	7	Com. Eng. & Bus. Meths.	W. J. M'Cracken, B.A., B.L. G. H. Watson, B.A. E. Rea	6	0 Sess.
	Fri.	7-30—8-30	C	7	Commercial Arithmetic			
	Wed.	7-30—9-30	C	10	Book-keeping			
C. 1A4 (full)	Mon.	7-30—9-30	C	10	Book-keeping	D. M'Call W. J. M'Cracken A. E. Lloyd-Dodd	6	0 Sess.
	Thur.	7-30—8-30	C	10	Com. Eng. & Bus. Meths.			
	Thur.	8-30—9-30	C	10	Commercial Arithmetic			
C. 1A5 (full)	Wed.	7-30—8-30	C	8	Com. Eng. & Bus. Meths.	R. T. Hewitt F. C. Ward	6	0 Sess.
	Wed.	8-30—9-30	C	8	Commercial Arithmetic			
	Fri.	7-30—9-30	C	8	Book-keeping			
C. 1A6 (full)	Thur.	8-30—9-30	C	7	Com. Eng. & Bus. Meths.	W. J. M'Cracken A. E. Lloyd-Dodd F. C. Ward	6	0 Sess.
	Thur.	7-30—8-30	C	7	Commercial Arithmetic			
	Tues.	7-30—9-30	C	7	Book-keeping			
C. 1A7 (full)	Mon.	7-30—8-30	C	9	Com. Eng. & Bus. Meths.	R. T. Hewitt J. P. Jackson	6	0 Sess.
	Mon.	8-30—9-30	C	9	Commercial Arithmetic			
	Thur.	7-30—9-30	C	9	Book-keeping			
C. 1A8	Mon.	7-30—8-30	B	12	Com. Eng. & Bus. Meths.	C. A. Abraham, B.A. E. Rea	6	0 Sess.
	Mon.	8-30—9-30	B	12	Commercial Arithmetic			
	Thur.	7-30—9-30	D	21	Bookkeeping			
C. 1B1 (full)	Tues.	7-30—8-30	C	8	Com. Eng. & Bus. Meths.	S. M'G. Rodgers, B.A. J. S. Haffern, F.I.P.S	*6	0 Sess.
	Tues.	8-30—9-30	C	8	Commercial Arithmetic			
	Thur.	7-30—9-30	C	8	Shorthand			
C. 1B2 (full)	Thur.	7-30—8-30	B	11	Com. Eng. & Bus. Meths.	S. M'G. Rodgers J. S. Haffern	*6	0 Sess.
	Thur.	8-30—9-30	B	11	Commercial Arithmetic			
	Tues.	7-30—9-30	B	11	Shorthand			
C. 1B3 (full)	Mon.	7-30—8-30	C	5	Com. Eng. & Bus. Meths.	R. H. Moore Miss M. M'Kee	*6	0 Sess.
	Mon.	8-30—9-30	C	5	Commercial Arithmetic			
	Thur.	7-30—9-30	C	5	Shorthand			
C. 1B4 (full)	Thur.	7-30—8-30	C	11	Com. Eng. & Bus. Meths.	R. H. Moore J. Dickey	*6	0 Sess.
	Thur.	8-30—9-30	C	11	Commercial Arithmetic			
	Mon.	7-30—9-30	C	11	Shorthand			
C. 1B5	Wed.	7-30—9-30	C	11	Shorthand	Miss M. M'Kee A. E. Lloyd-Dodd	*6	0 Sess.
	Fri.	7-30—8-30	C	11	Com. Eng. & Bus. Meths.			
	Fri.	8-30—9-30	C	11	Commercial Arithmetic			

*The fee for a typewriting class if taken with this course is 5/-

COMMERCE—Continued.

FIRST YEAR COURSES—Continued.

Miscellaneous.

Students whose requirements are not met by Courses A or B may select from the First Year Classes in

Group K, given below, one of the following courses:—

Course C—Com. Eng. and Bus. Meths. and Com. Arithmetic; Com. Geography; A Modern Language.

Course E—English; Commercial Geography; Shorthand.

Course F—English; Commercial Geography; Book-keeping.

Course G—English; A Modern Language; Shorthand.

Course H—English; A Modern Language; Book-keeping.

CLASS	DAY	TIME	Floor	Room	STAGE and SUBJECT	TEACHER	FEE	
							Am't	Period
FIRST YEAR CLASSES.								
Group K								
C. 1K1	Tues.	7-30—8-30	C	11	Com. Eng. & Bus. Methods	A. E. Lloyd-Dodd	4	0 Sess.
C. 1N1	Tues.	8-30—9-30	C	11	Commercial Arithmetic		2	6 Sess.
C. 1P1	Mon.	7-30—8-30	C	1	English	W. J. M'Cracken	2	6 Sess.
C. 1R1	Fri.	7-30—8-30	C	6	Commercial Geography	R. T. Hewitt	2	6 Sess.
C. 1S1	Tues.	7-30—9-30	B	10	Shorthand (full)	J. J. M'Quay, P.C.T.	4	0 Sess.
C. 1T1	Tues.	7-30—9-30	C	26	Book-keeping (full)	D. M'Call	4	0 Sess.
Group L								
Additional Subjects which may be taken by Students attending a course of study.								
C. 1Q1	Fri.	8-30—9-30	B	19	Handwriting	G. H. Watson	2	6 Term
C. 1R2	Fri.	7-30—8-30	C	3	Shorthand (Practical)	J. J. M'Quay	0	1 Sess.
C. 1R3	Fri.	8-30—9-30	C	3	Do. do. (full)	J. J. M'Quay	0	1 Sess.
C. 1S1	Fri.	7-30—8-30	C	14	Typewriting (full)	Mrs. Duthie	0	17 Sess.
C. 1S2	Fri.	8-30—9-30	C	14	Do. (full)	Mrs. Duthie	0	17 Sess.
C. 1S3	Wed.	7-30—8-30	C	14	Do. (full)	Mrs. Duthie	0	17 Sess.
C. 1S4	Wed.	8-30—9-30	C	14	Do. (full)	Mrs. Duthie	0	17 Sess.
C. 1S5	Thur.	7-30—8-30	C	14	Do. (full)	Mrs. Duthie	0	17 Sess.
Group M—Grocers' Classes								
C. 1Y1	Tues.	8-0—10-0	B	27	Grocers' Class—1st Year	J. Scott & Special Lecturers	5	0 Sess.
C. 2Y1	Tues.	8-0—10-0	C	6	Grocers' Class—2nd Year	M. W. Gordon & Special Lecturers	5	0 Sess.
Group N—Drapers' Classes								
C. 1Z1	Thur.	7-30—9-30	B	19	Commercial English and Arithmetic for Drapers Sec. A.	J. Scott	5	0 Sess.
C. 1Z2	Thur.	7-30—9-30	B	13	Do. do. Sec. B.	J. Fletcher	5	0 Sess.
C. 1Z3	Mon.	8-0—9-30	E	11	Colour and its application to Window Dressing	R. A. Dawson, A.R.C.A.	2	6 Course
C. 1Z4	Tues.	7-30—8-30	C	3	Salesmanship & Business Meths	Special Lecturers	2	6 Course
C. 1Z5	Tues.	8-30—9-30	C	3	Textiles	W. Cowden	2	6 Course
SECOND YEAR COURSES								
A.—For Book-keepers, Warehouse Apprentices and General Clerks.								
C. 2A1	Mon.	7-30—8-30	C	26	Business Meths. & Corres.	T. Ivory, M.A.	8	0 Sess.
(full)	Mon.	8-30—9-30	C	26	Commercial Arithmetic			
	Wed.	7-30—9-30	C	26	Book-keeping				S. Handforth
C. 2A2	Tues.	7-30—8-30	C	5	Business Meths. & Corres.	Prof. Lloyd-Dodd, M.A., D.Sc.	8	Sess.
(full)	Tues.	8-30—9-30	C	5	Commercial Arithmetic			
	Fri.	7-30—9-30	C	26	Book-keeping				S. Handforth
C. 2A3	Thur.	7-30—8-30	B	10	Business Meths. & Corres.	Prof. Lloyd-Dodd	8	0 Sess.
	Thur.	8-30—9-30	B	10	Commercial Arithmetic			
	Wed.	7-30—9-30	B	11	Book-keeping				P. O. Diamond, A.S.A.A.
B.—For Shorthand Typists and Correspondents.								
C. 2B1	Mon.	7-15—8-30	C	14	French	Miss M'Dermott	12	6 Sess.
	Mon.	8-30—9-30	C	14	Typewriting			
	Tues.	7-30—8-30	C	14	Business Methods & Corres.			
	Tues.	8-30—9-45	C	14	French			
	Fri.	7-30—9-30	B	10	Shorthand				F. A. Maitland

*Open only to Students in attendance at a Shorthand Class in the Institute.

† 5/- to students taking First Year, Course B.

P.C.T.S., P.C.T.

COMMERCE—Continued.**SECOND YEAR COURSES—Continued.**

Second Year students whose requirements are not met by Courses A or B, may select from the Second Year Classes below one of the following Courses :—

Course C—Business Methods and Commercial Arithmetic; Commercial Geography; A Modern Language.

- „ D—Business Methods and Commercial Arithmetic; Shorthand.
 „ E—English; Commercial Geography; Shorthand.
 „ F—English; Commercial Geography; Bookkeeping.
 „ G—English; A Modern Language; Shorthand.
 „ E—English; A Modern Language; Bookkeeping.

CLASS	DAY	TIME	Floor	Room	STAGE and SUBJECT	TEACHER	FEE		
							Am't	Period	
SECOND YEAR CLASSES.									
C. 2K1 (full)	Mon.	7-30—8-30	B	11	Business Meths. & Corres. }	J. Fletcher, B.A.	5	0	Sess.
	Mon.	8-30—9-30	B	11	Commercial Arithmetic }				
C. 2N1	Fri.	7-30—8-30	C	1	English	W. J. M'Cracken	3	0	Sess.
C. 2R1	Wed.	7-30—9-30	C	3	Shorthand	J. Dickey	5	0	Sess.
C. 2R2	Wed.	7-30—9-30	B	10	Shorthand	A. T. Macquigg, P.C.T.S.	5	0	Sess.
C. 2T1	Thur.	7-30—9-30	C	3	Book-keeping	D. T. Boyd	5	0	Sess.
C. 2T2	Thur.	7-30—9-30	C	1	Book-keeping (full)	P. O. Diamond	5	0	Sess.

THIRD YEAR CLASSES.

Course A—Economics; Business Methods; Book-keeping.

„ B—Economics; A Modern Language; Shorthand.

For their course Third Year students may also choose any two or more subjects from the following list :—

C. 3L1		7-30—8-30	C	3	Business Methods	Prof. Lloyd-Dodd	5	0	Sess.
C. 3U1	Mon.	8-30—9-30	C	3	Economics	Prof. Lloyd-Dodd	5	0	Sess.
C. 3R1	Tues.	7-30—9-30	C	2	Shorthand (full)	F. A. Maitland	5	0	Sess.
C. 3T1	Thurs.	7-30—9-30	C	2	Book-keeping	R. Bell, A.S.A.A.	6	0	Sess.
C. 3I2	Thurs.	7-30—9-30	C	2	Book-keeping Modern Language (See Language Section)	R. Bell	6	0	Sess.

FOURTH YEAR CLASSES.

Course A—Accountancy (including Commercial Law and Company Law); Commercial Geography; Economics.

Course B—Economics; Commercial Geography; A Modern Language.

For their course Fourth Year students may also choose any two of the following subjects :—

C. 4U1	Wed.	7-30—8-30	C	1	Economics	Prof. Lloyd-Dodd	5	0	Sess.
C. 4W1	Mon.	7-30—8-30	C	6	Company Law and Secretarial Work	J. T. Byers, A.C.A.	5	0	Sess.
C. 4V1	Mon.	8-30—9-30	C	6	Commercial Law	W. J. M'Cracken	5	0	Sess.
C. 4R1	Thur.	7-30—9-30	C	6	Shorthand	J. Dickey	5	0	Sess.
C. 4T1	Fri.	7-30—9-30	C	12	Accountancy A Modern Language (See Language Section)	G. H. M Cullough, A.S.A.A.	7	6	Sess.

FIFTH YEAR (HONOURS) CLASSES.

C. 5T1	Wed.	7-30—9-30	C	6	Accountancy	G. H. M' Cullough	10	0	Sess.
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LONDON MATRICULATION COURSE.

For particulars see page 6, also Special Pamphlet obtainable at the Institute free of charge.

COMMERCE—Continued. MODERN LANGUAGES.

Modern Language students may take one of the following courses:—

FIRST YEAR.

- Course C.—Com. English and Bus. Meths. and Com. Arithmetic; Commercial Geography; a Modern Language.
 G.—English; a Modern Language; Shorthand.
 H.—English; a Modern Language; Book-keeping.
 I.—English; a Modern Language; Commercial Geography.
 J.—English; two Modern Languages.

SECOND YEAR.

- Course C.—Business Methods and Com. Arith.; Com. Geography; a Modern Language.
 G.—English; a Modern Language; Shorthand.
 H.—English; a Modern Language; Book-keeping.
 I.—English; a Modern Language; Commercial Geography.
 J.—English; two Modern Languages.
 K.—Business Methods; a Modern Language; Shorthand.

THIRD AND FOURTH YEARS.

Course B.—Economics; a Modern Language; Shorthand; or a continuation of any of the Second Year Courses above

CLASS	DAY	TIME	Floor	Room	STAGE and SUBJECT	TEACHER	FEE		
							Am't	Period	
FIRST YEAR.									
L. 1F1	{ Mon. Fri.	8-30—9-45	C	1	French	Mrs. M. B. Irvine	7	6	Sess.
		8-30—9-45	C	1					
L. 1F2	Mon.	8-30—9-45	B	19	Do. <i>(full)</i>	Miss Le Roch	5	0	Sess.
L. 1F3	Thur.	7-15—8-30	C	12	Do. <i>(full)</i>	A. Renold	5	0	Sess.
L. 1F4	Wed.	8-30—9-45	C	1	Do. <i>(full)</i>	Miss Le Roch	5	0	Sess.
L. 1G1	Wed.	7-15—8-30	C	12	German	A. Renold	5	0	Sess.
L. 1S1	Fri.	7-15—8-30	D	24	Spanish	M. Sueyras	5	0	Sess.
L. 1S2	Mon.	7-15—8-30	B	10	Do.	M. Sueyras	5	0	Sess.
SECOND YEAR (Stage I.)									
L. 2F1	Tues.	7-15—8-30	C	1	French	Miss M'Dermott	5	0	Sess.
L. 2F2	Wed.	8-30—9-45	C	12	French	A. Renold	5	0	Sess.
L. 2G1	Thur.	8-30—9-45	C	12	German	A. Renold	5	0	Sess.
L. 2S1	Fri.	8-30—9-45	D	24	Spanish	M. Sueyras	5	0	Sess.
L. 2I1	Thur.	7-15—8-30	C	16	Italian	Miss Hay	5	0	Sess.
THIRD YEAR (Stage II.)									
L. 3F1	Mon.	7-15—8-30	C	12	French	A. Renold	5	0	Sess.
L. 3F2	Mon.	7-15—8-30	B	19	French	Miss Le Roch	5	0	Sess.
L. 3S1	Mon.	8-30—9-45	B	10	Spanish	M. Sueyras	5	0	Sess.
FOURTH YEAR (Stage III)									
L. 4F1	Mon.	8-30—9-45	C	12	French	A. Renold	5	0	Sess.
L. 4G1	Tues.	8-30—9-45	C	12	German	A. Renold	5	0	Sess.

VARIOUS TRADES.

PRINTING TRADES. FIRST YEAR CLASSES.										
Typography.										
P. 1A	{	Mon.	8-30—9-30	E	20	Drawing & Typo. Design	Miss E. Gillespie F. W. Armstrong W. J. Saunders W. J. Saunders	6	0	Sess.
		Mon.	7-30—8-30	E	2	English and Arithmetic				
		Tues.	7-30—8-30	E	2	Typography—Theory				
		Tues.	8-30—9-30	E	26	Typography—Practical				

VARIOUS TRADES—Continued.

CLASS	DAY	TIME	Floor	Room	SUBJECT and STAGE	TEACHER	FEE	
							Am't	Period
P. 1B1	Tues.	7-30—9-30	E	25	Linotype. Linotype	H. Grimshaw	5 0	Term
P. 1B2	Thur.	3-30—5-30	E	25	Linotype	F. Henry	5 0	Term
P. 1C	Mon.	8-30—9-30	E	2	Lithography. English and Arithmetic Lithography (Gd.1.) Theory Do. Practical	F. W. Armstrong D. Cumming D. Cumming	6 0	Sess.
	Mon.	7-30—8-30	E	28				
	Wed.	7-30—9-30	E	28				
SECOND YEAR CLASSES.								
P. 2A	Mon.	8-30—9-30	E	20	Typography. Drawing & Typo. Design English and Arithmetic Typography—Theory Typography—Practical	Miss E. Gillespie F. W. Armstrong W. J. Saunders	6 0	Sess.
	Mon.	7-30—8-30	E	2				
	Tues.	7-30—8-30	E	2				
	Tues.	8-30—9-30	E	26				
P. 2C	Mon.	7-30—8-30	E	2	Lithography. English and Arithmetic Lithography (Gd.2) Theory Do. Practical	F. W. Armstrong D. Cummings D. Cumming	6 0	Sess.
	Mon.	8-30—9-30	E	28				
	Wed.	7-30—9-30	E	28				
V. 1C	Mon.	7-30—9-30	E	29	HAIRDRESSERS' WORK. Beginners' Class Advanced Class	M. H. Piekaar & Assts. M. H. Piekaar	2 6	Term
V. 2C	Tues.	7-30—9-30	E	29			4 0	Term
G. 1C	Mon.	8-0—9-30	D	24	GARDENING. Gardening for Allotment Holders	G. E. Holt	2 0	Term

WOMEN'S WORK DEPARTMENT.

Head of Department: Miss E. MYERSCOUGH.

FIRST TERM. (SEPTEMBER TO CHRISTMAS.)

NOTE:—The days and hours fixed for classes in the Women's Work Department will be strictly adhered to, but notice is given that changes may be made in the teaching arrangements, should such changes be required by the exigencies of the Department.

Term Classes commenced in the week beginning Monday, 16th September, 1918.

DAY TERM CLASSES.

DAY	TIME	Floor	Room	SUBJECT	Stage	Class	TEACHER	FEE. 0	
								Amount	Period
Tues.	10-30—12-30	D	13	Cookery Practice Classes. Elementary Cookery	I	A	Miss Smyth	5 0	Term
Sat.	10-30—12-30	D	13	Cookery for School Girls (Beginners)	Ia	AA	Miss Stockdale	5 0	Term
Wed.	10-30—12-30	D	13	Dinner and Supper Dishes	II	A	Mrs. Walker	7 6	Term
Mon.	3-0—5-0	D	17	Household Cookery (Part I.)	III	A	Miss Young	10 0	Term
Thur.	10-30—12-30	D	17	Do. (Part I.)	III	B	Miss Young	10 0	Term
Wed.	10-30—12-30	D	17	Do. (Part II.)	IV	A	Miss Young	10 0	Term
Tues.	3-0—5-0	D	16	Cookery Demonstration. Household Cookery	II	A	Miss Young	5 0 0 6	Term L'sn.

WOMEN'S WORK—Continued.

DAY TERM CLASSES—Continued.

DAY.	TIME	Floor.	Room	SUBJECT.	Stage	Class.	TEACHER.	FEE.	
								Amount	Period
Thur.	3-0-4-0	D	16	Housewifery. (LECTURES.)	I	A	Miss Smyth	2 6	Term
Mon.	3-15-5-15	D	5	Housewifery Plain Needlework.	I	A	Miss Small	5 0	Term
Mon.	3-0-5-0	D	10	Plain Needlework Children's Clothing (including renovations)	I	A	Mrs. Balmforth	5 0	Term
Wed.	3-0-5-0	D	5	Blousemaking Dressmaking.	I	A	Miss Small	5 0	Term
Thur.	3-0-5-0	D	5	Dressmaking Millinery.	I	A	Mrs. Balmforth	5 0	Term
Tue.	3-0-5-0	D	10	Millinery	I	A	Mrs. Balmforth	5 0	Term

EVENING AND SATURDAY AFTERNOON TERM CLASSES

DAY.	TIME	Floor.	Room	SUBJECT.	Stage	Class.	TEACHER.	FEE.	
								Amount	Period
Cookery Practice Classes.									
Mon.	7-30-9-30	D	15	Elementary Cookery (full)	I	H	Mrs. Walker	2 6	Term
Mon.	7-30-9-30	D	8	Do. (full)	I	J	Miss Smyth	2 6	Term
Mon.	7-30-9-30	D	7	Do. (full)	I	K	Miss Stockdale	2 6	Term
Mon.	7-30-9-30	D	13	Do. (full)	I	L	Miss Lascelles	2 6	Term
Tues.	7-30-9-30	D	7	Do. (full)	I	M	Miss Smyth	2 6	Term
Tues.	7-30-9-30	D	15	Do. (full)	I	N	Miss Stockdale	2 6	Term
Tues.	7-30-9-30	D	17	Do. (full)	I	O	Miss Lascelles	2 6	Term
Wed.	7-30-9-30	D	8	Do. (full)	I	P	Miss Stockdale	2 6	Term
Wed.	7-30-9-30	D	15	Do. (full)	I	Q	Miss Lascelles	2 6	Term
Thur.	7-30-9-30	D	15	Do. (full)	I	R	Miss Stockdale	2 6	Term
Fri.	7-30-9-30	D	7	Do. (full)	I	S	Miss Lascelles	2 6	Term
Sat. a.	3-0-5-0	D	13	Do. (full)	I	T	Miss Lascelles	2 6	Term
Fri.	7-30-9-30	D	17	Do. (full)	I	W	Miss Smyth	2 6	Term
Sat.	3-0-5-0	D	8	Do. (full)	I	X	Miss Stockdale	2 6	Term
Tues.	7-30-9-30	D	13	Simple Din. & Sup. Dishes (full)	II	H	Miss Myerscough	3 6	Term
Wed.	7-30-9-30	D	7	Do. (full)	II	I	Mrs. Walker	3 6	Term
Thur.	7-30-9-30	D	13	Do. (full)	II	K	Miss Smyth	3 6	Term
Fri.	7-30-9-30	D	13	Do. (full)	II	L	Miss Stockdale	3 6	Term
Tues.	7-30-9-30	L	8	Do. (full)	II	M	Mrs. Walker	3 6	Term
Mon.	7-30-9-30	D	17	Household Cookery (Part I.) (full)	III (full)	H	Miss Young	4 0	Term
Thur.	7-30-9-30	D	7	Do. (full) (Part I.)	III	J	Miss Myerscough	4 0	Term
Thur.	7-30-9-30	D	8	Do. (full) (Part I.)	III	K	Miss Lascelles	4 0	Term
Wed.	7-30-9-30	D	17	Do. (full) (Part II.)	IV	H	Miss Young	4 0	Term
Cookery Demonstrations.									
Tues.	7-30-9-30	D	16	Household Cookery	II	H	Miss Young	2 6	Term
Thur.	7-30-9-30	D	16	Elementary Cookery Laundry Work.	I	H	Miss Young	0 4	Lesson
Fri.	7-30-9-30	D	15	Laundry Work Plain Needlework.	I	H	Mrs. Walker	2 6	Term
Wed.	7-30-9-30	D	1	Plain Needlework (full)	I	H	Mrs. Middleton	2 0	Term
Mon.	7-30-9-30	D	4	Do. (full)	I	J	Mrs. Middleton	2 0	Term
Mon.	7-30-9-30	D	1	Do.	I	K	Miss Small	2 0	Term
Mon.	7-30-9-30	D	1	Do. (full)	II	H	Miss Small	2 6	Term
Mon.	7-30-9-30	D	1	Do. (full)	III	H	Miss Small	3 0	Term

EVENING AND SATURDAY AFTERNOON TERM CLASSES—Continued.

DAY	TIME	Floor	Room	SUBJECT	Stage	Class	TEACHER	FEE	
								Amount	Period
Tues.	7-30—9-30	D	3-4	Children's Clothing.					
				Children's Clothing (including renovations) (full)	I	H	Mrs. Balmforth	2 0	Term
Tues.	7-30—9-30	D	3-4	Do. do. (full)	II	H	Mrs. Balmforth	2 6	Term
				Blousemaking.					
Mon.	7-30—9-30	D	5	Blousemaking (full)	I	H	Miss Cooper	3 0	Term
Tues.	7-30—9-30	D	10	Do. (full)	I	J	Miss Small	3 0	Term
Tues.	7-30—9-30	D	1	Do. (full)	I	K	Mrs. Gilmore	3 0	Term
Wed.	7-30—9-30	D	4	Do. (full)	I	L	Miss Cooper	3 0	Term
Thur.	7-30—9-30	D	5	Do. (full)	I	M	Mrs. Gilmore	3 0	Term
Fri.	7-30—9-30	D	1	Do. (full)	I	N	Mrs. Middleton	3 0	Term
Mon.	7-30—9-30	D	2	Do. (full)	I	O	Miss L. Hughes	3 0	Term
Tues.	7-30—9-30	D	5	Do. (full)	I	P	Miss Cooper	3 0	Term
Wed.	7-30—9-30	D	5	Do. (full)	I	Q	Mrs. Gilmore	3 0	Term
Thur.	7-30—9-30	D	2	Do. (full)	I	R	Mrs. Middleton	3 0	Term
Fri.	7-30—9-30	D	4	Do. (full)	I	S	Miss Cooper	3 0	Term
Fri.	7-30—9-30	D	2	Do. (full)	I	T	Mrs. Gilmore	3 0	Term
Thur.	7-30—9-30	D	30	Do. (full)	I	U	Miss Cooper	3 0	Term
Sat.	3 0—5 0	D	1	Do. (full)	I	V	Mrs. Gilmore	3 0	Term
Sat.	3 0—5 0	D	5	Do. (full)	I	W	Mrs. Middleton	3 0	Term
Wed.	7-30—9-30	D	30	Do. (full)	I	X	Miss L. Hughes	3 0	Term
Wed.	7-30—9-30	D	2	Do. (full)	I	Y	Miss Clinton	3 0	Term
Sat.	3 0—5 0	D	10	Do. (full)	I	Z	Miss L. Hughes	3 0	Term
Fri.	7-30—9-30	D	30	Do. (full)	I.	H.H.	Miss L. Hughes	3 0	Term
Thur.	7-30—9-30	D	1	Do. (full)	II	H	Miss Small	4 0	Term
				Skirtmaking.					
Fri.	7-30—9-30	D	10	Skirtmaking (full)	I	H	Miss Clinton	2 0	Term
				Dressmaking.					
Thur.	7-30—9-30	D	10	Dressmaking (full)	I	H	Mrs. M'Kee	2 0	Term
Fri.	7-30—9-30	D	5	Do. (full)	I	J	Mrs. M'Kee	2 0	Term
Sat.	3 0—5 0	D	10	Do. (full)	I	K	Mrs. Balmforth	2 0	Term
Sat.	3 0—5 0	D	4	Do. (full)	I.	L	Miss Clinton	2 0	Term
Mon.	7-30—9-30	D	10	Do. (including Coat Frocks) (full)	II (full)		Mrs. Balmforth	2 0	Term
Wed.	7-30—9-30	D	10	Do. (Coats & Skirts) (full)	III	H	Mrs. Balmforth	3 0	Term
Thur.	7-30—9-30	D	3-4	Drafting (full)	I	H	Mrs. Balmforth	2 0	Term
				Millinery.					
Mon.	7-30—9-30	D	9	Millinery (full)	I	H	Miss Beale	2 0	Term
Tues.	7-30—9-30	D	9	Do. (full)	I	J	Miss Lecky	2 0	Term
Wed.	7-30—9-30	D	9	Do. (full)	I	K	Miss Lecky	2 0	Term
Thur.	7-30—9-30	D	9	Do. (full)	I	L	Miss Beale	2 0	Term
Tues.	7-30—9-30	D	30	Do. (full)	I	M	Miss Beale	2 0	Term
Thur.	7-30—9-30	D	24	Do. (full)	I	N	Miss Davidson	2 0	Term
Fri.	7-30—9-30	D	9	Do. (full)	I	O	Miss Lecky	2 0	Term
Thur.	7-30—9-30	D	17	Do. (full)	I	P	Miss Lecky	2 0	Term
Sat.	3 0—5 0	D	9	Do. (full)	I	Q	Miss Small	2 0	Term
Mon.	7-30—9-30	D	30	Do. (full)	I	R	Miss Lecky	2 0	Term
Fri.	7-30—9-30	B	2	Do. (full)	I	S	Miss Beale	2 0	Term
Tues.	7-30—9-30	D	2	Do. (full)	I.	T	Miss Davidson	2 0	Term
Sat.	3 0—5 0	D	2	Do. (full)	I.	U.	Miss Beale	2 0	Term
Wed.	7-30—9-30	D	13	Do. (full)	II	H	Miss Small	3 6	Term
Wed.	7-30—9-30	D	16	Do. (full)	III	H	Miss Beale	3 6	Term

RED CROSS CLASSES.

DAY.	TIME	Floor.	Room.	SUBJECT.	Stage.	Class.	TEACHER.	FEE.	
								Amount	Period
Mon.	7-30—9-30	D	19	First Aid to the Injured	I	F. 1H2	S. I. Turkington, M.D., M.Ch., D.P.M.	8 d	1st term
Wed.	7-30—9-30	D	19	Do.	I	F. 1J2	R. Mercier-Clements M.D., D.P.H., F.R.C.S.E.	8 0	12
Tues.	7-30—9-30	D	19	*Home Nursing	I	N. 1H2	Nurse Hamilton	8 0	12
Wed.	3- 0—5- 0	D	19	↑ Do.	II	N. 2A3	Dr. Mercier-Clements Nurse Hamilton	3 0	12

*To be admitted to this Class, a student must have made at least ten attendances at a recognised First Aid Course.

↑To be admitted to this Class, a student must have made at least ten attendances at a Stage I. Home Nursing Class.

COURSE CLASSES—DAY AND EVENING.

N.B.—The undermentioned classes, which began with the First Term, are also in operation, but no further entries for these can now be made.

Mon.	10-30—12-30	D	8	Domestic Economy Day Course.	I	H	Miss Smyth Mrs. Walker Mrs. Balmforth Miss Smyth Miss Small Mrs. Walker	12	Two Terms
Mon.	2- 0—4- 0	D	7	Housewifery	I				
Wed.	10-30—12-30	D	10	Cookery	I				
Wed.	2- 0—4- 0	D	15	Plain Needlework	I				
Thur.	10-30—12-30	D	4	Laundry Work	I				
Thur.	2- 0—4- 0	D	7	Blousemaking	I				
				Cookery					
				Courses for City and Guilds Certificates.					
				Dressmaking					
				Millinery					
				Plain Needlework					
				Domestic Science for National School Teachers.					
Sat.	10- 0—12-30	D	8	Cookery	1st Year	A	Miss Young	7 6	Secs.
				Laundry Work					
				Household Knowledge					
Sat.	10- 0—12-30	D	15	Cookery	1st Year	B.	Miss Smyth	7 6	Secs.
				Laundry Work					
				Household Knowledge					
Sat.	10- 0—12-30	D	7	Cookery	2nd Year	A	Mrs. Walker	10 0	Secs.
				Laundry Work					
				Household Knowledge					

These Classes will next be held in the Session 1919-1920.

SCHOOL OF ART.

(FLOOR E.)

TEACHING STAFF.

PERMANENT STAFF :—

R. A. DAWSON, A.R.C.A.,	...	...	Head Master.
L. R. BAKER,	...	...	Second Master and Life Master.
F. C. TAYLOR,	...	...	Master of Painting and Still Life.
J. STOUPE,	...	...	Modelling Master.
J. H. PENPRASE,	...	...	Assistant Master in Elementary Section
F. M. BONNAUD, A.R.C.A.,	...	...	Assistant Design Master.
ELIZ. M. STEWART,	...	...	Assistant Teacher.

LIST OF TEACHERS OF SPECIAL CLASSES, ASSISTANTS, AND PUPIL TEACHERS :—

V. C. MAXWELL, A.R.I.B.A.	...	...	Architectural Drawing and Design.
L. R. BAKER,	...	...	Lithographic Drawing on Stone.
F. M. BONNAUD,	...	...	Stained Glass Work.
D. GOULD,	...	...	Drawing.
CHARLES BRAITHWAITE, A.R.H.A.	...	...	Writing, Illuminating, Lettering.
JOHN PRANG,	...	...	Design. (White Embroidery.)
GEORGIANA E. ATKINSON, A.R.C.A. (Design)	...	...	Embroidery.
AGNES M. E. WARD	...	...	Lacemaking.
J. STOUPE,	...	...	Stone Carving.
J. E. WINTER	...	...	Woodcarving and Inlay.
F. M. BONNAUD,	...	...	Enamelling, Metal-work, Jewellers' Work, Tile and Pottery Decorating.
L. R. F. GILMORE,	...	...	Decorative Leatherwork.
ELIZABETH GILLESPIE,	...	...	Temporary Assistant Teacher.
MARY R. MORROW,	...	...	Art Pupil Teacher (Second Year).
ETHEL M. COCHRANE,	...	...	Do. (First Year.)
DOROTHY E. DAWSON,	...	...	Do. (Senior Supplementary).
VINIFRED BOYLE	...	...	Do. (Junior Supplementary).

Other Occasional Teachers are employed as required for Architecture, Design for the Printing Arts, etc.

NOTES AS TO DAYS AND HOURS OF STUDY IN THE SCHOOL OF ART.

The School is open in the morning, afternoon, and evening of Monday, Tuesday, Wednesday, Thursday, and Friday, for day students.

The times for Day Classes are arranged in three-hour periods, viz. :—9-30 to 12-30, and 1-30 to 4-30. The minimum period during which a day student may attend is three hours, an exception, however, being made in the case of certain classes.

Special preparatory classes for day school pupils are held on Saturday mornings from 9-30 to 12-30.

Saturday morning is principally reserved for Teachers' Classes, the hours being 9-30 to 12-30. The subjects taught are required for the various teachers' certificates.

For Evening Classes the hours are 7-30 to 9-30.

The Session extends from the opening of the School in September until the July following. Special modifications

of the Time Table may be made immediately prior to the May Examinations. From the close of the May Examinations to the end of the Session the Evening Classes meet only on Monday, Wednesday, and Thursday, from 7-30 to 9 p.m.

The Time Table for Evening Classes undergoes re-arrangement. The Time Table for Day Classes may also be modified after the examinations.

NOTE ON COURSES OF STUDY.

The School of Art comprises a **Day School** and an **Evening School**, complete courses of study being provided in each.

The Time Tables of both the Day and the Evening Schools are given below, and each is arranged under the following headings :—

- I. **The Lower Division**—For preliminary Art Training, comprising a four years' normal course—which may be reduced in the case of students having previous experience—open without entrance tests to all persons with or without a previous knowledge of Art. Optional Courses in Drawing, Craft, and Trade subjects are also included.
- II. **The Upper Division**—For Specialised Art Training. Open to those who have reached a satisfactory standard in some specified Group of Subjects in the Lower Division.
- III. **Teachers' Special Division**—For the Training of Teachers of all grades.

Students of the Lower Division are those who are working through a normal course of study, or who are taking a special craft or trade course.

Students of the Upper Division are those who have reached the required standard in a four years' normal course of one or more groups in the Lower Division. Such students may take up, in the prescribed order, fifth year classes in continuation of those in which they have previously qualified.

SPECIAL NOTE:—ARRANGEMENT FOR INDIVIDUAL STUDY AND EXPERIMENTAL WORK FOR QUALIFIED STUDENTS.

Students of the Upper Division who enrol for a minimum of two half-days or two evenings per week, in the Course for which they are qualified, are allowed the use of certain rooms allotted for individual study and experimental practice. For Special Fees see next page.

Students may attend under the arrangement for individual study only during hours at which no class is being held in the appointed rooms. (For rooms, see under IIC on a later page of the Time Table.)

Students are required to adhere to the usual school hours, but may attend, within those hours, on days convenient to themselves.

(An exception is made in the case of Room 10, where Upper Division students may carry on work over the tea hour).

Full particulars of the arrangements may be obtained from the Head Master.

DIVISIONS OF THE INSTITUTE YEAR.

1918.					
Monday, 2nd September to Saturday 26th October	...	Half Term	} First Term	} Session.	
Monday, 28th October, to Friday, 20th December	...	do.			
1919.					
Monday, 6th January, to Tuesday, 25th February	...	do.	} Second Term		
Wednesday, 26th February, to Thursday, 17th April	...	do.			
Monday, 28th April, to Saturday, 31st May	...	do.	} Third Term		
Monday, 2nd June, to Wednesday, 9th July	...	do.			

FEES—DAY ART AND CRAFT CLASSES.

No. of Half-days (three hours).	Fees per Session.	Fees per Term.	Fees per Half-term.	No. of Half-days (three hours).	Fees per Session.	Fees per Term.	Fees per term
	£ s d	£ s d	£ s d		£ s d	£ s d	£ s d.
1	1 0 0	0 10 0	...	6	4 10 0	2 2 6	1 10 0
2	2 0 0	1 0 0	0 12 6	7	5 0 0	2 7 6	1 12 6
3	2 15 0	1 7 6	0 17 6	8	5 7 6	2 10 0	1 15 0
4	3 10 0	1 12 6	1 2 6	9	5 15 0	2 12 6	1 17 6
5	4 0 0	1 17 6	1 7 6	10	6 0 0	2 15 0	2 0 0

For either of the Day Life Classes (Drawing and Painting, or Modelling) an additional fee of £1 per session, or 10/- per term, will be charged. Day Students who are admitted to the Head Life Classes only, and are preparing for the Full Life Course, will be charged 10/- per session, or 5/- per term. Students desiring to join the Life Classes must consult the Head Master before enrolling.

Day Students taking Pictorial Design (Figure Composition) and Life *concurrently*, are admitted to the Life Classes at half the supplementary fee, subject to the classes being attended regularly, failing which the full supplementary fee must be paid.

TEACHERS' SATURDAY MORNING CLASSES.—7/6 per session. These Classes terminate with the Examinations.

DAY SCHOOL PUPILS' CLASSES.—15/- per session; 10/- per term. This fee is for the Saturday Morning Course extending over two terms and terminating about the beginning of May.

INDIVIDUAL STUDY FOR QUALIFIED STUDENTS.—Day, 6/- per session; 2/- per term, or portion of a term. Evening, 2/- per session; 1/- per term, or portion of a term.

FEES—EVENING ART AND CRAFT CLASSES.

No. of Evenings per Week.	Fees per Session.	Fees per Term.
One evening per week	5/-	3/6
Two evenings " " " " " "	7/6	6/-
Three " " " " " "	10/-	7/6
Four " " " " " "	12/6	9/-
Five " " " " " "	15/-	10/-

For either of the Evening Life Classes (Drawing and Painting, or Modelling) an additional fee of 10/- per session, or 5/- per term, will be charged. Evening Students who are admitted to the Head Life Classes only, and are preparing for the Full Life Course, will be charged 5/- per session, or 2/6 per term. Students desiring to join the Life Classes must consult the Head Master before enrolling.

Evening Students taking Pictorial Design (Figure Composition) and Life *concurrently* are admitted to the Life Classes at half the supplementary fee, subject to the classes being attended regularly, failing which the full supplementary fee must be paid.

NOTE.—Students who have been admitted to the Drawing and Painting Life Class may be admitted to the Modelling Life Class without extra fee on satisfying the Head Master of their ability to take advantage of the instruction. Similarly, Modelling Life Class Students may be admitted to the Drawing and Painting Life Class.

NOTE.—The lower scale of session fees applies only to tickets taken for the whole session. Term tickets cannot be extended to session tickets at the reduced rate.

CLASSES IN ARTISTIC HANDICRAFTS.—The fees for all Craft Classes, such as Enamelling, Embroidery, Lacemaking, Metalwork, etc., are the same as for the general Art Classes. Such classes come under special regulations as to courses of instruction.

Lockers may be hired by Art Students on application in the Institute Office. Charge, 1/- each Locker.

LITERATURE OF ART COURSE.—Fee 1/- for either Day or Evening Course, commencing in Oct. and ending in February.

For detailed particulars of the Courses of Instruction see the Programme of the School of Art, which is contained in the Prospectus.

See also back of School of Art Entrance Form for lists of subjects included in the various Art Courses.

DAY SCHOOL OF ART—Classes of the Lower Division.

I.—Normal Courses for Preliminary Art Training with additional optional Drawing and Craft subjects.

NOTE—All Day Art Classes commence in the week beginning Monday, 2nd September, 1918.

Figures thus :—1, 2, 3, 4 indicate the year of Study.
Morning (Mng), 9-30 to 12-30.
Afternoon (Aft), 1-30 to 4-30
Bd. of E.—Board of Education. Subjects.

A—General Industrial Design and Handicraft Students.
B—Modelled Industrial Design Students.
C—Pictorial Design Students.
D—Architecture Students.

SUBJECT.	CLASS.	TIME.	MONDAY.		TUESDAY.		WEDNESDAY.		THURSDAY.		FRIDAY.	
			Teacher	Room	Teacher	Room	Teacher.	Room	Teacher	Room	Teacher	Room
School Pupils' Class	Preparatory (Saturday Classes)	Mng	...	...	...	...	...	...	...	...	...	...
Object and Memory Drawing		1 A, B, C & D	Mng	...	...	...	...	...	N. H. Penprase	19	...	...
Mechanical Drawing and Design	1 A, B, C & D	Mng	...	...	N. H. Penprase	20	...	...	...	...	...
Plant Drawing	1 A, B, C & D	Mng	...	...	...	...	...	...	...	...	Miss Stewart	20
General Drawing Practice for First year Students	1 A, B, C & D	Mng	N. H. Penprase	18	N. H. Penprase	18	...	...	N. H. Penprase	18	Miss Stewart	20
		Aft	...	...	...	...	N. H. Penprase	11	...	...	...	...
Drawing for Apprentice Painters and Decorators	All Grades	2-30	...	...	N. H. Penprase	20	...	...	N. H. Penprase	20	...	...
		3-30	...	...	...	...	...	...	...	...	...	...
Object and Memory Drawing	2 A, B, C & D	Mng	N. H. Penprase	18 19	...	...	...	...	...	...	...	...
Design (General Class)	2 A, B, C & D	Mng	...	...	F. M. Bonnaud	14	...	...	...	...	...	...
Drawing from Casts	2 A, B, C & D	Mng	N. H. Penprase	18 19	...	...	...	...	...	...	...	...
Drawing from Natural Forms	2 A, B, C & D	Mng	...	...	...	...	...	...	F. M. Bonnaud	14	...	...
Object and Memory Drawing	3 & 4 A, B, C & D	Aft	...	...	...	...	...	...	S. C. Taylor	18 16	...	...

DAY SCHOOL OF ART.—Classes of the Lower Division—Cont'd.

Figures, thus :—1, 2, 3, 4 indicate the Year of Study.
 Morning (Mng), 9-30 to 12-30.
 Afternoon (Aft), 1-30 to 4-30.
 Bd. of E.—Board of Education Subjects.

A—General Industrial Design and Handicraft Students.
 B—Modelled Industrial Design Students.
 C—Pictorial Design Students.
 D—Architecture Students.

SUBJECT.	CLASS.	TIME.	MONDAY.		TUESDAY.		WEDNESDAY.		THURSDAY.		FRIDAY.	
			Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room
DESIGN.—Industrial, Modelled and Pictorial (Principles)	3 A, B, C	Mng	...	...	R. A. Dawson	11	...	...	...	...	...	...
Drawing from Casts	3 A, B, C	Aft	...	...	...	...	...	...	S. C. Taylor	18 19	...	...
Drawing from Natural Forms	3 A & C	Mng	...	...	...	...	...	...	...	...	N. H. Penpris	...
Object and Memory Drawing	4 A, B, & C	Mng	S. C. Taylor	4 6	...	...	...	...	...	...	...	...
DESIGN History and Styles	2 A, B, C, & D	Mng	...	...	...	...	...	...	R. A. Dawson	11	...	...
DESIGN.—General Industrial Design and Handicraft Practice	3 & 4 A, B, & C	Mng	F. M. Bonnaud	11	R. A. Dawson	11	...	...	R. A. Dawson	11	F. M. Bonnaud	11
Do.	2, 3, & 4 A, B & C	Aft	...	...	...	...	R. A. Dawson	9 11	...	...	...	...
Drawings from Natural Forms (Antique Details)	4 A	Mng	S. C. Taylor	3 4	...	...	...	...	...	...	...	...
DESIGN.—Modelling Industrial Design	3 B & 4 B	Aft	...	...	...	...	...	...	...	...	J. Stoupe	22
Modelling Natural Forms (Antique Details)	4 B	Mng	...	...	...	...	J. Stoupe	22	...	...	...	...
DESIGN.—Pictorial Design (including Figure Composition)	4 C	Mng	...	...	...	...	...	...	...	...	R. A. Dawson	2 11
Painting Natural Forms (Still Life)	4 C	Mng	...	...	S. C. Taylor	4 6	...	...	...	...	...	...
Architecture, Drawing, Design and Construction	3 & 4 D R I B A	Aft	...	...	...	...	F. M. Bonnaud	11	...	...	...	...

NOTE.—For Practical Handicrafts and Special Classes (Introductory) available for Lower School Students, see under II B. on a later page.

DAY SCHOOL OF ART.—Classes of the Upper Division.

II. A.—Specialized Courses for Training in various branches of Art Work.

SUBJECT.	CLASS.	TIME.	MONDAY.		TUESDAY.		WEDNESDAY.		THURSDAY.		FRIDAY.	
			Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room
Drawing Antique Figure and Memory	5 Bd. of E.	Mng	...	...	...	...	A. R. Baker	3	...	...	...	...
Drawing and Painting Life (Head)	5 Bd. of E.	Aft	...	...	A. R. Baker	1	...	...	A. R. Baker	1	...	...
Drawing and Painting from Life and Memory. — Figure in Action	5 Bd. of E.	Mng	A. R. Baker	1	...	...	...	...	...	...	...	...
Do.	5 Bd. of E.	Aft	...	...	...	...	...	...	...	...	A. R. Baker	1
Anatomy	5 Bd. of E.	Mng	...	...	...	...	...	...	J. Stoupe	4	...	...
Perspective	5 Bd. of E.	Mng	N. H. Penprase	20	...	...	...	...	...	...	...	...
Architectural Drawing	5 Bd. of E.	Aft	...	...	...	...	F. M. Bonnard	14	...	...	...	...
Painting (Still Life) Antique Drapery	5 Bd. of E.	Mng	...	...	...	...	S. C. Taylor	7	...	...	S. C. Taylor	7
Drawing from Casts	5 Bd. of E.	Aft	...	...	...	...	...	...	S. C. Taylor	18 19	...	...
Drawing from Natural Forms	5 Bd. of E.	Mng	...	...	...	...	...	...	...	...	N. H. Penprase	11
Modelling Life, Details and Figure.	5 Bd. of E.	Mng	...	...	...	...	...	J. Stoupe	25	...	...	...
Modelling Antique Figure												
Do.	5 Bd. of E.	Aft	...	...	J. Stoupe	25	...	...	...	...	...	...
Modelling from Casts, Ornament, and Drapery	5 Bd. of E.	Aft	...	...	...	...	...	...	...	...	J. Stoupe	22
Modelling Design	5 Bd. of E.	Aft	...	...	...	...	...	...	...	...	J. Stoupe	22
Industrial Design—Preliminary Knowledge and General Principles	5 Bd. of E.	Mng	...	...	R. A. Dawson	11	...	...	...	...	...	...
DESIGN—General Industrial Design and Handicraft Practice	5 Bd. of E.	Mng	F. M. Bonnard	11	R. A. Dawson	11	...	...	R. A. Dawson	11	F. M. Bonnard	11
Do.	5 Bd. of E.	Aft	...	...	...	...	R. A. Dawson	11	...	...	...	...
Pictorial Design (including Figure Forms Composition)	5 Bd. of E.	Mng	...	...	...	...	...	...	...	...	R. A. Dawson	11
ect and Drawing Methods	5 Bd. of E.	Mng	...	...	...	...	...	...	R. A. Dawson	11	...	...

DAY SCHOOL OF ART.—Classes of the Upper Division.—Continued.

II. B.—Practical Handicraft and other Classes.

NOTE.—These Classes are open to qualified students of the Upper School, to students of the Lower School as additions Normal Course, and to others under the conditions stated in the Prospectus.

ures, thus:—1, 2, 3, 4, 5, indicate the year of Study.

B.—Evening Classes meet from 7-30 to 9-30 p.m., except where otherwise stated.

l. of E.—Board of Education Subjects.

A.—General Industrial Design and Handicraft Students.

B.—Modelled Industrial Design Students.

C.—Pictorial Design Students.

D.—Architecture Students.

SUBJECT.	CLASS.	TIME.	MONDAY.		TUESDAY.		WEDNESDAY.		THURSDAY.		FRIDAY.	
			Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room
Carving	All Grades	Aft.	...	...	...	...	R. A. Dawson II	...	...	...	...	...
N—Practical Embroidery	4 A, & 5 Bd. of E	2-0	...	...	...	...	...	...	...	...	...	...
		5-0	Miss Atkinson II	...	...	...	...	...	...	...	...	...
N—Enamelling, Metalwork, Jewellery, Pottery, and Decorating	4 A, & 5 Bd. of E	Mng	F. M. Bonnaud	9 II	...	...	...	...	...	...	...	...
		5-15	...	...	...	...	...	...	...	...	...	...
Literature of Art	All Students	4-30 to 5-15	To be resum'd. in a subsequent Session		...	...	...	...	...	...	...	...

SPECIAL NOTE.—In the following subjects students may enrol for one attendance weekly. A portion of the time allotted to such classes is taken up with the necessary drawing and design:—Practical Embroidery, Laccemaking, Enamelling on Metal, Artistic Metalwork, Jewellers' and Silversmiths' Work, Simple Handicrafts as Stencilling and Pottery Painting, Trade Stencilling, Woodcarving.

O.—Individual Study and Experimental Practice. The Rooms allotted for Day Students are indicated below.

SUBJECT.	CLASS.	TIME.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
			Rooms	Rooms	Rooms	Rooms	Room
Design and Painting	5 A, B, & C	Mng	3, 7	3, 4	—	3, 4, 7	3, 4
Do.	5 A, B, & C	Aft	3, 4, 7	3, 4, 7	3, 4, 7	3	3, 4, 7
Industrial Design, Pictorial Design, and Technical Crafts	5 A, B, C	Mng	10	9, 10	9, 10, 11	9, 10	9, 10
		Aft	9, 10	9, 10, 11	10	9, 10, 11	9, 10, 11
Stencilling and Pottery	5 B	Mng	22, 23	22, 23	23	22, 23	22, 23
		Aft	22, 23	23	22, 23	22, 23	23
	5 D	Mng	10	10	10, 10*	10	10
		Aft	10	10, 11	10	10, 11	10, 11

DAY SCHOOL OF ART.—Classes of the Upper Division.

II. A.—Specialised Courses for Training in various branches of Art Work.

SUBJECT.	CLASS.	TIME.	MONDAY.		TUESDAY.		WEDNESDAY.		THURSDAY.		FRIDAY.	
			Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room
Drawing Antique Figure and Memory	5 Bd. of E.	Mng	...	...	...	...	A. R. Baker	2 3	...	...	...	...
Drawing and Painting Life (Head)	5 Bd. of E.	Aft	...	...	A. R. Baker	1	...	...	A. R. Baker	1	...	...
Drawing and Painting from Life and Memory. — Figure in Action	5 Bd. of E.	Mng	A. R. Baker	1	...	...	...	...	...	...	...	...
Do.	5 Bd. of E.	Aft	...	...	...	...	...	...	...	...	A. R. Baker	1
Anatomy	5 Bd. of E.	Mng	...	...	...	...	...	...	J. Stoupe	1 4	...	...
Perspective	5 Bd. of E.	Mng	N. H. Penprase	20	...	...	...	...	...	...	...	...
Architectural Drawing	5 Bd. of E.	Aft	...	...	...	...	F. M. Bonnaud	14	...	...	...	...
Painting (Still Life) Antique Drapery	5 Bd. of E.	Mng	...	...	...	...	S. C. Taylor	7	...	...	S. C. Taylor	7
Drawing from Casts	5 Bd. of E.	Aft	...	...	...	...	...	...	S. C. Taylor	18 19	...	...
Drawing from Natural Forms	5 Bd. of E.	Mng	...	...	...	...	...	...	...	...	N. H. Penprase	11
Modelling Life, Details and Figure.	5 Bd. of E.	Mng	...	...	...	...	J. Stoupe	25	...	...	...	...
Modelling Antique Figure		
Do.	5 Bd. of E.	Aft	...	...	J. Stoupe	25	...	...	...	...	...	...
Modelling from Casts, Ornament, and Drapery	5 Bd. of E.	Aft	...	...	...	...	...	...	...	...	J. Stoupe	22
Modelling Design	5 Bd. of E.	Aft	...	...	...	...	...	...	...	...	J. Stoupe	22
Industrial Design—Preliminary Knowledge and General Principles	5 Bd. of E.	Mng	...	...	R. A. Dawson	11	...	...	...	...	...	...
DESIGN—General Industrial Design and Handicraft Practice	5 Bd. of E.	Mng	F. M. Bonnaud	11	R. A. Dawson	11	...	...	R. A. Dawson	11	F. M. Bonnaud	11
Do.	5 Bd. of E.	Aft	...	...	...	...	R. A. Dawson	11	...	...	...	...
Pictorial Design (including Figure for Composition)	5 Bd. of E.	Mng	...	...	...	...	...	...	...	...	R. A. Dawson	11
Subjectory. Styles, and Drawing Methods	5 Bd. of E.	Mng	...	...	...	...	...	...	R. A. Dawson	11	...	...

DAY SCHOOL OF ART.—Classes of the Upper Division.—Continued.

II. B.—Practical Handicraft and other Classes.

NOTE.—These Classes are open to qualified students of the Upper School, to students of the Lower School as additions to a Normal Course, and to others under the conditions stated in the Prospectus.

Figures, thus :—1, 2, 3, 4, 5, indicate the year of Study.

N.B.—Evening Classes meet from 7-30 to 9-30 p.m., except where otherwise stated.

Bd. of E.—Board of Education Subjects.

A—General Industrial Design and Handicraft Students.

B—Modelled Industrial Design Students.

C—Pictorial Design Students.

D—Architecture Students.

SUBJECT.	CLASS.	TIME.	MONDAY.		TUESDAY.		WEDNESDAY.		THURSDAY.		FRIDAY.	
			Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room
Woodcarving	All Grades	Aft.	...	...	...	...	R. A. Dawson	11	...	...	...	...
DESIGN—Practical Embroidery	4 A, & 5 Bd. of E	2-0 to 5-0	Miss Atkinson	11	..	...	...	...	...	...	...	...
DESIGN—Enamelling, Metalwork, Jewellery, Pottery, and Tile Decorating		4 A, & 5 Bd. of E Mng	F. M. Bounaul	9 11	...	...	...	...	...	...	...	...
The Literature of Art	All Students	4-30 to 5-15	To be resum'd in a subsequent Session		...	...	...	...	...	...	...	...

SPECIAL NOTE.—In the following subjects students may enrol for one attendance weekly. A portion of the time allotted to such classes is taken up with the necessary drawing and design :—Practical Embroidery, Lacemaking, Enamelling on Metal, Artistic Metalwork, Jewellers' and Silversmiths' Work, Simple Handicrafts as Stencilling and Pottery Painting, Trade Modelling, Woodcarving.

II. C.—Individual Study and Experimental Practice. The Rooms allotted for Day Students are indicated below.

SUBJECT.	CLASS.	TIME.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
			Rooms	Rooms	Rooms	Rooms	Room
Drawing and Painting ..	5 A, B, & C	Mng	3, 7	3, 4	—	3, 4, 7	3, 4
Do. ..	5 A, B, & C	Aft	3, 4, 7	3, 4, 7	3, 4, 7	3	3, 4, 7
Industrial Design, Pictorial Design, and Practical Crafts	5 A, B, C	Mng	10	9, 10	9, 10, 11	9, 10	9, 10
		Aft	9, 10	9, 10, 11	10	9, 10, 11	9, 10, 11
Modelling and Casting	5 B	Mng	22, 23	22, 23	23	22, 23	22, 23
		Aft	22, 23	23	22, 23	22, 23	23
Architecture	5 D	Mng	10	10	10, 11	10	10
		Aft	10	10, 11	10	10, 11	10, 11

EVENING SCHOOL OF ART.—Classes of the Lower Division—Continued.

Figures, thus :—1, 2, 3, 4, 5, indicate the year of Study.

N.B.—Evening Classes meet from 7-30 to 9-30 p.m.,
except where otherwise stated.

Bd. of E.—Board of Education Subjects.

A—General Industrial Design and Handicraft Students.

B—Modelled Industrial Design Students.

C—Pictorial Design Students.

D—Architecture Students.

SUBJECT.	CLASS.	MONDAY.		TUESDAY.		WEDNESDAY.		THURSDAY.		FRIDAY.	
		Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room
Object and Memory Drawing	4 A, B, & C	S. C. Taylor	4	...	...	...	...	...	...	...	...
History and Styles	4 A, B, C, & D	...	...	...	...	...	...	R. A. Dawson	...	...	...
DESIGN.—General In- dustrial Design and Handicraft Practice	3 & 4 A, B, & C	R. A. Dawson	11	R. A. Dawson	...	N. H. Penprase	11	R. A. Dawson	11	F. M. Bonnaud	11
Drawing Natural Forms (Antique De- tails)	4 A	S. C. Taylor	4 6	...	...	...	...	...	...	...	...
Modelling Industrial Design	4 B	J. Stoupe	22	...	...	...	...	...	...	...	...
Modelling Natural Forms (Antique De- tails)	4 B	...	...	...	...	J. Stoupe	...	...	...	...	...
Pictorial Design (in- cluding Figure Com- position)	4 C	...	...	...	...	...	...	...	...	R. A. Dawson	1 1 1
Painting from Natural Forms (Still Life)	4 C	...	...	S. C. Taylor	6	...	...	...	...	...	...
Architecture.—Draw- ing and Design	3 & 4 D R. I. B. A.	...	...	W. C. Maxwell	11	...	...	...	...	...	...
Construction	3 & 4 D R. I. B. A. (Test of Study)	...	...	...	...	N. H. Penprase	11	...	...	...	...

NOTE.—For Practical Handicrafts and Special Classes (Introductory) available for Lower School Students, see list under IIB on a later page.

EVENING SCHOOL OF ART—Classes of the Upper Division.
II A.—Specialized Courses for training in the various branches of the Art Work.

SUBJECT.	CLASS.	MONDAY.		TUESDAY.		WEDNESDAY.		THURSDAY.		FRIDAY.	
		Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room
Drawing—Antique Figure & Memory Drawing and Painting Life (Head)	5 Bd. of E.	...	...	A. R. Baker	3 4	..	..	..	..	..	..
		A. R. Baker	1	..	..	A. R. Baker	1	..	..	..	..
Figures and Memory Figure in Action	5 Bd. of E.	..	..	..	..	..	..	J. Stoupe	1 4	..	..
Anatomy	5 Bd. of E.	..	..	..	..	..	..	..	..	..	..
Perspective	5 Bd. of E.	..	..	..	..	N. H. Penprase	11	..	..	..	..
Architectural Drawing	5 Bd. of E.	..	14	..	..	..	..	..	..	..	..
Painting Still Life	5 Bd. of E.	..	..	S. C. Taylor	7	..	..	..	..	..	..
Drawing from Casts	5 Bd. of E.	..	..	..	..	S. C. Taylor	18 19	..	..	..	..
Drawing from Natural Forms	5 Bd. of E.	..	..	..	..	..	..	..	..	S. C. Taylor	..
Modelling Life, Details and Figure, and Antique Figure	5 Bd. of E.	..	..	J. Stoupe	24	..	..	..	..	..	..
Modelling from Casts	5 Bd. of E.	J. Stoupe	22	..	..	..	..	..	..	..	..
Modelling Design	5 Bd. of E.	J. Stoupe	22	..	..	..	..	..	..	..	..
Industrial Design, Preliminary Knowledge, & General Principles	5 Bd. of E.	..	..	R. A. Dawson	11	..	..	..	..	..	..
DESIGN—General Industrial Design and Handicraft Practice	5 Bd. of E.	R. A. Dawson	11	R. A. Dawson	11	N. H. Penprase	11	R. A. Dawson	11	P. M. Bow	..
Pictorial Design (including Figure Composition)	5 Bd. of E.	..	..	..	..	..	..	..	..	R. A. Dawson	..
History, Styles, and Methods	5 Bd. of E.	..	..	..	..	..	..	R. A. Dawson	11	..	..
Architectural Drawing and Design	5 D. R. I. B. A.	..	..	W. C. Maxwell	11	..	..	..	..	..	..
Construction (Theoretical and Applied)	5 D. R. I. B. A. (Test of Study)	..	..	..	..	N. H. Penprase	11	..	..	..	..

NOTE.—For Practical Handicrafts and other Special Classes available for Upper School Students, see II B. on next page.

Evening School of Art—Classes of the Upper Division.

II. B.—Practical Handicraft and other Classes.

—These Classes are open to qualified students of the Upper School; to students of the Lower School as a Normal Course, and to others under the conditions stated in the Prospectus.

Notes:—1, 2, 3, 4, 5, indicate the year of Study.
 Evening Classes meet from 7:30 to 9:30 p.m., where otherwise stated.
 Board of Education Subjects.

A—General Industrial Design and Handicraft Students.
 B—Modelled Industrial Design Students.
 C—Pictorial Design Students.
 D—Architecture Students.

CLASS	MONDAY		TUESDAY		WEDNESDAY		THURSDAY		FRIDAY	
	Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room
... 4 A, & 5 Bd. of E	R. A. Dawson	11	...	...	...	...	...	...	...	...
White) 4 A, & 5 Bd. of E	...	...	...	...	J. Prang	11	...	...	...	...
... 4 A, & 5 Bd. of E	Miss Atkinson	14	...	...	...	...	...	...	...	...
... 4 A, & 5 Bd. of E	Miss Ward	14	...	...	...	...	...	...	...	...
... 4 A, & 5 Bd. of E	(As arranged)	...	...	...	...	...	...	...	...	...
... 4 A, 5 Bd. of E	F. M. Bonnard	...	...	...	...	...	...	...	...	...
... Stages I. & II. Trade Class	F. M. Bonnard	...	...	...	...	...	R. A. Dawson Drawing and Design	...	...	...
... 4 A, & 5 Bd. of E	...	...	...	...	...	...	...	...	C. Braithwaite	14
... St's I, II & Final	...	...	...	...	J. E Winter	2	...	...	...	...
... 4 B, & 5 Bd. of E	...	...	...	...	J. Stoupe	...	...	...	...	...
... All Grades	...	...	...	...	...	...	A. R. Baker	...	...	...
... All Grades	Miss Gilmore	19	...	...	...	...	...	...	...	...
... All Students. 6:30—7:15 p.m.	To be resum'd in a subsequent Session	...	...	...	...	...	...	...	...	...

FK.—In the following subjects students may enrol for one attendance weekly.—A portion of the classes is taken up with the necessary drawing and design:—Practical Embroidery, Lacemaking, Artistic Metalwork, Jewellers' and Silversmiths' Work, Simple Handicrafts as Sewing and Modelling, Woodcarving.

II. C.—Individual Study and Experimental Practice—Evening School.

Work Room 10 is available for use each evening.

EVENING SCHOOL OF ART—Classes of the Upper Division.

II A.—Specialized Courses for training in the various branches of the Art Work.

SUBJECT.	CLASS.	MONDAY.		TUESDAY.		WEDNESDAY.		THURSDAY.		FRIDAY.	
		Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room
Drawing—Antique Figure & Memory Drawing and Painting Life (Head)	5 Bd. of E.	...	...	As R. Baker	3 4	..	..	..	..	..	..
Figure and Memory : Figure in Action	5 Bd. of E.	A. R. Baker	3	..	..	A. R. Baker	1	..	..	..	..
Anatomy	5 Bd. of E.	..	..	..	..	..	..	J. Stoupe	2 4	..	..
Perspective	5 Bd. of E.	..	..	..	..	N. H. Pepprase	11	..	..	..	..
Architectural Drawing	5 Bd. of E.	..	14	..	..	..	..	..	..	..	..
Painting Still Life	5 Bd. of E.	..	..	S. C. Taylor	7	..	..	..	..	..	..
Drawing from Casts	5 Bd. of E.	..	..	..	..	S. C. Taylor	18 19	..	..	..	..
Drawing from Natural Forms	5 Bd. of E.	..	..	..	..	..	..	..	..	S. C. Taylor	11
Modelling Life, Details and Figure, and Antique Figure	5 Bd. of E.	..	..	J. Stoupe	24	..	..	..	..	..	..
Modelling from Casts	5 Bd. of E.	J. Stoupe	22	..	..	..	..	..	..	..	..
Modelling Design	5 Bd. of E.	J. Stoupe	22	..	..	..	..	..	..	..	..
Industrial Design, Preliminary Knowledge, & General Principles	5 Bd. of E.	..	..	R. A. Dawson	11	..	..	..	..	..	..
DESIGN—General Industrial Design and Handicraft Practice	5 Bd. of E.	R. A. Dawson	11	R. A. Dawson	11	N. H. Pepprase	11	R. A. Dawson	11	F. M. Bonnard	11
Pictorial Design (including Figure Composition)	5 Bd. of E.	..	..	..	..	..	..	..	..	R. A. Dawson	11
History, Styles, and Methods	5 Bd. of E.	..	..	..	..	..	..	R. A. Dawson	11	..	..
Architectural Drawing and Design	5 D. R. I. B. A.	..	..	W. C. Maxwell	11	..	..	..	..	..	..
Construction (Theoretical and Applied)	5 D. R. I. B. A. (Test of Study)	..	..	..	..	N. H. Pepprase	11	..	..	..	..

NOTE.—For Practical Handicrafts and other Special Classes available for Upper School Students, see list under II B. on next page.

EVENING SCHOOL OF ART—Classes of the Upper Division.

II. B.—Practical Handcraft and other Classes.

NOTE.—These Classes are open to qualified students of the Upper School, to students of the Lower School as additions to a Normal Course, and to others under the conditions stated in the Prospectus.

Figures, thus :—1, 2, 3, 4, 5, indicate the year of Study.

N.B.—Evening Classes meet from 7.30 to 9.30 p.m., except where otherwise stated.

Ad. of E.—Board of Education Subjects.

A—General Industrial Design and Handicraft Students.

B—Modelled Industrial Design Students.

C—Pictorial Design Students.

D—Architecture Students.

Subject	Class	MONDAY		TUESDAY		WEDNESDAY		THURSDAY		FRIDAY	
		Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room	Teacher	Room
Damask Design	4 A, & 5 Bd. of E	R. A. Dawson	12	...	...	...	...	...	...	...	...
Embroid'ry Design (White)	4 A, & 5 Bd. of E	...	...	...	...	J. Prang	11	...	...	...	...
Practical Embroidery	4 A, & 5 Bd. of E	Miss Atkinson	14	...	...	...	...	...	...	...	...
Practical Lacemaking	4 A, & 5 Bd. of E	Miss Ward	14	...	...	...	...	...	...	...	...
Practical Stained Glass Work	4 A, & 5 Bd. of E	(As arranged)	...	...	...	...	...	...	...	...	...
Practical Enamelling, Jewellery Work and Metalwork—Tile & Pottery Decorating	4 A, 5 Bd. of E	F. M. Bonnaud	...	...	...	...	...	...	...	...	...
Prac. Jewellers' Work	Stages I. & II. Trade Class	F. M. Bonnaud	...	...	...	...	...	R. A. Dawson Drawing and Design	...	...	...
Practical Writing, Illuminating, and Lettering	4 A, & 5 Bds of E	...	...	...	...	...	...	...	...	C. Brithwaite	14
Practical Woodcarving	St's I, II & Final	...	...	...	...	J. E. Winter	2	...	...	...	...
Practical Stonecarving	4 B, & 5 Bd. of E	...	...	...	...	J. Stoupe	...	...	...	...	...
Lithographic Drawing on Stone	All Grades	...	...	...	...	...	...	A. R. Baker	...	...	...
Practical Leatherwork	All Grades	Miss Gilmore	19	...	...	...	...	...	...	...	...
The Literature of Art	All Students. 6.30—7.15 p.m.	To be resum'd in a subsequent Session	...	...	...	...	...	...	...	...	...

SPECIAL NOTE.—In the following subjects students may enrol for one attendance weekly. A portion of the time allotted to such classes is taken up with the necessary drawing and design :—Practical Embroidery, Lacemaking, Enamelling on Metal, Artistic Metalwork, Jewellers' and Silversmiths' Work, Simple Handicrafts as Stencilling and Pottery Painting, Trade Modelling, Woodcarving.

II. C.—Individual Study and Experimental Practice—Evening School

For the above purpose Room 10 is available for use each evening.

III — SATURDAY MORNING ART COURSES FOR TEACHERS AND MONITORS.

(Teacher Students attend for the full three hours—9.30 to 12.30.)

SPECIAL DRAWING COURSES FOR TEACHERS IN NATIONAL SCHOOLS.

NOTE :—The Syllabus of each Course includes Methods of Teaching.

COURSE OR SUBJECT.	TEACHER.	ROOM.	Hour.
1st Year Course for National School Teachers ...	J. Stoupe ...	E. 19,20	9.30—12.30
2nd Year Course for National School Teachers ...	S. C. Taylor ...	E. 1, 2, 3	9.30—12.30
3rd Year Courses for National School Teachers ...	A. R. Baker ...	E. 19,20	9.30—12.30

OTHER SPECIAL CLASSES FOR TEACHERS.

General Practice Room. For work outside the ordinary Courses for Teachers ...	F. M. Bonnaud ...	E. 11	9.30—12.30
Geometry and Perspective ... Special Class for Secondary and Art Teachers.	N. H. Penprase ...	E. 11	9.30—11.0
Blackboard Drawing and Methods of Teaching. Special Class for Secondary and Art Teachers. (Stages I, II, and III)	R. A. Dawson ...	E. 2, 3 & 4	11.0—12.30
Blackboard Drawing and Illustration ... For Kindergarten Teachers	F. M. Bonnaud ...	E. 11	9.30—12.30

SPECIAL DRAWING COURSE FOR MONITORS AND MONITRESSES.

FIRST YEAR COURSE—			
I. Object and Memory Drawing ... (with Blackboard Drawing)	A. R. Baker ...	E. 19	11.0—12.30
II.—Mechanical Drawing and Design, including the Drawing of Ornament, etc. (with Blackboard Drawing) ...	A. R. Baker ...	E. 20	9.30—11.0

The following Second Year Classes for Monitors and Monitresses are held on Monday, Tuesday, and Thursday Evenings. A selection of subjects may be made towards the completion of the Course.

SECOND YEAR COURSE—			
I. Object and Memory Drawing and Drawing from Casts (Monday) ...	Eliz. M. Stewart ...	E. 18	7.30—9.30
II. Design (Tuesday) ...	F. M. Bonnaud ...	E. 14	7.30—9.30
III. Drawing from Natural Form (Thursday) ...	F. M. Bonnaud ...	E. 14	7.30—9.30

SPECIAL SATURDAY MORNING CLASSES FOR SCHOOL PUPILS.

Free Drawing from Objects ...	Miss Stewart and Assistant ...	E. 14	9.30—11.0
Memory Drawing ...	Miss Stewart and Assistant ...	E. 14	
Free and Mechanical Drawing ...	Miss Stewart and Assistant ...	E. 18	11.0—12.30
Brushwork and Design ...	Miss Stewart and Assistant ...	E. 18	

Further particulars can be obtained on application to the Headmaster.

A
MEMORANDUM
ON
OUR VERNACULARS,
AS MEDIA OF ELEMENTARY INSTRUCTION,
AND
THE DEVELOPMENT OF VERNACULAR LITERATURE,
WITH SPECIAL REFERENCE TO TECHNICAL EDUCATION.

BY
DEWAN BAHADUR
MANIBHAI JASBHAI.



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 WITH SPECIAL REFERENCE TO TECHNICAL EDUCATION.

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A MEMORANDUM ON:
OUR VERNACULARS;
AS MEDIA OF ELEMENTARY INSTRUCTION;
AND
THE DEVELOPMENT OF VERNACULAR LITERATURE,
WITH SPECIAL REFERENCE TO TECHNICAL EDUCATION.

Chapter I.

PRELIMINARY.

First let the mother-tongue be studied, and teach everything through the mother-tongue.—*Quick*.

All nations should be taught in their own language wherein they were born.—*Comenius*.

Our best understanding is in our natural tongue, and all our foreign learning is applied to our use by means of our own.—*Emperor Justinian*.

The wise and learned nations among the ancients made it part of their education to cultivate their own tongue.—*Locke*.

All the praise that is bestowed on the dead languages as a means of culture applies with double force to the mother-tongue, which might be more fitly called the language mother.—*Richter*.

It may perhaps be as well to explain at the outset that this memorandum in no way seeks a revival of the interesting controversies through which we have passed of late in connection with our vernacular languages. What has been hitherto aimed at is to influence the action of the Bombay University in one shape or another as a necessary factor in favour of promoting the sacred cause of our vernaculars. No such remedial measure is proposed in the following pages; the University system,

This Memorandum does not seek a revival of the late controversies about the Vernaculars.

as it exists at present, has been left intact ; what is here suggested

It only suggests improvement in the school curriculum up to the Matriculation standard, and development of vernacular literature.

is improvement in the course of studies leading up to the Matriculation examination, and in other matters which in no way touch the domain of our *Alma Mater*. The objects to be secured were thus roughly enunciated by me at one of our Aryan gatherings held in Bombay under my presidency. "I avail myself of this opportunity to suggest, also, that the same Committee might consider another question which is intimately connected with the educational progress of our youths generally. . . . I refer to the suggestion, which, originating with experienced scholars and meeting with increasing advocacy, now seems to require careful consideration, in order to ensure a satisfactory settlement, *viz.*, whether the time has not come when a more extended use of our vernaculars, as media of imparting knowledge, may be advantageously made in the present system of education, *of course up to a certain fixed preliminary stage of progress only*, and whether the standards of instruction in our schools may not be so revised as to admit of technical knowledge being imparted to those who need it. It is thought that with the spread of education competent teachers and the requisite books also have to some extent come into existence, and, with this extra help, a revision of the national system of education, which was framed when both these agencies were wanting, might be fairly taken up. For instruction to reach the masses, the vernacular is the natural medium. It is, of course, admitted that the extent of such instruction can at best be only rudimentary, and it is never meant to interfere with that impartation of the knowledge of the English language, which has done so much good and which, to the average Indian, is, under the existing circumstances, the only available key for obtaining knowledge beyond an elementary stage. At present it takes a boy a regular course of fifteen years to become a B.A., and the question raised is, whether exactly the same quantity of knowledge and the same amount of acquaintance with the English language might not be secured in less time and with less labour by a more extended use of the vernaculars, as media of instruction, only in some respects, and up to a fixed preliminary stage alone, warranted by existing circumstances ? The other question has reference to provision being made

for obtaining greater facilities for the acquisition of technical education by our poorer classes, such as artizans, cultivators, &c., in the District schools."

2. Since giving this address, I have studied the subject more closely, and consulted friends competent to give valuable advice. As a result, the irresistible impression left on my mind is that a matter of so much importance to the real welfare of our younger generation deserves more adequate thought to be followed by due action, than it has yet received. The object of the present memorandum is to solicit this consideration and the adoption of such practical steps as may be determined upon after thorough discussion and deliberation. In the appendices has been given, arranged under different heads, the varied information collected in this connection, and occasional notes have been added in order to bring available materials into a focus. The Court of Directors' Despatch of 1854, fully accepted

Brief description of the (1) by the Government of India, is our appendices. valued Educational Charter, and an authoritative guide that can be appealed to. Appendix A contains extracts from this document affecting the questions under consideration. Sir W. W. Hunter's Education Commission of 1882 marks a more recent stage of educational development; and its Report and the subsequent Official Reviews on educational progress being indispensable in solving problems connected with education, extracts from them have been given in Appendix B. The appendices which follow represent mostly individual opinions collected from scattered sources. It will be noticed that in some cases the views expressed emanate from noted European experts and distinguished men of Indian experience. Quotations there are which must be characterized as old, but the lapse of time is not believed to affect their force or validity. Such, briefly sketched, is the compilation placed before the public—marking a starting point in the discussion which I most earnestly invite. If the collection proves serviceable as helping on a study of the subject and lending probative force to conclusions acceptable as sound, its existence will have been amply justified.

(1) "The Government of India was firmly convinced of the soundness of that policy [the one laid down in the Despatch of 1854] and had no wish to depart from the principles upon which it was based."—The Government of India Resolution of 1882 appointing Sir W. W. Hunter's Education Commission.

3. The medium of instruction or vehicle of knowledge is a point to which prominence may well be accorded.

Vehicle of knowledge up to the University Entrance stage. It has been the subject of much controversy; and, no doubt, materially affects

our system of education in its earlier stages. That after the Entrance or Matriculation Examination, the whole of the University or Collegiate course must, under the present circumstances, be in English, is beyond question; the discussion noticed in the Report of the Education Commission and the subsequent official reviews on educational progress (Appendix B) has reference only to the course of instruction in English schools up to the Matriculation or the School Final standard. The range of that discussion is territorially extensive, including as it does within its purview all the Provinces of India. Our immediate concern, however, being with our own Presidency of Bombay, I do not propose to travel beyond it. Let us, then, bring under review the existing system here, and see whether any, and what, changes are needed. In our Presidency, a

The present system. boy is eligible for admission into the Anglo-Vernacular school after he has completed the Primary Standard IV.; the exclusively Vernacular course of instruction until that stage, extending over four years. In the Anglo-Vernacular school he studies Standards I., II., and III. The study of English, as language, commences at the very outset with Standard I., but the Vernacular continues to be the medium of instruction throughout the Anglo-Vernacular school—course which extends over three years. After passing the 3rd standard, the youth is admitted into the High School, where English is studied not merely as language, but is the sole vehicle of knowledge. Standards IV., V., VI., and VII. are taught here, each standard occupying one year.

Thus, after four years of successful study at the High School, a boy is fit to appear at the Matriculation or the University Entrance Examination. The questions which arise here are :—

Questions for discussion, re the Secondary course.

(a) The position of English as medium of instruction.

(b) When should the study of English as language commence?

(c) At present it takes a boy eleven years of study in three different institutions to reach the portal of the Uni-

versity. Can this period admit of reduction without sacrificing any of the advantages now available ?

So far as regards the scholastic studies of those attending English schools and acquiring a knowledge of the English language.

4. With respect to the rest of the students attending our Educational Institutions, *i.e.*, that very large class whose education does not extend beyond the vernacular standards, the important points which deserve consideration are :—

Primary education and vernacular literature.

(*d*) Has the policy, so clearly and emphatically enjoined by the Court of Directors, nearly half a century ago, in respect to the education of those coming under the generic denomination—the masses, been carried out to an extent which may be regarded as satisfactory ?

(*e*) Have our vernaculars been enriched with that adequate literature so confidently looked forward to by the framers of the Educational scheme embodied in the Despatch of 1854 ?

(*f*) If these queries cannot be answered in the affirmative, what remedies should be adopted to make up the deficiencies already existing, and to ensure better progress in future ?

We have here two distinct sets of students to deal with, first those who go in for an English Education, and 2ndly those whose education ends with the vernacular. In the case of the former, the English language is unquestionably the accepted medium of instruction for *advanced* studies ; what forms the subject of our deliberation has reference, as already stated, only to the rudimentary stages of a student's career, which, it is thought, might be facilitated by a more extended use of the vernacular than is the case at present. As regards the latter, the course of primary education would appear to need considerable revision and augmentation.

5. With these preliminary remarks, we may now proceed to a consideration of the various questions alluded to above.

Chapter II.

ENGLISH AS MEDIUM OF INSTRUCTION.

In England, where the Latin and Greek languages are considered an essential part of a polite education, all general instruction is conveyed, not in those languages, but in the vernacular of the country, and it seems difficult to assign a sufficient reason why a different principle should be acted upon here (India).—*Sir Donald Macleod*, Lieutenant Governor, Punjab.

To teach language is not to teach knowledge, in the sense that we usually understand knowledge, as History, Geography, Science, the Arts.—*Bain*.

The knowledge of things should always keep ahead of the knowledge of terms. . . . To learn the Greek phraseology for Geometry, we should first understand Geometry, by studying it through our own language, and should then read Euclid in the original.—*Bain*.

When the object is merely an elementary education, it may be most easily imparted to the natives in their own language.—*Lord Macaulay*.

The study of a variety of subjects through a very imperfectly understood foreign tongue, is bound to be a slow, a laborious, a bewildering process.—*The Reverend Dr. Mackichan*.

6. It will, I hope, be readily conceded, as the result of a sound *a priori* reasoning, that in case of students of an age which cannot be called mature, and where the object of study is merely elementary knowledge, the mother-tongue is invariably (1) a far more Vernacular the best medium of instruction for young students.

(1) "By the adoption of the Vernaculars as media, a great deal of time and mental trouble will be saved, and a great deal of originality will be developed." Chintaman Hari Sohoni, Esquire; answers to questions from the Baroda Education Commission.

"The Trustees are convinced that the teaching of the non-language subjects would become more real, and could be made more rational and interesting, if native children were taught in all non-languages less from English text-books, and more through Vernacular Manuals."—Report for 1897 of the Trustees of Pachaiyappa's College at Madras. The President of the meeting at which this Report was read, the Hon'ble Mr. C. Arnold White, Advocate General, considered the above "to be a matter for serious consideration." *Vide* The Hindu of Madras, 15th October 1898.

"Is it not a marvellous bondage to become servants to one tongue, for learning's sake, the most part of our time, with loss of most time, whereas we may have the very same Treasure in our own tongue with the gain of most time?" Mulcaster's *Elementarie*, *vide* page 302, *Essays on Educational Reformers* by Robert Herbert Quick.

"Happy were our classical ancestors," says Hieronymus Wolf of Augsburg, "who, as soon as they could read and write their mother-tongue, might at once pass to the liberal arts and the pursuit of wisdom."

satisfactory vehicle than any foreign language could possibly be. It is undeniable that communications received through the mother-tongue are most readily comprehended by young minds, and are apt to be well digested and long retained ; in fact, the mother-tongue is the natural—the purely primitive—the easiest medium which conveys ideas directly at first hand, whereas the employment of a foreign tongue must, at least at this stage, involve the necessity of translation. To an ordinary process of native simplicity, an element of difficulty is thus added (¹) ; and doubts are expressed whether it is accompanied by any adequate counter-balancing advantage. Moreover, the difficulty is enhanced, where the knowledge of the foreign language concerned on the part of a learner is not sufficient for a quick understanding of what is conveyed by means of that channel. Are not beginners with our High School course placed in this predicament ? A correct reply to this query presupposes an acquaintance with the various standards composing our curriculum of Elementary Instruction (in which category I include all knowledge from the Alphabet to the Matriculation or the University Entrance Examination), and therefore, even at the risk of adding to the bulk of the compilation accompanying this memorandum, I have given in Appendix (I) all the standards of our Primary, Middle and High Schools. As a rule, a boy begins the High School course at the age of 13 or 14, and even earlier. There are, it will be seen, subjects, such as English History, Mathematics, Geography, Chemistry, Astronomy, &c., in which he has received no previous instruction through the Vernacular, and which are taught

(1) "If, therefore, the present system goes on, the time will never come when the time and energy of boys . . . will be spared from the painful acquisition of the vocabulary and idioms of a foreign language to the acquisition of facts at first hand. An English or a French or a German boy is not merely not harassed by the bristling difficulties of a foreign language . . . He has a positive advantage over his grievously handicapped brother of the East."—Professor Hensman, Kumbakonam, Madras. *Vide* Appendix (e), Paper No. 35.

*In the Grammar Schools of that country (England), Latin and Greek Grammar were invariably taught up to quite recent times by the aid of Latin Text-Books, and Latin and Greek Authors were elucidated for the use of school-boys by Latin Notes. At the present day, juster views prevail as to the value of artificial trammels in the acquisition of knowledge, and English has altogether displaced Latin as the Vehicle of Instruction."—Sir Alfred Croft, *vide* Paper No. 3, Appendix (B).

to him exclusively by means of English text-books. The evidence of gentlemen with local experience available to us will, it is hoped, convincingly show that the present state of things is not satisfactory, and that in teaching the subjects just referred to, a more extended use might be profitably made of the Vernaculars.

Evidence of Local experts as to the unsatisfactory nature of the existing system.

7. The opinion of the Rev. Dr. Mackichan, lately Vice-Chancellor of the Bombay University, and the respected Head of Wilson College in our city, is clear from the quotation from his writings given above as one of the selected extracts which head this chapter. A reference to Appendix D, Paper No. 27, will, moreover, show that he is strongly in favour of the Vernaculars being "more largely employed in the imparting of instruction in our High Schools," and considers that the use of English "as a medium of instruction should be deferred in regard to several subjects." Mr. Ambalal Sakerlal Desai, M.A., LL.B., who was Head Master of two High Schools in Gujarat for nearly six years, and Assistant Master in one for nearly four years, has (*vide* Appendix D, Paper No. 11) objected to the present method of instruction as "quite unnatural and wasteful." In his opinion, "the student is not sufficiently advanced in his knowledge of English to grasp these subjects with the aid of English Text-Books." (1). Mr. Ambalal would use the Vernacular as vehicle of instruction, the candidates for the University Matriculation subsequently revising the subjects through the medium of English Text-Books. "I anticipate," adds Mr. Ambalal, in his evidence before the Education Commission, "so much good from the course I advocate, that I would most earnestly invite the attention of the Commission to it. There is no reasonable apprehension that the study of English will suffer in consequence of the adoption of the

(1) "Our students are obliged, whilst their knowledge of English is very imperfect, to learn from English Text-Books, History, Geography, Mathematics. . . . The natural result of such a system is that the subject taught is learnt in a slovenly manner, without precision or exactitude, whilst a careless and inaccurate style of writing English is almost invariably acquired."—Captain W. R. M. Holroyd, Officiating Director of Public Instruction, Punjab. Letter to the Punjab Government, No. 7, dated 9th January 1868. *Vide* page 322, East India Selection (Education), 1868.

course. There will be a great saving of time, which may with advantage be devoted to a more extensive study of the English language." (1). Rao Bahadur Gopalji Surbhai Desai, another veteran Gujarati officer long connected with the Department of Education, has also expressed his opinion (*vide* Appendix D, Paper No. 12) that "many of the subjects taught in the High Schools might be better taught through the medium of the Vernacular." The *Indian Spectator*—an ably conducted Bombay Paper—in a recent issue regrets the fact "that our boys have to learn History, Geography and Science—all that is worth knowing through a foreign tongue difficult to master for even adults with cultivated heads."—The late Mr. Justice Telang has (*vide* Appendix D, Paper No. 23) left a record to the effect that he entirely accepted the suggestion that "our system of education should be so altered as to make our Vernaculars the media of instruction for a much larger portion of our course of studies than they are at present. . . . I am sure that the students

"This appetite for English . . . has in several instances led to an attempt to convey substantive instruction through that language before the pupils possessed a sufficient grasp of it. The result, as may be gathered from notices in previous portions of this Report, has always been a failure, more or less complete. It is evident, indeed, without falling back upon experience, that the course is most unsound, and cannot but be highly injurious to the pupils."—Madras Educational Report for 1863-64. *Vide* page 103, East India Selection (Education), 1868.

(1) "That it (the system of making Vernacular the vehicle of rudimentary knowledge) combines the elements of cheapness and soundness is not denied. The advantages of imparting a rudimentary knowledge of the principal subjects of study through one's mother-tongue are admitted by experienced Educational officers, as well as by independent native gentlemen who have themselves received such a training in earlier days. But the system is distrusted as tending to retard progress in the English language."—The Director of Public Instruction, Bengal, *vide* Appendix (B), Paper No. 4.

"One of the arguments urged by those who are against the system of placing Entrance Schools upon a Vernacular Basis is that the study of History, Geography, and Mathematics through the Vernacular retards the acquisition of a knowledge of the English language which is of much greater importance than any other subject of study. This objection may be considered as groundless, because there is no doubt that boys are able to master what they have to learn in History, Geography, and Mathematics much more speedily and effectively if they learn those subjects in their Vernacular than through the English language. The time and labour thus saved may very easily be devoted to a more thorough study of the English language."—Resolution of an Educational Conference held at Dacca in 1891, *vide* Appendix (B), Paper No. 4.

Referring to the Punjab, Sir Alfred Croft states, in his Review of Education in India in 1886 (*vide* Appendix D, Paper No. 3):—"Nor is it alleged that a student suffers from being compelled to learn his History, or Science, or Euclid, first in his own Vernacular, and then by means of English Text-Books for the Entrance Examination. Indeed, if he has been well grounded in these subjects in the middle stage through the Vernacular, his subsequent study of them in English Text-Books would partake partly of the character of an easy revision of matter already known, and partly of a new series of lessons in English."

themselves will find their knowledge becoming more real and more easily accessible than if the medium itself is a foreign language. When I was in Calcutta, I endeavoured to re-arrange even our present Anglo-Vernacular Standards so as to suit this change. And without going through the whole work from beginning to end, I saw quite enough and did quite enough to convince me that such a re-arrangement, though it will require to be carefully thought out, will not present any really serious difficulty." This opinion of one of our educated leaders of society was generally concurred in by the late Mr. Bala Mangesh Vagle, M.A., LL.B., the late Mr. Mahadeo Moreshwar Kunte, M.A., a High School Head-Master of long standing, and also is believed to be held by our learned citizen, whose name is deservedly identified with the educational progress of the Community—Mr. Justice Mahadeo Govind Ranade. Professor T. K. Gajjar, M.A., B. Sc., thinks (Page 14, Note on University Reform) that "the Vernacular languages are superior to English as media of instruction in Schools, for, through a foreign tongue, the student cannot learn so easily (1), so rapidly, and so thoroughly, nor can his powers of mind be so well trained as through his own Vernacular. . . . The High Schools should adopt the Vernaculars as well as English as joint media of instruction."

(1) "It seems to me to be mere waste of time to teach a boy general subjects of instruction in a language which he can only understand by means of translation into another language which is his mother-tongue. . . . You lead the youth, however gently, to dash from his mind impressions as they come uppermost in his own Vernacular, in order that he might receive those very ideas in a form in which they were not naturally presented to his mind before. Repeat the same process and what happens? An idea, pure and simple in itself, is made complex in the course of its formation, before it is conveyed to the young mind in the shape you wish it to be received."—Babu Bisheshwar Mitra, *vide* Appendix (H), Paper No. 47.

"In the Higher classes (of the Forest School at Dehra Dun,) instruction is given in English, but the teaching is in the Vernacular (Hindustani) for the lower classes. The answers given by the pupils in the Vernacular classes were brought out with far more readiness than by the Senior students; and it was often hard to make out whether the latter did not know the answers, or whether they merely did not understand the questions.

It will be just the same with Text Books. A Text Book in English will not be understood like one in the Vernacular, and it is far more likely to be learnt off as a lesson and committed to memory."—Page 387, Report on the Improvement of Indian Agriculture by Dr. John Augustus Voelker, Consulting Chemist to the Royal Agricultural Society of England, London, 1892.

I need scarcely add that my own views entirely coincide with those above expressed. As minister in Cutch and Baroda, and Naib Dewan and Head of the Educational Department in the latter state, I had not unfrequently to devote attention to the subject, and more recently I took it up as a special study. It is my firm conviction, shared by many friends with whom I have discussed the matter, that a change which will admit of a more extended use of the Vernaculars in the curriculum of our English Schools, is urgently called for.

8. Lord Reay, our former valued Governor, himself a distinguished Educationist, and now Chairman of the London School Board, while presiding at the inaugural ceremony of the Victoria Technical Institute, regretted (*vide* Appendix D, Paper No. 25) the absence of Vernacular Technical Literature which necessitated the teaching of scientific subjects in English, instead of in the Vernacular, characterized the situation as involving a "very great obstacle," and a "very great difficulty," and expressed a hope that a day might come when the Principal "will give his lectures in Maharathi." This shows the high value which the speaker set on elementary tuition being imparted through the Vernacular.

The Hon'ble Sir James Peile, M.A., one of our ablest Directors of Public Instruction (1), was in favour of preserving "the Vernacular as a joint medium of education with English or Sanscrit, so that the mental progress of the Scholar might be reflected in his increased power to make use of his own language." In their Report to the Education Commission, (Page 47) the Bombay Provincial Committee

composed of the eminent personages named in the margin, pronounced in favour of "the soundness and breadth of such liberal views."

H. P. Jacob, Esq.
Sir W. Lee-Warner.
The Hon'ble Justice Telang.

9. As to the elaborate and detailed arguments, *pro* and *con*, given in the Report of the Education Commission and the subsequent Official Reviews on Educational Progress, I shall refer the reader to Appendix B, which contains the requisite extracts, and content myself with reproducing here the final conclusion of the Government

Reference to extracts in Appendix B from observations by the Education Commission and the subsequent Official Reviews on progress of education.

(1) *Vide* page 47, Volume I, Bombay Provincial Committee's Report to the Education Commission.

of India, which brings us nearer to a consideration of the exact shape of the remedy proposed.

Government of India Resolution,
 Resolution of the Govern- No. 10—309 dated October 23rd, 1884,
 ment of India on the subject. Para. 22.

“ There is one matter regarding which no special recommendation is made, but to which attention was drawn in the Resolution appointing the Commission and which is discussed in paragraphs 249-50 of their Report, viz., the place which should be occupied by English and the Vernacular in Middle Schools. The Governor-General in Council is disposed to agree with the Commission that for boys whose education terminates with the middle course, instruction through the Vernacular is likely to be the most effective and satisfactory. The experience of Bengal goes, indeed, to show that even for lads pursuing their studies in High Schools, a thorough grounding conveyed through their own Vernacular leads to satisfactory after-results. It is urged by those who take this view that many of the complaints of the unsatisfactory quality of the training given in the Middle and High Schools of the country are accounted for by the attempt to convey instruction through a foreign tongue. The boys, it is said, learn a smattering of very indifferent English, while their minds receive no development by the imparting to them of useful knowledge in a shape comprehensible to their intellects, since they never assimilate the instruction imparted to them. It has been proposed to meet this difficulty by providing that English shall only be taught in Middle Schools as a language, and even there only as an extra subject, when there is a real demand for it and a readiness to pay for such instruction. His Excellency in Council commends this matter to the careful consideration of local Governments and Educational Authorities.”

10. The following extract from the Report of the Education Commission, page 213, explains as to how the expression “ Middle Schools ” is to be understood, so far as our Presidency of Bombay is concerned :—

Interpretation of the term
 “ Middle Schools.”

“ In Bombay the 3rd standard of Middle Schools is that for admission to the High School course of four years, and might therefore be supposed to mark the close of the Middle School course. But, it

will be convenient to consider the fifth standard which in Middle Schools is that of qualification for the upper grade of the Public Service, and, in High Schools comes two years below Matriculation, as marking the boundary between the middle and the high stage of Instruction."

It may be explained here that, as a rule, the secondary course in most of the other Provinces of India, as Period of the Secondary Course. shown by the Report of the Commission (*vide* Appendix B), extends over five years, "three of which are passed in the Middle stage, and two in the High." Interpreted as above proposed, the Bombay course, as regards the line of demarcation between its Middle and High stages, would correspond with the general practice obtaining elsewhere, viz., that the High School stage ending with the University Entrance Examination is represented by the last two years of the secondary course; the stage between that and the Primary being regarded as Middle.

11. The extract quoted below from the Bombay Government Orders of the Bombay Government. Resolution No. 2108, dated the 8th December 1884 (*vide* page LXXXVI, Bombay Educational Report for 1884-85), will show what His Excellency the Governor in Council did on receipt of the above Resolution of the Supreme Government:—

"The views and instructions of Her Majesty's Secretary of State and of the Viceroy in Council on the Report of the Indian Education Commission having been communicated in the Resolution of the Government of India, Home Department, No. 10-309 of October 23rd, 1884, His Excellency in Council will now direct attention to those matters in which he desires that action shall be taken by the Educational Department in this Presidency to give more full and complete effect to the principles approved by the Government. . . .

. "With regard to the revision of standards, both for Primary Schools and others, His Excellency in Council commends the remarks of the Commission to the attention of the Director of Public Instruction. The standards are always open to revision, and His Excellency in Council has no reason to doubt that sound suggestions from whatever quarter offered, are carefully considered. In connection with this subject, the attention of the Director is called to paragraph 22 of the Resolution of the Government of India."

In a recent Review on Educational Progress, published by our present experienced Head of the Educational Department, with his annual Report for 1896-97 (*vide* Appendix B, Paper No. 5,) the continuance of the present system as regards the medium of instruction in secondary schools, has been preferred, and no change advocated. This necessitates our facing the very initial question, are there not strong grounds for a reconsideration of this official opinion in favour of total inaction ?—a policy of *non possumus*.

12. In the Review above referred to, it is stated:—"In this Presidency the Vernacular is the medium of instruction in the middle stage, *i.e.*, standards I-III, and English becomes the medium of Instruction in the High School stage, standards IV and onwards. Sensible Inspectors would not be hard upon a school whose boys in standard IV were unable to answer questions fluently in English; but what is claimed for our system is that as the acquisition of English is the end and aim of this class of Education, boys will acquire it more thoroughly if taught to practise it constantly." The experience gained in the Punjab by a former Lieutenant-Governor, Sir Donald Macleod, is directly opposed to this. "The amount of time," observes this eminent statesman (Page 90, East India Selection, Education, 1868), "which is necessary to devote to the various subjects studied in our schools, where these are taught in the English language, leaves but little time for perfecting our pupils in their knowledge of that language itself. Many parents have complained to me of this as regards their sons." The observations recorded by Sir Alfred Croft in his review on Education, 1886, contain this pertinent remark:—"Nor, again, is it conceded that you will by this method (tuition through English) be sure of making him (a student) a more expert and fluent English scholar," and again, "at the present day juster views prevail as to the value of artificial trammels in the acquisition of knowledge, and English has altogether displaced Latin as the vehicle of instruction." It will appear from Appendix (B) that our present system represents the old Bengal one which has been, in a great measure, replaced there in Middle Schools by another having a Vernacular basis, and retained only "so far as it applies to the method of instruction in High Schools—understanding

Divergent views as to preferable vehicle of knowledge.

that term to signify the upper classes reading for the Entrance Examination. By the time a pupil arrives at that stage of instruction, he may be assumed to have advanced so far both in English and in other subjects as to be able to profit by instruction conveyed in a foreign tongue." We have the authority of Educationists with local experience that at the time a boy enters our High School stage, he is not in a position to profit by instruction conveyed through a foreign language. Even Lord Macaulay—the successful advocate of English as channel of imparting knowledge in this country, had to allow that "when the object is merely an elementary education, it may be most easily imparted to the natives in their own language."

13. If a reconsideration of the subject is decided on, why not adopt the plan advised by Sir Alfred Croft, of having an Educational Conference for a detailed discussion of the subject in all its bearings? "The whole question," says this distinguished Director of Public Instruction, "seems to be one which might with great profit be submitted in each Province to the judgment of an Educational Conference, in which the Head Masters, alike of Departmental and Board-Schools, and of those under private Managers, should be represented, and in which the practical results of different methods might, when possible, be compared." Attention is also invited to what the Education Commission have recommended in the concluding portion of their observations on the subject:—"We do not put forward any definite recommendation on this subject, but at the same time we commend its consideration in the light of observations above made, both to local Governments and Departments, and in an equal degree to the Managers of aided and unaided secondary schools. It is a question in the discussion of which much must depend on local circumstances; and hence the freest scope in dealing with it should be left to the Managers of schools, whatever be the view which the Department in any Province may be disposed to adopt."

14. We have in our city of Bombay the recently started Teachers' Association. That useful body may be advantageously invited to devote their attention to the subject and record their conclusions. (1) Some of the leaders of the educated section of our Society, who sympathise with the movement,

An Educational Conference suggested.

Co-operation of Teachers' Association and a concerted plan of action by educated leaders, desirable.

(1) "It is proposed to hold an Educational Conference in Madras on December 22nd and 23rd of this year under the auspices of the Madras Teachers' Guild as in 1896 and 1897. All those that are interested in education are cordially invited to attend."—The *Hindu*, Madras, 8th September 1898.

may form themselves into a Committee in order to ensure the subject receiving the deliberation its importance deserves. In fact, what I would urge is, let concerted action be brought into play for a fair settlement of a question so intimately connected with the educational progress of our rising generation.

15. The only point which remains to be noticed in this regard is the exact scope of the remedy proposed to be adopted. If a Conference can meet to discuss the matter, the final recommendation must, of course, proceed from it after a thorough sifting of the details. The suggestion here made is, therefore, to be regarded merely as a rough basis put forward for discussion. It is this :—

- (a) The subjects which, under the present system, are not taught to the High School students in the Vernacular, but in English by means of English Text Books, should, in the first instance, be all taught to them in the Vernacular, and then revised in English by means of English Text Books.
- (b) This would necessitate the re-casting of the standards of the Middle and High Stages of instruction. Let the present rule be maintained intact, that in the High School course the English tongue is utilized both as language-study and medium of instruction. Whether the proposed revision in the High School of all subjects taught through the mother-tongue in the middle stage could be compressed within two years, or whether the extended period of three years should be allowed for the purpose, is a point of detail—perhaps it would be better to adopt the latter alternative. We should then have a High School course of three years, and a Middle School course of four-years; and the present standards might be rearranged accordingly. (1).

(1) * First—The enforcement of a uniform rule that the teaching of all subjects of general instruction shall be in the Vernacular, in all institutions and classes educating up to the standard of the Middle Class Schools. This will render necessary the abolition of all junior classes in English Schools, except the first two or three to be kept up for the purpose of preparing boys for the University Entrance Examination.”—opinion of Babu Bisheshwar Mitra, Pleader, High Court, North-Western Provinces. *Vide* Paper No. 47, Appendix (H).

(c) If suitable Vernacular Text Books are wanting for any of the subjects of study, which, under the operation of suggestion (a), must be taught in the Vernacular, steps should be taken to bring about the compilation of the books required. This need not present any serious difficulty.

The proposed changes, though small, give effect to a great principle, so much pressed on attention by Professor Bain—the celebrated Educationist, *viz.*, that “the knowledge of things might always be well ahead of the language-study.” Special attention is here invited to the pertinent remarks and wise observations offered in his work “Education as a Science,” and collected in Appendix (C), Paper No. 8, for ready reference.

Chapter III.

ENGLISH AS LANGUAGE-STUDY.

It is certainly the modern theory in England that a boy's intellect should be strengthened by instruction in his own Vernacular, before he attempts the study of a foreign language, and that he will thus be enabled to grapple with the difficulties of the foreign language much more successfully.—*Sir Alfred Croft*, Director of Public Instruction, Bengal.

The advantage that young children have over young men in catching a spoken language has led some to infer that they have an equal superiority in learning to read a language which they do not hear spoken—an inference, which, I think, is contrary to experience.—*Sidgwick*.

The quickening of general intelligence caused by a national scheme of study in the Vernacular language would enable the pupil to learn the English language with much greater rapidity than would otherwise be the case.—*Madras Native Association*.

Every new language is understood only by comparison and contrast with the one first learnt, the primitive symbol being only re-symbolised ; (1) thus . . . all model themselves upon the oldest, the native tongue.—*Richter*.

[In the study of foreign languages] the subject knowledge might always be well ahead of the language-study.—*Bain*.

16. With respect to the study of English as language, the question which seems to deserve first consideration is, when should that study begin so as to produce results which might be regarded as most satisfactory, in every way? At present such commencement follows immediately, as already explained, the completion of the 4th Primary standard, and a subsequent course of seven graduated standards, each of a year's duration, takes a boy to the Entrance Examination. The complaints against the existing system, the chief objectionable features of which are represented to be a too early and premature commencement of the study of a difficult foreign language, and the non-utilisation of the Vernaculars as media of instruction to an extent considered as essentially requisite, may be thus summarised :—

- 1st. That the commencement of the study of English as language is not based on a sufficient and competent knowledge of the Vernacular, as it should be.

(1) " Richter means that as words call up images of things, and hence are symbols of them, words of a foreign tongue first call up the equivalent in the mother-tongue and then the thing; hence they are symbols of symbols."

- 2nd. That such commencement is made at an age which is not regarded as ripe enough for the acquisition of a good knowledge of the Grammar of even one's own Vernacular, much less that of a foreign language.
- 3rd. That, moreover, the age of ten or eleven years, which ordinarily marks the completion of the Primary Standard IV, is not one, when, in the majority of cases, we may expect on the part of a student that comparative sufficiency of knowledge on general subjects or that tolerably advanced state of the faculty of understanding which it is desirable should precede the beginning of the study of a difficult foreign language.
- 4th. That the present system fails to ensure a scholarly knowledge on the part of a student of his Vernacular before leaving the High School, which ought to be the place for the acquisition of such qualification.⁽¹⁾
- 5th. That notwithstanding the almost crushing burden thrown on students by a system of tuition, based, as above contended, on erroneous principles, the result is the exhibition of inefficiency as regards the knowledge of the English language at the University Entrance Examination and the subsequent College career, to an extent which demands the adoption of a proper remedy.

17. A recent expression of opinion* by our worthy Director of Public Instruction (Appendix B, Paper

* "A pupil will learn English more quickly and thoroughly if he has a competent knowledge of his Vernacular."

No. 5) at once shows the utility of a good Vernacular education to a student desirous of learning English. The cultivation of

one's mother-tongue has, of course, its intrinsic value; but here we are considering its position, not as in any way coming in conflict or rivalry with the English language, but as a valued aid in the acquisition of a competent knowledge of that foreign language itself. As

(1) "A knowledge of the students' own Vernacular language should be required as indispensable in any one who applies for admission to this University. It is, I am convinced, one great security for the future prosperity as well as utility of the University."—*Sir Bartle Frere*, Bombay University Convocation Speech, 1862.

the result of accumulated experience, the modern theory, which is gaining ground, is that the superstructure of the successful study of a foreign language is best laid on the foundation of a sound knowledge of one's own Vernacular.

The superstructure of the study of English best laid on the basis of a good Vernacular education.

England is actually deriving benefit from the adoption of this theory, and the experiment in Bengal is certainly encouraging. A Madras Civilian (Appendix E, Paper No. 29) prominently brings forward the lamentable fact that before a student "has an idea of his own which he can adequately express in his native language, he is put upon English"; and, as a remedy, the late Justice Sir Muthu Swami Iyer (1)—a well known authority on Educational matters—suggested raising the Vernacular Instruction to the 6th standard as qualification test for beginning the study of English. This suggestion corresponds with what Khan Bahadoor Kazi Shahabudin, C.I.E., lately Minister of Baroda, and a gentleman who, I know, has devoted special attention to the subject of Education, recommended to the Education Commission:—"I think further that the standard of 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." Mr. Hensman, of Kumbakonam College, Madras (Appendix E, Paper No. 35), has evidently an unbounded faith in the value of a sound Vernacular basis for a superstructure of English; he characterizes the present system as one involving "painful efforts at realising the unrealisable," and considers that with a sound Vernacular Education a boy "will be able to matriculate in four years at most. In many cases, three years will suffice." If this estimate by a gentleman in distant Madras is compared with the actual experience of a distinguished educationist in our midst, Dr. Mackichan (Appendix D, Paper No. 27), the result would appear to be a striking agreement between them. "I have seen, for example," says Dr. Mackichan, "a boy who had completed a high Vernacular education before entering upon the study of English, simply walk through the higher standards of the High School two in a year and matriculate in the fourth rank at the University Examination." If, in this

(1) Evidence before the Education Commission, Madras Provincial Committee's Report, page 135.

particular case, to the High School course of four years we add that of three years of the Middle or Anglo-Vernacular School, and presume, rightly no doubt, that the student's progress in the middle school was as expeditious as in the High School—two standards in a year, the total period of his tuition in the Secondary schools would be $\frac{7}{2}=3\frac{1}{2}$ years, i.e., just the mean between Mr. Hensman's estimate of 3 or 4 years.

18. As to the scientific aspect of the question, viz., the study of grammar, the subject-knowledge preceding the language-study, &c., I would beg a reference again to the quotations given in Appendix (C) from Bain's work, "Education as a Science." A boy cannot successfully learn much of grammar at the immature age of 10. As a matter of fact, his knowledge of that subject on the completion of the 4th Primary standard is, as is clear from the sanctioned course of study, very limited and perfunctory. The late Mr. Waman Abaji Modak, B.A., Principal of the Elphinstone High School, and a noted educationist, observes in his essay on the Vernaculars, "As the boys generally come up to the High School about the age of 12, their acquaintance with their own Vernacular is of an extremely elementary character. Of their own *Literature*, they know next to nothing, and the same remark holds good with reference to their knowledge of the grammar of their own tongue." It has to be remembered that this remark refers to the boys admitted into the *High School* after a three years' course of studies in the Anglo-Vernacular School—a course for the prominent Vernacular element of which the Bombay Department of Public Instruction rightly deserves credit. A little reflection is enough to disclose the limited character of the Vernacular Education on the part of a student at the time of his admission into the Anglo-Vernacular School, i.e., when he begins his study of the English language.

19. The 4th complaint receives confirmation from various quarters.

Failure of the present system to ensure a satisfactory knowledge on the part of a student of his Vernacular before leaving the High School.

In this connection, a few preliminary observations may well be offered. The necessity of improvement in the Vernacular languages of India has always been recognised by its British Governors from early times.

As early as 1835, the General Committee of Education, Calcutta, (1)

(1) *Vide* pages 23 to 24, Sir Charles Trevelyan on Education in India, London, 1838.

expressed their opinion that " We are deeply sensible of the importance of encouraging the cultivation of Vernacular languages. . . . We conceive the formation of a Vernacular Literature to be the ultimate object to which all our efforts must be directed." This was echoed by the Court of Directors in their Despatch of 1854 :—

Instructions of the Court of Directors as to the cultivation of the Vernacular languages and the improvement of Vernacular Literature.

" It has hitherto been necessary, owing to the want of translations or adaptations of European works in the Vernacular languages of India, and to the very imperfect shape in which European knowledge is to be found in any works in the learned languages of the East, for those who desired to obtain a liberal education to begin by the mastery of the English language as a key to the literature of Europa. . . . We have always been most sensible of the importance of the use of the languages which alone are understood by the great mass of the Population. . . . It is indispensable, therefore, that in any general system of Education, the study of them should be assiduously attended to. . . . The English language should be taught where there is a demand for it, but such instruction should always be combined with a careful attention to the study of the Vernacular language of the District, and with such general instruction as can be conveyed through that language. . . . As the importance of the Vernacular languages becomes more appreciated, the Vernacular Literatures of India will be gradually enriched by translations of European works or by the original compositions of men whose minds have been imbued with the spirit of European advancement, so that European knowledge may gradually be placed in this manner within the reach of all classes of the people. We look, therefore, to the English language and to the Vernacular languages together as the *Media* for the diffusion of European knowledge, and it is our desire to see them cultivated together in all schools in India of a sufficiently high class to maintain a school-master possessing the requisite qualifications. . . . Their (of the affiliated Institutions) scheme of education should provide, in the Anglo-Vernacular Colleges, for a careful cultivation of the Vernacular languages; and in the Oriental Colleges, for sufficient instruction in the English and the Vernacular languages, so as to render the studies of each most available for that general diffu-

sion of European knowledge, which is the main object of Education in India." (1)

20. "We must," wrote Lord Macaulay, (*vide* his famous Minute of 1835,) "at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste and opinions, in morals and in intellect. To that class we may leave it to refine the Vernacular Dialects of the Country, to enrich those dialects with terms of science borrowed from the Western nomenclature and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population." Another distinguished statesman, who has always evinced great interest in the Educational progress of this country, Sir Charles Trevelyan (2), says, "Our main object is to raise up a class of persons who will make the learning of Europe intelligible to the people of Asia in their own languages."

Similar views have been expressed by local Governors. Addressing the Bombay Graduates in 1862, Sir Bartle Frere said:—"Remember, I pray you, that what is here taught is a sacred trust confided to you for the benefit of your countrymen. The learning

(1) "Here there is no equivocation, and the policy laid down is as clear as daylight. Whether the Vernacular languages of India are cherished by the people speaking them in their Homes as the immediate jewel of their souls, is not at all taken into consideration in formulating the above policy of education, wherein these languages are expected to be so cultivated as soon to become worthy of occupying a position equal to that of English. Through the operation of the English language, English culture, and English thought, the improvement of the capacity of the Vernacular languages of India is naturally taken for granted; and if they be not now the immediate jewel of the souls of the people of India, it is quite emphatically declared that they should be made so as early as possible.

The Policy contemplated in this worthily famous Educational charter for India is evidently to make English and the Indian Vernacular languages co-ordinate factors in working out the culmination in India of that harmonious combination of Eastern and Western civilisations, which, in the plan of Providence, seems to be the noble privilege of Great Britain to cause, to watch over, and to foster."—*Opinion of Professor M. Rangachariar, M.A. Vide the Hindu of Madras, 26th March 1898.*

(2) *Vide* page 121, Sir Charles Trevelyan on Education in India.

which can here be imparted to a few hundreds, at most to a few thousands, must by you be made available, through your own Vernacular tongues, to the many millions of Hindostan." In 1878, Sir Richard Temple thus emphasised the advisability of a due cultivation of the Vernaculars:—"It is the acknowledged principle that while English Instruction is offered to the natives, they should be thoroughly grounded in their own language."

21. These authoritative instructions leave no room for doubt as to the exact line of action. The cultivation of the Vernacular Languages of the country was to be duly encouraged; and, as remarked by Sir W. Monier Williams (1):—"A majority of the Education Committee seem in the end to have come to the conclusion that the exclusive encouragement of English could only be a temporary expedient, and that the formation of a Vernacular Literature was the ultimate object to which their (The Educational Committee's) efforts ought to be directed. Even Mr. (now Sir Charles) Trevelyan looked through a vista of English to a time when the Vernaculars would become well fitted for every purpose of *Literature and Science*."

22. As to results, recourse must again be had, so far as our Presidency is concerned, to the experience of local experts. In the opinion of Dr. Mac-
 Results disappointing. kichan (Appendix D, Paper No 27), "the Vernacular should obtain a larger recognition in the school system." "It is not to be supposed that the amount of knowledge of the Vernacular, which a boy can acquire up to the time of his passing the IV Vernacular standard supplemented by what he can gather during the succeeding few years in which the mind is overshadowed by the difficulties of the English language, can furnish a real foundation for culture and literary usefulness in the Vernacular." "Why should it be the case that very few educated young men can speak with authority on any point, e.g., of Vernacular grammar or idiom and leave all this to Shashtris and Pandits? No young man in Europe would be considered to have received a thorough good education unless he had learnt to avoid grammatical and synthetical errors; and had some taste for the niceties of the idioms of his mother-tongue. This is not the rule in India, and it is scarcely to be expected under the existing system."

(1) *Vide* page 238, Report to the Education Commission by the Madras Provincial Committee.

The Reverend R. A. Squires, M.A., (Appendix D, Paper No. 15) suggests, "that in the Anglo-Vernacular High School course more attention should be given to the Vernacular. . . . I should like to point out that the system of higher education established in this Presidency has sadly failed (1) 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). . . . Surely, in our Colleges if anywhere, and amongst the Professional 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 their Report to the Education Commission, the Bombay Provincial Committee observe, "Though the study of the Vernaculars is not wholly neglected in the High Schools, it has been so far pushed out of its proper position under the present system, that the master-

(1) "In the higher branches of indigenous Literature, the Victorian period has little to exhibit."—Sir Alfred Lyall, K.C.B., G.C.S.I., Article on India under Queen Victoria in the "Nineteenth Century" for June 1857.

"It might have been expected that when first the Native Indian mind was brought into contact with the English language and its literature, it would improve and invigorate its own indigenous languages by this wholesome contact, and infuse into them new strength derived from the foreigner. What happened to the English language itself in the fifteenth and sixteenth centuries when English Scholars were largely introduced to the classical languages and literatures of Greece and Rome, might also have fallen to the lot of the Indian Vernaculars; and they, too, would have become more elastic and robust with a more varied and wealthy literature. Instead of neglecting, almost abandoning their own, the Indian youths might improve them by adapting and engrafting what they find best in the new. Perhaps a later generation may do that. So far, however, it has not been done, and it may be said that the rising talents of the country are doing very little to cultivate their mother tongues and so enrich their literatures. This is really crippling their own usefulness. . . . A command over the Vernaculars, if wielded by men who have also had access to Western learning would have the greatest influence over the people in India."—India—forty years of progress or Reform, being a sketch of the Life and Times of B. J. M. Malabari by Professor R. P. Karkaria. London, 1896.

pieces of the Vernacular authors are but seldom read, and students leave school with an erroneous conception of the achievement of such indigenous literature and of the directions in which it is capable of further development. Mr. Peile when Director of Public Instruction wrote:—'The dislike shown by University graduates to writing in their Vernacular can only be attributed to the consciousness of an imperfect command of it. I cannot otherwise explain the fact that graduates do not compete for any of the prizes of greater money value than the Chancellor's or Arnold's Prize at Oxford or the Smith's or Members' Prizes at Cambridge. So curious an apathy, so discouraging a want of patriotism, is inexplicable, if the transfer of English thought to the native idiom were, as it should be, a pleasant exercise, and not, as I fear it is, a tedious and repulsive trial.' This reproach has not yet been wholly removed. . . . In the development of a permanent Vernacular Literature our graduates have hitherto taken but little interest."

23. The addition of the expression of views by two of our native leaders may fitly bring these quotations to a close. Mr. Justice Ranade, in a recent able Paper on Mahratta Literature, observes:—

"As a rule our boys cease to study the Vernaculars as soon as they enter *English High Schools* about the twelfth year of their age if not earlier. They thus practically lose touch with their people (1), and by the time they obtain their Degrees, too

(1) "It is sometimes said that a wide separation has taken place between that comparatively small section of the Native Community who have been educated through the medium of the English language and the masses of their countrymen, that the former have become demoralized and that they do not form that link, which it was hoped they would have constituted, between the European Governors of the country and the great mass of the population. Whether this be the case or not at the present time, it is clear that it must be so eventually, if the learning of the West shall continue to be confined to those who are able to acquire it through the medium of what must ever be an unknown tongue to the millions in this land."
—*The Hon'ble A. J. Arla'hac, C.S.I., University Convocation, Madras, 1868.*

"And lastly I pointed out how superficial, in consequence, the education was, which was entirely conducted in an extremely unfamiliar and foreign language, and how, owing to the want of a proper channel of communication which the cultivation of the Vernaculars alone could afford, the educated few were isolated from the uneducated masses, in their thoughts and feelings, aims and aspirations."
—*Essay on Vernaculars by Waman Abaji Medak, Esq., B.A., Principal of the Elphinstone High School, Bombay.*

many among them find that they are unable either to talk or to write or read their current Vernacular language. This want of familiarity breeds contempt for their mother-tongue, and people find it difficult to sympathise with a system which produces the unnatural result of so called educated men being unable to speak or to write their own mother-tongue fluently and correctly." (1). "Their (the graduates') education is so exclusively foreign that all incentive to study and to add to the stock of National Literature, is for the most part entirely wanting, and, year after year, this indifference and neglect are becoming more pronounced." The late-veteran Head Master Mr. Vaman Abaji Modak, B.A., has recorded a similar opinion :—"The diffusion of European knowledge amongst the people generally through the instrumentality of educated men imbued with the spirit of European learning and having a thorough mastery over their own tongue for the purposes of translation and original compositions which was the great aim of the great Educational Despatch of 1854, is not so much as attempted. . . . The ordinary conversation of the educated and the half-educated alike is often conducted in a language which is neither English nor Vernacular, but a most ludicrous mixture of the vocabulary of both the languages."

24. A state of things is here disclosed which can hardly be regarded as calculated to give complete effect to the policy prescribed by the Supreme Government in India. The present system of secondary Education would certainly seem to require amendment so far as the Vernaculars are concerned. The knowledge of their mother-tongue acquired by the students under that system is pronounced defective, and a remedy is urgently called for.

25. As to the 5th or the last complaint, which refers to the question of competency in English, I have not been able to obtain any expressions of opinion from eligible sources of a very recent date. What is available ranges between the years 1879 and 1892, and is quoted below in full :—

The Hon'ble Mr. J. Gibbs, late Vice-Chancellor of our University, speaking at the Convocation of 1879, observed :—"There is no doubt

(1) "Surely, there can be nothing sound in a system of instruction which leaves a boy at the conclusion of its course unable to express accurately either his own, or the thoughts which are given to him, in his own language."—J. Lee-Warner, Esquire, Madras Civil Service, vide Appendix (E), Paper No. 29.

that one of the greatest difficulties the student finds on joining the Colleges is to understand the lectures and the text-books." The following is an extract from the Convocation speech—1883—of His Excellency Sir James Fergusson, a former Governor of Bombay :—
 " We know the Principals of the Elphinstone and Deccan Colleges have represented that the candidates (who have passed the Matriculation Examination) are not sufficiently advanced in English to enable them to take full benefit of the instruction given them." Four years later, the Hon'ble Sir Rymond West, whose name is so highly honoured in our community, thus pronounced his opinion :—

" I believe there are few of the gentlemen who have taken their degrees to-day and few who had to go through the torture of examinations in the lower stages, who will not admit that they have suffered considerably by the defects of the Primary and Secondary education through which they have passed preparatory to their coming to this University." The successive Convocations of 1891 and 1892 were presided over by the Hon'ble Mr. Birdwood, who gave expression to his views as follows :—

1891.

" School boys who have passed the Matriculation in order to enter a College not infrequently find themselves unable to understand the lectures which they attend. The Matriculation Examination, in short, furnishes a very insufficient test of a knowledge of English."

1892.

" I can only myself express the fervent hope that the question of remodelling it (the Matriculation Examination) will again be brought before the University by the Heads of Colleges, to whom it must be a matter of vital importance that their undergraduates should come to them with school training as fits them to understand and to derive benefit from College Lectures."

The direct testimony supplied by College Principals is noted below :—

Extract from the Report of W. Wordsworth, Esquire, Principal, Elphinstone College, for the year 1885-86.

" Apart from the comparatively unprepared state in which the students come to us."

Extract from the Report of the Principal, Grant Medical College,
for the year 1891-92.

“3 *Matriculated Students.* There were 36 new entries. A considerable number of candidates were rejected on account of insufficient knowledge of English.”

26. I believe no change of any consequence has since been introduced in the University system so far as the Matriculation Examination is concerned, and presumably the defects inherent in that system continue. If an Educational Conference is held, the experience of the able workers actually engaged in the task of tuition will be made available to get at a conclusion as to the actual state of things at the present moment.

27. Annexed is an extract from the observations of Sir Alfred Croft (Appendix B, Paper No. 3), as conveying a warning against a too early commencement of English under very junior masters. “In defence of the system of educating Indian boys through English in order to increase their power of familiar expression in that language, it is urged that an English Parent, wishing his children to learn French colloquially, places them under a Swiss *Bonne*. The difference is that the Swiss *Bonne* teaches them good colloquial French, while the Hindu school master can often teach only bad colloquial English, and the lower down in the school the study of English is begun, the more pronounced is this defect. Glaring faults of idiom and of pronunciation which sometimes disfigure the speech of even highly educated men, are in most cases due to the fact that they have begun to learn English under Junior Masters imperfectly acquainted with the language, and that early training has rendered those faults ineradicable.”

28. Coming now to the question of remedy, the conclusion which I have arrived at after anxious deliberation and consultation is that the study of English should commence two years later than is the case at present. This would give the first two years in the Anglo-Vernacular School for an exclusive study of the Vernacular, and I have no doubt that after a boy has been so trained in his mother-tongue, his subsequent two or three years' course in English would place him in as good a

position as he would occupy by a four or five years' course of English under the present system. I would be disinclined to accept the suggestion that the test for the admission of boys into the Anglo-Vernacular School should be raised from the 4th to the 6th standard (1). Even that would necessitate a recasting of the Anglo-Vernacular and High School curriculum; and would not give to the boys the benefit of tuition from English knowing masters (2) who by means of English Text Books are in a position to widen the scope of their explanations in regard to subjects taught in the Vernacular in the first instance. My proposal would involve the least change; the admission would continue to be made just as it is; and for the first two years, the gap caused by the non-instruction in English would be filled in by advanced Vernacular studies, agreeably to an altered Programme. The effect of this would be that a boy would begin English at the age of 12 or 13, i.e., the last six years would be devoted entirely to the Vernacular studies. This would almost exactly correspond with Comenius' scheme of education in ancient times, described in Appendix (D), Paper No. 14. (3) In each, the study of a foreign language would commence after a six years exclusive course of Vernacular education. I am tempted to offer one remark here in connection with the proposal for a postponement of the study of English for two years. In the very old days when English education had just found its way in the Mofussil, the existence of only a limited number of English knowing natives had the effect of obtaining a lucrative employment even for those who could just copy English without any pretence to possessing even a tolerable

(1) "There are two courses to choose between. The first is to require that every boy seeking to begin the study of English, would have learnt elementary Sanscrit, History, Geography, Mathematics and Sciences at the Vernacular School; the second is to maintain the Entrance standard as at present, but to teach these subjects in English Schools through the Vernacular. The former course would be somewhat revolutionary at present. I, therefore, advocate the latter"—Aubalal Sakherji Desai, Esq., M.A., LL.B. Evidence before the Education Commission, Bombay Provincial Committee's Report, Volume II, page 288.

(2) "It is indispensable, in order fully and efficiently to carry out our views as to these schools (Vernacular), that their masters should possess a knowledge of English in order to acquire, and of the Vernacular so as readily to convey, useful knowledge to their pupils."—Despatch of the Court of Directors, 1854, para. 45.

(3) "In Comenius' scheme there were to be four kinds of schools for a perfect educational course:—1st. The mother's breast for infancy; 2nd. The Public Vernacular School for children, to which all should be sent from six years old till twelve; 3rd. The Latin school or gymnasium; 4th. Residence at a University and travelling, to complete the course."

knowledge of that language (1). In fact, I have actually seen a certificate which praised the qualification of a clerk in so far that he was able to understand what he copied! These days have long passed away, and now even Matriculated candidates and others holding higher qualifications find it difficult to obtain suitable appointments. For admission to service in an English Department, there is the test of the 1st grade certificate which can be got only after passing the 5th Anglo-Vernacular standard. The change above proposed as to the commencement of the study of English has reference to stages below this standard, and under the altered plan, a boy would reach the 5th Anglo-Vernacular standard just at the same time as now; the only difference being that under the present system he would complete the 5th standard after an English course extending over five years, whereas under the new system, he would reach that stage after a 3 years' course of English. It will thus be seen that there is no advantage that a boy would sacrifice by the change, and that therefore no opposition such as would have been offered to the proposed change in the old days, when even a smattering of English was sufficient to obtain service, need be apprehended now. With the proposed changes as to the medium of instruction and the time of beginning the study of English, the whole course of Secondary education would have to be recast, and the opportunity might be taken to see how the Vernacular portion of that course could be revised so as to produce the best results.

29. Before concluding this part of our subject, I would suggest that the question whether the total period of tuition from the Alphabet to the Matriculation will admit of reduction, do receive attention. At present it is a course of eleven years in Bombay, whereas elsewhere in India it is generally one of nine or at most ten years. I would not be disposed to reduce the period of tuition if it involved any sacrifice—the least sacrifice so far as knowledge is concerned. I hold that an efficient foundation laid

Consideration of the question of total period of tuition from Alphabet to Matriculation, suggested.

(1) "So long as the chief motive for education at all was the securing of a clerkship in a Government office, there was a rage for a smattering of English to the neglect of more solid acquirements; but now that the Government offices are being filled by men who have received a University Education, it is desirable that middle class education should be placed on a Vernacular basis, with only so much of English super-added as is necessary to connect it with Higher Education."—*Madras Native Association*. The Madras Provincial Committee's Report to the Education Commission, page 292.

in the earlier stages of a student's career would carry him very easily through his advanced studies. Let us hope that an Educational Conference may be appointed, and that it will take into consideration the whole subject of Secondary education, including all the points which have arisen or may yet be brought forward. The Report of the Education Commission has the following (page 219) in reference to the question of time just alluded to:—"It has also been seen that the course in Bombay from the Alphabet to the Matriculation occupies a longer period than in Madras or Bengal, and in comparing the courses of Instruction in Middle Schools and departments, we have generally pointed to a somewhat higher degree of difficulty as characterizing the Bombay Standards, both initial and final."

30. A brief explanation as to the probable effect arising from the changes advocated in this and the preceding chapter may not be out of place here.

The chief complaint heard against the present system is that by the time a boy matriculates, his constitution is almost shattered ⁽¹⁾ under the pressure of hard work thrown on him by his school curriculum, and yet the result in most cases is that he is only a crude English scholar with a smattering of other subjects. He commenced the study of English without adequate preparation; his subject-knowledge and language-study were mixed up, contrary to the dictates of wise experience and recognised principles. The vocabulary and the idiom of a difficult foreign tongue diverted attention from the acquisition of general knowledge ⁽²⁾ resulting not infrequently in his succumbing to the temptation of committing whole sentences to memory, without a full comprehension of the subject-matter thereof. The effect is perceptible in a variety of imperfections which, though they may not come in the way of his crossing the University Portal, cling to him all throughout his future

(1) "How many toilsome years must pass before the literature of knowledge is unfolded to the view of the Hindu boy? By that time, his young spirit lies crushed and broken under the heavy burden that is placed over him. He may become a good accountant, a good Judge, or a good School Master. But long before all this, he has become what he is called the mild Hindu."—J. M. Heusman, Esq., Kumbakonam College, Madras. *Vide* Appendix E, Paper No. 35.

(2) "Students have at present to bear a double sort of burden. They have not only to master Euclid, but also the language. In their answers they have to guard against the mistakes of language first, and those of thought afterwards."—Chintaman Hari Sohoni, Esq., Answers to Questions from the Baroda Education Commission.

educational career, and seldom allows him to rise above mediocrity. The proposed changes are meant to put the future plan of working on what is believed to be a sounder and scientific basis. He will, in the first instance, have to make himself a sufficiently advanced scholar of his own vernacular before beginning the study of English ; he will thus approach a difficult language with intellect and understanding developed and strengthened by a previous training in his mother-tongue ; he will acquire his subject-knowledge through the easiest of media—his own Vernacular. This must result in the saving of time, which could well be utilized in ensuring better success in the language-study. On the whole, it is expected that his studies will be rendered easier, and his youthful vigour and health will continue unaffected. We have here two different modes of working, each with its real or reputed advantages and disadvantages. Will it not be the best and fairest plan to put both in the scales of *actual* experience, and then judge them by results ? The advocates of the new system entertain no doubt that the changes proposed, which have the sanction of accepted axioms, must assert their superiority as contrasted with the plan sought to be superceded.

31. As the proverb goes, there is nothing like a trial. If the confidence in the suitability of the present plan still remains unshaken, let that plan continue ; but it seems there can be no possible objection to experimenting on the new plan by temporarily placing a few well selected Institutions under its operation in different localities. The first and most important step, however, is, as already suggested, the delegation of the matter to a competent Educational Conference. (1)

Suggestion as to making a tentative experiment.

(1) Since the above was written, the subject of Vernacular Instruction in our High Schools was brought to the notice of Government by our able citizen, the Hon'ble Mr. Pherozshaw Merwanji Mehta, at a meeting of the Local Legislative Council in August 1898. The question and the answer given by His Excellency the Governor are transcribed below :—

QUESTION.

Are Government aware that in the various High Schools in the Presidency, no instruction in the Vernacular Language is given to students taking up one of the classical Languages as their second language ? Will Government be pleased to introduce measures calculated to give such instruction in all classes up to the Matriculation Standard ?

ANSWER.

The reply to the first part of the question is in the affirmative, but translation from the Vernacular into English is taught to boys who take up a classical language, and so far instruction in Vernacular is given. As regards the second part of the question, Government, as at present advised, do not contemplate taking any further steps in the matter.

Chapter IV.

THE EDUCATION OF THE MASSES AND THE VERNACULAR LITERATURE.

The Government ought to aim at giving to the people of India education in Science ⁽¹⁾ and in all branches of true knowledge through the medium of their own Vernacular Languages. . . . Indeed, it seems to His Excellency in Council impossible to suppose that the people of this country can ever be educated except through the medium of their own languages.—*The Government of India, re the Punjab University.*

It is neither our aim nor desire to substitute the English language for the Vernacular Dialects of the country ⁽²⁾.—*The Court of Directors.*

There is no instance in History in which one nation has voluntarily accepted the language of another in lieu of its own ⁽³⁾; nor is a process known by which a language can be acclimatised.—*Dr. Rajendralal Mitra.*

The Vernaculars of India were quite as capable of being invigorated by Sanskrit and Arabic, as European Vernaculars were by Latin and Greek.—*Sir W. Monier Williams.*

We may yet see an awakening similar to that which recast the whole social and ideal life of Europe, when the thoughts of men of "light and leading" of the ages past and of the then present were communicated to its people, "in their own tongue wherein they were born." ⁽⁴⁾ The great mass of people can never be truly regenerated until each Vernacular is made a fitting vehicle of carrying on that knowledge.—*H. B. Grigg.*

(1) "The masses should be taught the facts of science, and especially those immediately connected with their future vocations, in the Vernacular, and a crop of much more sound and original minds would be gathered through efforts of that nature than could be produced through the round-about and practically impossible method of teaching the masses a foreign language before its treasures are disclosed to them."—*Dr. G. W. Leitner, Punjab.*

(2) "To force English on the untutored millions of India was, of course, impossible."—*Sir W. Monier Williams.*

"English may be spoken as an acquired language, but there is little chance of it superseding the lordly languages spoken for centuries by millions."—*R. N. Oust, Esquire.*

"It is folly to imagine that the rapidly increasing millions of South India can ever be English speaking, or depend mainly on English literature."—*H. B. Grigg, Esquire, Director of Public Instruction, Madras.*

"It is futile to imagine that they (the present Vernaculars of India) can be superseded by the language of 50,000 Englishmen, who are excluded by native custom from intimacy with the Indian people, and by climate from making India their home."—*Sir James Peile.*

"English can never be the language of India."—*Mr. Nair, Principal, Bencares College.*

(3) "Though we English speakers in Great Britain are by far the majority, we have not yet succeeded, after more than a thousand years of close contact with the Welsh people, in inducing them to adopt our own language."—*Sir W. Monier Williams.*

(4) "Every great movement which had intellectual or religious emancipation for its object in the past, has made use of the language of the masses. The great Reformation in Germany and England went hand in hand with an expansion of the Vernacular literature of those countries. The great movement inaugurated by Budh gave a powerful impetus to and alit itself with a free and more extended use of the Vernacular of the time."—*The Indian Social Reformer, Madras, 24th July 1898.*

"It is well-known that Gautam (Budh) disregarding the precedent set by all classical writers and thinkers in India, preached his doctrine to the people of India, in the language of the people and not in Sanscrit. . . . He worked for the humble and the lowly, his message was for the people, and he wished it to be conveyed to them in their own tongue."—*Vide page 198, Romesh Chandra Dutt's History of Civilization in Ancient India, Volume II.*

"If India is really to be enlightened, evidently it must be through the medium neither of Sanscrit nor of English, but of the Vernaculars, that is, Hindustani, Hindi, Bengali, &c."—*Professor J. R. Sneyd. "The Expansion of England," London, 1853, page 203.*

32. Having, in the last two chapters, dealt with the question of secondary education, or rather the utility of a student's Vernacular language in ensuring a more rapid and successful study, it is now proposed to devote consideration to a stage of education, lower down in the scale, it is true, but covering a much larger area and representing the very first step,—the foundation in the structure of a national system of Public Instruction. In that connection, the Vernacular claims, and is very properly allowed by universal assent, an absolute and exclusive jurisdiction as medium of instruction. The unrestricted recognition of this essentially requisite medium in relation to the Primary course is, of course, not to be understood ⁽¹⁾ as coming in conflict, or interfering in the least degree, with another important medium in our system of Education, viz., the English language which has an equally paramount position in the 3rd or the highest stage,—the Collegiate studies. It may be accepted as an axiomatic truth that in the education of the masses, the Vernacular is the only possible and successful medium ⁽²⁾, and hence the desirability, nay the necessity, of so improving that vehicle of knowledge as to render it really efficient to fulfil its sacred function. Thus, the education of the masses and the Vernaculars are joined together as twins, going hand in hand, serving a most useful purpose in our social economy and national progress. The warm advocacy, accorded to them, breathing as it does feelings of genuine patriotism, is sometimes misinterpreted as savouring of neglect or discouragement of an extensive study of the English language or the spread of Higher Education. Nothing could be a greater mistake. Such an erroneous notion has to be

(1) "I am fully sensible of the value of the English language not only to individual natives, but to the country at large. But that language stands so firmly on its own merits that it need fear no rivalry from the Vernaculars. Its predominance is too secure to be affected by the spread of education among certain classes through the Vernaculars."—*Khan Bahadur Kazi Shahabudin, C.I.E.*

(2) "It goes without saying," observes the Hon'ble Dr. Duncan (Madras), "That the Vernacular languages are and must continue to be the medium of communication of knowledge to the masses of the people." The "*Hindu*" of Madras, 26th March 1898.

carefully guarded and strongly protested against; for, no enemy of our country could do us greater harm than to wish the flow of higher education to be obstructed or arrested in its course. Various theories exist (1) as to the relative merit and position of Primary and Higher Education; but, situated as we are, this much is perfectly certain that any injury to the cause of Higher Education means positive retrogression so far as our national advancement is concerned. Our educated leaders are, as elsewhere described by me, the torch-lights of the nation, the voice and brain of the country; in fact, they represent the life or the vital force in our national organism. A body, without life, must be as unpleasant as it is unprofitable, like a train without an engine, a carriage without the propelling power. "A nation's leaders," as well remarked by our learned Vedantic Scholar, Mr. Mansukhram Suryaram Tripathi, "are that nation's soul: by them it lives and moves. . . . The destinies of a nation rest in the hands of its leaders."

We cannot, therefore, afford to be in any way indifferent to Higher Education; what has been achieved in that line is as yet a drop in the ocean—a mere particle of what our country needs. The following statistics obtained from what happened to be just ready at hand may not be uninteresting:—

Statistics as to relative proportion of Primary and Collegiate Education.

Total Male Population of the Bombay Presidency.	1,38,41,959
No. of Students in Primary Schools in 1895	... 4,84,107
No. of those who appeared at the Matriculation Examination of the Bombay University in that year	... .. 2,981
No. of those attending Colleges for higher education in do.	... .. 2,323

(1) "National Education, in its totality, may be likened to the beautiful structure in which we are now assembled. Primary education is as the plinth with the foundation broad and deep; secondary education is as the superstructure with its walls and pillars; high education is as the roof with the domes and towers. No part of the structure can be injured or neglected without affecting the safety or the usefulness or the beauty of the whole. And as the architects have bestowed care on all parts alike, so is the Government bound to attend equally and simultaneously to the three departments of education, high, elementary, or intermediate, preferring none to the others, but meeting even-handed measure to all."—*Sir Richard Temple, Bombay University Convocation, 1878.*

These figures speak for themselves! The number under primary instruction must rise several times before it can be said to have reached the limit recognised as maximum in the civilized countries of the world; and the extent of Higher Education is quite insignificant. (1) The latter, no doubt, requires considerable development, and all well-wishers of our country, whilst struggling hard for the development of the Vernacular literature and the education of the masses, cannot but stand up heart and soul, to see higher education advanced in a satisfactory manner.

33. The English language, irrespective of its intrinsic merit (2) as a living language of marvellous beauty, precision, force and elasticity, is the language of our Rulers, as well as that of the most influential section of the press and the enlightened leaders of the country. Our laws are originally framed in English, all discussions in connection with them are carried on therein; the important measures

English language highly useful and valuable.

(1) "In the whole Presidency (of Madras) there are very nearly 15,00,000 young men between the ages of 20 and 24, and in all the Arts Colleges in the B.A. and F.A. Classes we have about 4,000 Students. It will be seen therefore that only 26 per cent. or 26 out of every 10,000 young men of the age in which they should receive collegiate education are availing themselves of its benefits."—Address by Mr. S. Sathivatham, M.A., at an educational gathering. *Vide The Hindoo of Madras*, 22nd September 1898.

(2) *NOTE*.—Dr. Johnson's Dictionary of the English Language published in 1755 had about 60,000 words; the Webster's Dictionary, edition of 1861, had 80,000; and the latest publication, "The Century Dictionary," edited by Professor Whitney of America, has 2,15,000 words.

"It (the English Language) stands pre-eminent even among the languages of the West. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us; with models of every species of eloquence; with historical compositions, which considered merely as narratives, have seldom been surpassed, and which considered as vehicles of ethical and political instruction, have never been equalled; with just and lively representations of human life and human nature; with the most profound speculations on metaphysics, morals, Government, jurisprudence and trade; with full and correct information respecting every experimental Science, which tends to preserve the health, to increase the comfort or to expand the intellect of man. Whoever knows that language has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations."—*Lord Macaulay*.

of Government are issued in English ; the proceedings of our Higher Courts of Law and the University are conducted in the same tongue ; and all Telegraphic communications have to be clothed in it.

It is the language in which the Railway Time Tables and Regulations are generally framed, in which all news from foreign countries reaches us and which in our commercial relations with foreign countries, plays an important part. With a knowledge of the English language, you can pass with ease in your travels, not only in the different parts of our own country, but pretty nearly all over the civilized world. The English language possesses a stock of knowledge on a variety of subjects to a wonderful extent ; English, thus, gives us a key not only to its " rich and noble literature, but also to the entire thought of modern Europe ; " you go into polite society, not only in the capital cities of India, but even in moderately sized Moffusil Towns, and the want on your part of a knowledge of English will make itself keenly felt in various ways. In fact, a knowledge of the English language is becoming in our land a necessary qualification for those wishing to move forward as useful citizens ; and my own opinion is that for those who receive a good education through the Vernacular, even a moderate knowledge of the English language will be very beneficial and serviceable. But notwithstanding such extremely tempting charms, it is not to be

For the masses a sound system of Primary education through the Vernacular, a necessity.

expected that the majority of our people are in a position to avail themselves of the advantages of an English education. For these a sound system of instruction through the Vernacular is a necessity, which has received full and ample recognition from our British Rulers themselves. And moreover, a nation, the Vernaculars of which have not strength enough to be the recognized vehicles of knowledge in all subjects of study, cannot but be regarded as lagging behind in the march of civilization.

34. In the celebrated Despatch of the Court of Directors of 1854, we find :—“ Any acquaintance with improved European knowledge which is to be communicated to the great mass of the people, whose circumstances prevent them from acquiring a high order of education and who cannot be expected to overcome

Instructions of the Court of Directors as to the Primary Course.

the difficulties of a foreign language, can only be conveyed to them through one or other of these vernacular languages." That this education was to be eminently practical in its character, and wide and extensive in its operative effect, is clear from the following :—

" We have also received most satisfactory evidence of the high attainments in English literature and European science which have been acquired by some of the Natives of India. But this success has been confined to but a small number of persons, and we are desirous of extending far more widely the means of acquiring general European knowledge of a less high order, but of such a character as may be practically useful to the people of India in their different spheres of life. To attain this end, it is necessary, for the reasons which we have given above, that they should be made familiar with the works of European authors and with the results of the thought and labour of Europeans on the subject of every description upon which knowledge is to be imparted to them, and to extend the means of imparting this knowledge must be the *object* of any general system of education."

Further, " our attention should now be directed to a consideration, if possible, still more important and one which has been hitherto, we are bound to admit, too much neglected, namely, how useful and practical knowledge, suited to every station in life, may be best conveyed to the great mass of the people who are utterly incapable of obtaining any education worthy of the name, by their own unaided efforts, and we desire to see the active measures of Government more especially directed, for the future, to this object, for the attainment of which we are ready to sanction a considerable increase of expenditure." (1) . . .

" Schools whose objects should be not to train highly a few youths, but to provide more opportunities than now exist for the acquisition of such an improved education as will make those who possess it more useful members of society in every condition of life, should exist in every district in India."

(1) " In Western Countries it is felt that the State owes it to all its citizens to provide Primary Education for them, either free of cost, or at as cheap a cost as possible. In India the Tax-payer is not yet prepared to accept that principle, but it is one which must be kept in view, because no citizen can fully discharge his duties to his neighbours and the State unless he has acquired the power of reading, writing, and reckoning figures."—Sir W. Lee-Warner, K.C.I.E., C.S.I., M.A. *Vide* " The Citizen of India," page 175.

35. It is also clear that the Court of Directors meant these Vernacular Schools to be progressive in their usefulness and to reach a high standard of efficiency in due course of time.

Para. 44 of the Despatch runs thus :—

“ We include these Anglo-Vernacular and Vernacular Schools in the same class, because we are unwilling to maintain the broad line of separation which at present exists between schools in which the *media* for imparting Instruction differ. The knowledge conveyed is, no doubt, at the present time, much higher in the Anglo-Vernacular than in the Vernacular Schools, but the difference will become less marked, and the latter more efficient, as the gradual enrichment of the Vernacular languages ⁽¹⁾, in works on education allows their schemes of study to be enlarged and as a more numerous class of School Masters is raised up, able to impart a superior education.” The practical effect of these instructions is thus alluded to by Her Majesty’s Secretary of State for India in his Despatch of 1859 on the subject of Education in this country :—

“ Measures for the extension and improvement of Vernacular Education had been some time in progress, with more or less activity, in different parts of India, when the Home authorities in 1854 declared their wishes for the prosecution of the object in a more systematic manner and placed the subject on a level, in point of importance, with that of the instruction to be afforded through the medium of the English language.” ⁽²⁾

(1) “ When the child could read French, the Gentlemen of Port-Royal sought for him books within the range of his intelligence. There was nothing suitable in French, so they set to work to produce translations in good French of the most readable Latin Books. . . . In this way they gallicised the Fables of Phœdras, three comedies of Terence, and the familiar letters (Billets) of Cicero.

Quick—Essays on Educational Reforms, 1890, page 184.

(2) “ Has Vernacular Education been improved in recent years to so great an extent as to deserve to be placed on a level with the instruction that is being afforded through the medium of the English language? Obviously, the answer to this question cannot be other than in the negative. . . . Unfortunately, there has been next to no effort put forth to bring into existence any efficient organization capable of effectively inducing the *Improvement of Vernacular Education* so as to place it, in the language of the Despatch of 1859, on a level, in point of importance, with that of the instruction to be afforded through the medium of the English language.”—*Opinion of Professor M. Rangachariar. Vide The Hindu of Madras, 26th March 1898.*

36. A more admirable or suitable programme for the satisfactory education of the masses of this land could not have been conceived.

The System admirable, but its working not satisfactory.

The directions as to the character of that education are so well expressed as to leave no room whatever for doubt or misinterpretation. It was to be "practically useful to the people of India in their different spheres of life," "such an improved education as will make those who possess it more useful members of society in every condition of life," "useful and practical knowledge, suited to every station in life." Literary as well as technical instruction, adapted to the wants of the people and a progressive society was, no doubt, in view. The whole tone of Vernacular Education was to be raised; in fact, it was to be "a superior education," and Vernacular literature was to be enriched so as to be a really fit vehicle of knowledge for those higher studies. The response, however,

Opinions as to the defects requiring amendment. which so excellent a scheme met with in its execution, was admittedly discouraging.

Writing in 1869, the Government of the late lamented Lord Mayo (1) thus described the situation:—

"In their well-known Despatch of the 19th July 1854 on the subject of education in India, the Court of Directors referred with approval to proposals that had been made for teaching practical Agriculture. Quoting the words of Dr. Mowat, they said that there was no single advantage that could be afforded to the vast rural population of India that would equal the introduction of an improved system of Agriculture. Unfortunately, the means of obtaining Agricultural Instruction are no better now than when the Despatch was written fifteen years ago." . . .

"It cannot be denied that Indian Agriculture is in a primitive and backward condition, and we think that it must be admitted that the Government has not done for its improvement all that it might have done."

37. In his Report on the Improvement of Indian Agriculture, published in 1893 Dr. Voelker, Consulting Chemist to the Royal

(1) *Vide* pages 338 to 341, Indian Agriculture as seen by Robert Wallace, Esquire, F. L. S., F. R. S. E. &c., Professor of Agriculture in the University of Edinburgh.

Agricultural Society of England; who had been specially invited by the Government of India to submit that Report, after making the requisite local investigation in this country, writes:—(Page 379) “There is very little doubt that the tendency of education in the past has been too much in a purely literary direction, and that it has been diverted from, rather than turned towards, the staple Industry of the country, viz., Agriculture.”

38. Sir John Strachey, in his work “India” (London, 1888), says:—

Page 170 “Little has hitherto been done in India towards the establishment of Institutions for technical instruction, but a beginning, especially in Bombay and Madras, has been made. This is a want which in England is only slowly beginning to be supplied, and we see in India the reflection of English indifference. The neglect is especially to be regretted in regard to the chief of Indian arts, Agriculture. The recent establishment of Agricultural Departments to which I shall again refer, will, it may be hoped, lead to the recognition of the importance of applying scientific knowledge to the processes of Indian Agriculture and to the provision of means of agricultural instruction.”

39. Speaking at the Bombay University Convocation, 1886, the Hon’ble Sir James Peile observed:—“Our elementary and middle school course has no regard to Technical Instruction Nothing that is not quite fragmentary is being done to develop the intelligence of our Industrial Population as such.” And next year, the Hon’ble Sir Raymond West, availing himself of a similar occasion, said:—“The subject of Technical Education has hitherto been, I must say, somewhat lamely handled, as far as we can gather from what has appeared in public by the Government. . . . So much has been talked and so little has been done in this great and important sphere of activity! But I hope that ere long something like a practical beginning will be made.”

40. The Hon’ble Mr. Chimanlal Harilal Setalwad, B.A., LL.B., in his Paper on Primary Education (1896), expressed his opinion that, “The Primary Schools must also lead to technical schools and not only to secondary schools of a purely literary character as they do at present; and for that purpose should provide such Instruction as

would prepare the children to take full advantage of advanced technical instruction in higher institutions. . . . My own idea is that after the 4th standard, there may be different Branches with certain common subjects and others special to each Branch. The Branches, I should think, be Industrial, Commercial, Agricultural, and Upper Primary, according to the needs of different localities."

Rao Bahadur Gopalji Surbhai Desai recommends that "the course of Instruction in all kinds of schools (Primary) should be raised, so as to satisfy the demands of the people in their different spheres of usefulness."

Khan Bahadur Kazi Shahbudin, C.I.E., considers that for pupils who cannot prosecute their studies beyond the primary stage, the Vernacular Course of Instruction should 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. . . . It appears to me worthy of consideration whether Vernacular High Schools should not be opened at Central places."

"Another defect in the present system is that the primary education or I should say education given through the Vernaculars is in no degree complete in itself."

The Ahmedabad Association, in their Memorial to the Education Commission, urged—"that 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 benefit of higher education through the Vernacular."

41. Looking a little beyond our own Presidency, it will be sufficient to quote below an extract from the Report to the Education Commission from the Provincial Committee of the Central Provinces, which also discloses a rather gloomy situation as regards technical education. Page 106, para. 181. "While we recognise the immense advance that has been made in our Government Rural Schools, we still think that these schools

Defect No. 3 in the character of the primary education given and the remedy.

are too literary and tend to withdraw those who attend them from the agricultural and mechanical arts which the country so much needs. We do not wish to divert the workers with their hands from the work which their fathers have done before them. We do not wish to see the country overrun with pleaders, writers and claimants for literary work when the best authorities have pointed to the great need of industrial development. We wish to aid industry to work more intelligently. We recognise the enormous superiority of the educated workman as the best contribution that Government can make to technical education. We wish to bring brains to bear upon sinews and muscles. Hence we would still further revise and enlarge our primary course in view to more attention being paid to the elements of natural and physical science, and their application to agriculture, health, the industrial arts, manual labour, and the uses of the tools of the principal crafts, including drawing, music, and gymnastics. We are well aware that even from the course so revised too much must not be expected, because India as yet lacks the literature to which elsewhere such a course would directly lead. But this lack of a higher literature is itself an argument for making the primary course as excellent, that is, as complete in itself, as it can be. Moreover, we may hope that if sound primary education is ever placed on an adequate footing, it will create a demand for and lead to a supply of that kind of literature of which the absence is so often and so justly deplored. We think that primary schools should be strictly confined to primary instruction as above defined, that they should give something complete in itself, that they should not attempt to teach English or any foreign language. And looking to the fact that industrial development has been declared to be the great need of the country, we think that they should not take their main tone from the higher school and University system, but be connected, by scholarships open to real ability, with such some central college as the *Ecole centrale des arts et manufactures* of Paris or corresponding institutions of other countries."

42. In their Resolution sanctioning the appointment of Sir W. W. Hunter's Education Commission, dated the 3rd February 1882, the Government of India, fully recognising the prevailing state of things, drew the parti-

Instructions of the Government of India to the Education Commission.

cular attention of the Commission to the subject of Primary Education, in these words :—

“ 8. It is the desire of the Governor General in Council that the Commission should specially bear in mind the great importance which the Government attaches to the subject of primary education. The development of elementary education was one of the main objects contemplated by the Despatch of 1854. Attention was specially directed in that Despatch to the question of, ‘ how useful and practical knowledge, suited to every station in life, might be best conveyed to the great mass of the people, who are utterly incapable of obtaining any education worthy of the name by their own unaided efforts,’ and it was desired that ‘ the active measures of Government should be more especially directed for the future to this object.’ Although the matter was thus prominently and at the outset pressed upon the attention of the Indian Administration, there can, His Excellency in Council believes, be very little doubt that owing to a variety of circumstances, more progress has up to the present time been made in high and middle than in primary education. The Government of India is not disposed in any way to regret this advance. It would be altogether contrary to its policy to check or hinder in any degree the further progress of high or middle education. But the Government holds that the different Branches of Public Instruction should, if possible, move forward together, and with more equal step than hitherto, and the principal object, therefore, of the inquiry of the Commission should be the present state of elementary education throughout the Empire, and the means by which this can everywhere be extended and improved.”

“ Para. 14. It is very important that schools of this class (Primary) should be made as attractive as possible to the classes of the population for whom they are intended. By teaching subjects to which the parents attach importance, children will be more readily drawn into the schools (1) and it will not then be difficult to graft on to those more popular branches of Instruction others which are more valuable from a sound educational point of view. It is believed that the

(1) “ To some extent, however, the complaint indicates another danger, and shows how necessary it is that the elementary education provided for the masses should be of a kind which they recognise as practically useful to them in their ordinary occupations.”—*Education Commission Report*, page 137.

great hold which, in many parts of the country, the indigenous schools have acquired on the masses is due to the quasi-technical character of the instruction given,—the son of the ryot or the petty trader being taught, though often in a mechanical and unintelligent way, things likely to prove useful to him in his daily after-life. It would seem that in some Provinces, the advantages of this system have been overlooked in favour of a scheme of elementary education more in accordance with European methods and standards.”

43. Agreeably to these instructions, the
 Recommendations of the important recommendations made by the
 Education Commission. Education Commission were :—

(1) Primary Education be regarded as the instruction of the masses through the Vernacular in such subjects as will best fit them for their position in life, and be not necessarily regarded as a portion of instruction leading up to the University.

(3) While every Branch of Education can justly claim the fostering care of the State, it is desirable in the present circumstances of the country, to declare the elementary education of the masses, its provision, extension and improvement, to be that part of the Educational System to which the strenuous efforts of the State should now be directed in a still larger measure than heretofore.

(4) An attempt be made to secure the fullest possible provision for an extension of Primary Education by Legislation suited to the circumstances of each Province.

(9) The Standard of Primary Examination in each Province be revised with a view to simplification, and to the larger introduction of practical subjects, such as native methods of Arithmetic, Accounts and Mensuration, the elements of natural and physical science (1)

(1) “ It is to Physical Science that we owe the greatest triumphs of man over inanimate nature ; and to it is mainly due the vast expansion which civilization has attained in the last hundred years. It has been successfully applied to the advancement of innumerable industries, and has especially opened to us a better knowledge of our mineral resources and of the means of multiplying the earth's productive powers.

To Physical Science is also due the faculty which we now possess of the rapid transmission of thought, which makes no account of distance, and which has linked together into one vast market the farthest-separated trade centres of the world. This power is every day tending to a wide-spread diffusion among the masses of the fruits of the earth and the products of industry, and therewith to the increase of the general welfare of mankind. . . . There appears to be no limit to the possible conquests of Physical Science.” The Honorable W. Justice Innes, Madras University Convocation, 1876.

and their application to agriculture, health and the industrial arts ; but no attempt be made to secure general uniformity throughout India.

(28) Primary Education be declared to be that part of the whole system of public instruction which possesses an almost exclusive claim on local funds set apart for education, and a large claim on Provincial Revenues.

44. The said recommendations were approved by the Government of India in their Resolution, dated 23rd October 1884, in para. 16 of which they observe:—"It is here only necessary to remark that the curriculum of a Primary School ought, while not neglecting the preparation necessary for any pupils who may be advancing to the secondary stage, to aim principally at imparting instruction calculated to be of real practical benefit to the bulk of the children whose education will terminate with the Primary Course. This is the object which the Commission had in view in framing their recommendations 1, 9 and 12."

45. The above recommendations of the Education Commission, with the stamp of approval affixed by the Government of India, only mark once more the appreciative confirmation of the course for Primary Education laid down by the Court of Directors nearly half a century ago. What we want is due and sustained action to give full effect to a settled programme ; and it is earnestly hoped that practical steps will follow. It will be seen that the necessity for promoting the technical side of the Primary Course has received full and unqualified acceptance. The belief hitherto has been, and no doubt rightly, that the Primary stage only represented a lower stage of the final University Course. The tree of knowledge had its ascent provided by one straight trunk of literary course, without any bifurcating branches representing technical instruction ; and the result was that, with the exception of the small number who were fortunate enough to reach the top, students fell off in their ascent, at different points of the literary course, and the knowledge they actually received, though beneficial as far as it went, as knowledge always is, was merely a fragment of a non-completed course, and could not be said to be such as would,

Prominent defect of the system of Primary Education hitherto followed.

in the language of the Court of Directors, prove "practically useful to the people of India in their different spheres of life," and "make those who possess it, more useful members of society in every condition of life." This want of bifurcations in the attainment of technical knowledge has always been keenly felt and regarded as a serious defect in our system of Primary Education. Let there be entire freedom of choice as to the kind of education which a boy will receive; let his guardians and himself decide upon his future career and shape his education accordingly. Is it not a waste of labour, time, and money, to teach a boy who is destined to be an actual tiller of the soil or a carpenter, things which by no stretch of the imagination can prove of use to him in his future avocation? Up to a certain point, the trunk of the tree of knowledge will, of course, be common to all beginners (1), whether they are intended for a literary career or any other—whether they are meant for a University course or not; but after reaching that point, bifurcations must be effected and suitable standards fixed for each of the large departments, which have to be provided for, such as Agricultural, Commercial and Industrial, the Upper Primary continuing the ascent on the main trunk itself, which has hitherto represented, and will still represent, the literary department. A regular system of higher technical education has also to be devised, important centres being selected for the location of the special Institutions, designed to convey the requisite knowledge. Practical details can be appropriately settled by a committee of experts carefully selected (2).

(1) "They could not build a superstructure of art, of science, of commerce, or of technical education unless they had a sound and solid base on which to build. . . . Before any kind of special instruction could be engrafted in the minds of the people, their intellects must be awakened, their capacities must be called forth, and they must be prepared to receive that instruction. They could not have high commercial education unless they had a solid basis of elementary education upon which to build." Sir John Gorst, speaking at a conference on Commercial Education.—*Vide the Hindu of Madras*, 4th August, 1898.

(2) "The old customary methods of industry cannot compete with the machinery, the combination, and the enterprise by which the cheap products of European manufacture are made to flood the Indian market. Our cloth-weavers, our metal-workers, and other industrial workers are degenerating fast; and it is necessary that, as early as possible, they must all be brought together so as to find scope for their

46. The question of agricultural education is one which affects a very large percentage of the population in our Presidency. The cultivation of the soil is the most essential and extensive of our industries, and it is meet that the work of organising a suitable course of instruction in this department should receive early consideration ⁽¹⁾. I would

hereditary aptitudes in the new and improved forms of industry by which European products are raised. A few and scattered attempts have been made in this direction, but these have been but very partially successful, and sometimes they have proved failures because they are unable to keep pace with the improved methods which are meanwhile discovered and employed in Europe. It is only by having a well-organised system of technical education in this country that we can ensure scope for the intellect of the land, educated and trained under a well-devised system of general education, being directed to the arts and industries of the country and thereby resulting in the discovery and successful application of such suitable appliances and methods of working them as will advance our own material prosperity. The industrial downfall of India has been brought about by the medieval separation between intellect and handicraft skill. In consequence of the neglect of the general education of our artisan classes, they got entangled into the miry ruts of routine and have been crushed by the competition of the products of the improved and daily improving machinery of Europe. Hence, the sense of hopeless ruin and desolation has seized our industrial and artisan classes, and they are beginning to seek for their material improvement by sending their children to our schools to acquire a literary education and compete for Government employment as clerks, magistrates, schoolmasters, &c. This is certainly calculated to do this country the gravest possible harm in the near future. No doubt, India is mainly an agricultural country; but there is no reason why she should not be a manufacturing country, too. There was a time when India was the foremost country in the world for manufacturing industry, and our manufactures were exported to the most distant countries of the globe and were in great demand there. The contrast between that state of prosperity and the present era of industrial decay and disaster is awful to contemplate, and it is necessary to seek a speedier remedy. We think no time should be lost in devising a suitable system of technical education. We confess we have not much faith in the present futile system of Government technical examinations for the purpose of restoring our industrial prosperity and efficiency. When even in England men are daily engaged in raising the cry of improved technical education, how much more should we in India raise our voice for the similar cause here. Let us hope that speedily something will be done by Government towards inaugurating a system of technical education in this country. It is one of the sorest needs of the day, and the people of India will bless their Rulers if they will have the generosity and foresight to see that something is done to supply it."— *Vide The Hindu* of Madras, dated 21st September 1898.

(1) "Of all Branches of Indian Industry, Agriculture, which constitutes the occupation of the great mass of the people, is by far the most important. We believe it to be susceptible of almost indefinite improvement." . . . "It is hardly too much to say that scientific knowledge of Agriculture in India has at present no existence. The common belief has been that the natives of this country can,

invite particular attention to Dr. Voelker's Report (Appendix C, paper No. 9) which treats rather in detail the question of Agricultural Education. It will be seen (page 378 of the Report) that "the Agricultural Departments have had put upon them specifically the duty of 'taking positive measures for the education of the rural classes in the direction of Agriculture'. . . . As Sir Edward Buck very precisely laid down at the Simla Agricultural Conference in October 1890, it is no longer a matter of *choice* whether Agricultural Departments will take up the subject of Agricultural education or not, but it is a *positive* duty which they cannot evade, unless relieved by the Secretary of State from the obligations put upon them. The importance of the subject was reflected in the prolonged and close attention which the Agricultural Conference at Simla gave to it, and in the several Resolutions which were passed upon that occasion." The latest official publications available show that the matter is engaging the attention of the Bombay Authorities.

47. The Commercial and Industrial (1) departments come next in importance. The elements of natural and physical science and their application to health and industrial arts have been

Commercial and Industrial departments.

in respect of the process of agriculture, derive little or no benefit from any instruction which European Science can give them. Such a belief rests perhaps upon observation of the obvious progress which has been made in many of the elementary requirements of Agriculture in regard to tillage, rotation of crops and so forth ! But it has often been lost sight of that this sort of knowledge is only rudimentary and empirical, and that recent experience in all parts of the civilized world shows conclusively that there is no branch of industry in which the effects produced by the intelligent application of Science are more certain or more remarkable. We cannot doubt that when the light of Science has been properly brought to bear upon Indian Agricultural experience, the results will be as great as they have been in Europe."—Lord Mayo's Minute, dated the 6th April 1870, *vide* pages 328-340, "Indian Agriculture as seen by Robert Wallace, Esquire."

"Our Report has clearly shown how greatly Agriculture preponderates over all other interests and employments in which the people of India are engaged ; how essential we think it that technical agricultural knowledge should be called in to enable the productive power of the soil to be applied in the most effective manner, not merely to add to the wealth of the country, but to secure a food supply which shall keep pace with the increase of population."—Report of the Indian Famine Commission, Part II, page 136.

(1) "With cheap raw material, cheap labour and many classes of the Native Population, patient, ingenious, and endowed with a fine touch and delicate organization, I see no reason by the interchange between India and Europe should be confined to Agricultural produce against manufactures, and why in course of time manufactures of certain description, where India has a natural advantage, should not enter largely into her staple exports."—Mr. Laing, 1862.

specially recommended by the Education Commission, as practical subjects to be included in the Primary Standards. It is not known what precise action has been taken in this respect. Our Victoria Technical Institute and other Technical establishments at Bombay and some of the Mofussil Towns as well as the orders issued from time to time sufficiently indicate the anxiety of the Bombay Authorities to push forward technical instruction in a way considered most suitable. The mercantile community forms a comparatively large and significant factor of the population, and a regular course of commercial education should be highly attractive and command cordial appreciation. It finds a prominent place in the educational system of most of the civilized countries. The elementary principles of Political Economy will doubtless form a part of this course, and a graduated series of Manuals may prove very serviceable.

48. All this enlargement of Vernacular Studies presupposes the preparation of the requisite Vernacular Text Books; and this brings us to a consideration of the frequently asked question, are the Principal Vernaculars of this Presidency, Marathi, Gujarati, and Canarese, fit, or likely to be fit, Vehicles of knowledge, Scientific and literary, which has to be conveyed agreeably to the revised programme? No hesitation need be felt in at once returning an affirmative answer. The question seems to have been a common one for the whole of India, and to Bengal should be accorded the credit of being the first in the field to give an exemplary answer. The following extract from a communication of the Government of India penned thirty years ago will make this clear :—

Are the Vernaculars fit, or likely to be fit, Vehicles of knowledge?

Answer in the affirmative.

No. 558 dated the 19th September 1868, re the Punjab University.

“The system of the Calcutta University is in some degree founded on the assumption that true knowledge in its higher Branches can only be imparted to the people of India through the English language, and that the only literature that has any real value is that of Europe. But both these assumptions are open to question. The present difficulty of conveying scientific truth through the Vernacular languages of India is indisputable, but there is no reason to doubt that this difficulty may be gradually overcome. In Bengal, so far as the power of the language to express scientific ideas with precision

is concerned, this difficulty has been to a great extent overcome already. Within the last thirty years, the Bengali language has undergone such a process of improvement and expansion that, in the opinion of those best able to pronounce a correct judgment in the matter, it can now without difficulty be made the instrument of conveying knowledge, and the vehicle of accurate thought and abstract ideas."

Recognition of the advanced state of the Bengali Vernacular.

At the Annual Prize Distribution of the Duff College at Calcutta, on the 30th November 1896, Sir Alexander Mackenzie, the Lieutenant Governor of Bengal, acknowledged the satisfactory state of the Bengali language which "had been enriched by the works of many distinguished Native Scholars."

49. Mr. Cnst (¹), who seems to have made the subject of Oriental languages his particular study, characterises several of the Indian Vernaculars as "Magnificent Vehicles of Speech," and "capable of expressing any human conception and being the vehicle of the highest scientific education."

Opinions in favor of the capability of the Indian Vernaculars.

The opinion of Sir W. Monier Williams as to the capability of the Indian Vernaculars heads this chapter. His observations (²) on the subject may be usefully quoted here :—

"In Henry the VIII's time, there was scarcely anything to read for an Englishman who could not read Latin, And what happened in England? The Vernaculars of the people instead of decaying drew vitality and vigour from the very language whose influence for a long time kept it in abasement. Strengthened and enriched by Latin and recruited from other sources, English has grown into the most sturdy, copious, and effective of all languages. Lord Macaulay did not seem to see that the same process had been going on in India."

(¹) *Vide* page 166, *Linguistic and Oriental Essays, Fourth Series, London, 1896.*

(²) *Vide* page 288, *Madras Provincial Committee's Report to the Education Commission.*

Here is the opinion of the late Sir Bartle Frere, one of our most popular Governors, who first came to Bombay as a young Civilian and had to make himself acquainted with the Vernacular of each District he was put in charge of :—

“No one estimates more highly than I do the importance of Vernacular education; no one has a higher estimate of the capabilities of some of our Indian Vernacular languages; no one has higher hopes as to the space which they may one day fill in the literature of India. But I would remind you that the improvement of any Vernacular language which has but a scanty modern literature of its own, must depend mainly on the cultivation of classical languages. However great the natural capabilities of a language, it cannot become suited to the wants of a highly civilized people except by the cultivation of those languages which already have a classical literature of their own. It was the men who learnt and lectured and examined in Latin and Greek who matured the modern English and German, French and Italian, out of the illiterate dialects which served the purposes of our ruder ancestors, and it is only by a similar process that we can hope to see the Vernacular languages of modern India occupy the same position of popular usefulness and permanence.”

It will be seen from paper No. 26, Appendix D, which contains brief extracts from a lecture by Mr. Hart, the late Chief Judge of our Court of Small Causes, on the Vernacular literature, that after a most careful review of the history of the English language, the conclusion he came to was that “India would not appear to labour under any special disadvantage that makes impossible in her case, the existence of a Vernacular literature that has been found to be a possibility in England. . . . You (the people of India) possess the traditions of a glorious past in a classical antiquity.”

50. This felicitous reference to our classical language—Sanskrit—
 Our classical language—
 Sanskrit. Its superiority over
 other classical languages.
 may well be availed of here to add a few
 words in that connection. It is a well
 recognised fact that Sanskrit is a copious
 and powerful language, superior to even Greek and Latin in some

respects (1). She is the mother of our Vernaculars; and if, as is clear, from a study of the rise and progress of some of the languages of Europe, (2) their classics—Greek and Latin—helped the improvement

(1) "The Sanskrit language, whatever may be its antiquity, is of wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either."—*Sir William Jones*.

"No one, I hope, would ever dream of comparing it (the Latin Language) as a language in completeness, in copiousness, or in all that constitutes the perfection of language, with Sanskrit."—*Sir Bartle Frere*.

"Unsurpassed in copiousness, in precision, in flexibility."—*Sir Richard Temple, Bart.*

"The Indian Alphabet is a marvellous and magnificent phenomenon, quite unrivalled in the world."—*Dr. Cuel.*

"As you examine the structure of Sanskrit as a language, its capacity for brevity and expansion, the facilities it affords for translating new notions into idioms suited to the country and the classic modes in which it has been handled by such men as Walmiki, Kalidas and Bhav Bhuti and others, you will cease to ridicule the tradition which speaks of it as the language of the Gods."—*The Hon'ble Justice Sir Mathu Swami Iyer.*

(2) "The history of nearly all literature of the past shows that translations, adaptations and imitations are the necessary preliminary stages in the growth of all national literatures. Very few literatures have started forth like Minerva, full grown and armed from Jupiter's head, with almost perfect literary masterpieces at its very threshold. Greek literature, with its two grand epics, the Iliad and the Odyssey at its very early dawn is quite an exception. The Roman literature for centuries was nothing but a collection of tentative and crude imitations and adaptations from the Greek, and Ennius and Nævius and Plautus were but the echoes of the great Greek dramatists and poets. Even at its best it was modelled almost entirely on Greek, and Virgil, Horace and Cicero avowedly laid before themselves as models to be directly copied Homer, Demosthenes, Sappho and the other lyrists of Hellas. The history of our own literature shows the same, and this gives hopes for the future of the vernacular literature of India. The crude poems of Oocleve and Skelton and the other writers up to the time of Elizabeth led to nothing till the period of the translators from the Latin and Greek classics laid a solid foundation for the literature of that renowned literary epoch. North translated Plutarch, and his translation inspired some of the plays of Shakespere. The English mind drew fresh strength by coming in contact through translations with the master-minds of ancient Greece and Rome. Much the same was the case after nearly two centuries with German literature. Up till the end of the last century, Germany had not much by way of literature to boast of, but the Romantic writers began its real literary epoch by translating and drawing inspiration from the classic models. We mention this to show that the present tendency in Mahrathi and Gujarati to translate and adapt is by no means an unhealthy or discouraging sign. On the contrary, it indicates the first essential stage in the formation of a vigorous literature. But till such a literature is properly and really formed, we would advise the advocates of the vernaculars to wait for their introduction into the higher curricula of University studies. In these latter the great models of

of their vernaculars, it is not unreasonable to conclude that, with a superior classic like Sanskrit, the Indian Vernaculars are sure to nourish themselves well and attain to a satisfactory development. We know that both in France and England there was a time not very remote, when their respective literatures had to rise from next to nothing—literatures which have now become marvels of the age. With such precedents, and with the well-known course of events and affairs in this world, as tersely put by Mr. Hart, "What hath been, shall be, and what men have done, men yet may do," the Indian Vernaculars have no cause to despair. We shall certainly hail the day when it will be considered practicable to convey the highest knowledge in all branches by means of our own Vernaculars. As it is, there is no reason whatever to doubt their capability to be the efficient vehicles of *Rudimentary* knowledge which is all that the Primary and Secondary courses of Instruction are designed to convey.

Bright prospects for the Vernacular languages,

of events and affairs in this world, as tersely put by Mr. Hart, "What hath been, shall be, and what men have done, men yet may do," the Indian Vernaculars have no cause to despair. We shall certainly hail the day when it will be considered practicable to convey the highest knowledge in all branches by means of our own Vernaculars. As it is, there is no reason whatever to doubt their capability to be the efficient vehicles of *Rudimentary* knowledge which is all that the Primary and Secondary courses of Instruction are designed to convey.

51. The next question which naturally arises is, how to bring into existence the requisite improved literature ?

How to bring into existence the requisite improved literature.

Notwithstanding the very careful provision made by the Court of Directors in their Despatch for the enrichment of the Vernaculars "by translations of European Works or by the original compositions of men whose minds have been imbued with the spirit of European advancement," the result up to now has not been quite satisfactory,

universal literature, masterpieces which have stood the test of time and criticism of ages, should be made the subject of close study by the Indians who should then try to adapt and imitate them in their own tongues. At present we do not see that among the translations published in large numbers every year, any of the great classics have been handled. Homer, the great Greek tragedians, Herodotus, Virgil, Dante, and the other classics of the world are sealed books to the Indians reading no languages but their own. Even Shakespere has been translated only piecemeal. Nor is there any tendency visible just now to handle these classics and render them accessible to the Indians. In the present list we find several good works translated ; but none of them can be called a classic. We are glad to see that Bernier's delightful and instructive *Travels in the Mogul Empire in India* have been placed before the Gujarati reader by the Gujarat Vernacular Society. This society is doing very useful work in this line of translating and adapting good books, but we would offer it one word of advice as to considering the benefit of translating the great classics of the world's literature into the vernacular."—*The Advocate of India*, Bombay, 11th October 1898.

or such that it may be accepted as realizing the object in view to its full, though it must be admitted that considerable progress, more or less unequal, has been made. At this distance of time, we need concern ourselves more with the future than the past, and therefore let us look ahead and see what may be done to ensure better success in this respect.

52. The short-comings of the past, however, may well be utilised as conveying warnings and hints useful

The argument, that the want of demand, adversely affected the question of supply, considered,

for future guidance. One thing has been prominently brought forward, viz., that the want of demand most adversely

affected the question of supply. (1)

There is evidently much force in this argument. As we have seen, the anxious expectation of the Court of Directors for the organization of an advanced system, literary as well as technical, of Vernacular Education, was not realized to the extent desired, and the unfortunate result has been that the demand for an improved Vernacular literature, which was hoped to be the basis of an abundant supply, never came into existence. And as a further consequence, we are confronted with the miserable spectacle of our Vernaculars being so far barren of a literature worthy of the name, that the University persistently re-

(1) "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 benefitted most by higher education. The education of the masses will naturally provide a larger field for literary effort."—*The Rev. R. A. Squires.*

"The Association feels assured that until the means of imparting higher education, through the Vernacular, are suitably provided, a useful Vernacular literature will hardly ever attain to any considerable measure of development."—*Ahmedabad Association Memorial to the Education Commission.*

"It is true that there is at present no literature in the Vernacular on higher branches of knowledge. But we may be sure that the supply will come with the demand, and also that it will increase with it, though in the beginning the State would have to do much towards supplying the want."—*Khan Bahadur Kasi Shahabudin.*

"Unless higher education be imparted through the Vernacular, there will be no increase in the stock of Books in the Vernacular. In fact, there will be very little demand for it."—*Chintamas Hari Sohoni, Esquire.*

fuses to allow them a place in the Course of Higher Education. Indeed, a sympathetic European friend (Appendix D, paper No. 26) while regretting this unsatisfactory state of the Vernacular literature of India, seriously advises us to see "to what extent and in what way the reproach may be taken from her (the country) of sitting dumb among the nations of the earth, while her sons learn all that is best, and worth knowing, from foreign teachers, in a foreign tongue." He adds, "There is not in the Vernacular languages of India a literature sufficient in quantity and quality, to afford material for a high class education such as an University should give, and without works of this standard as a Medium of Tuition, higher education in the Indian Vernacular languages is impossible." In their Report to the Education Commission, the Provincial Committee, Central Provinces, observe :—"We are well aware that even from the course so revised too much must not be expected, because India as yet lacks the literature to which elsewhere such a course would directly lead." Here we find ourselves rather in a delicate and awkward predicament. There is the much deplored absence of a system of education which will create a demand for an improved literature, and the resultant want of such literature is regarded as a "fatal objection" to carrying out a "reform in the scheme of higher education that shall admit the Vernacular languages to a place in the University Curriculum." This is what a well-conducted journal on this side of India justly characterises as arguing in a circle.

53. A satisfactory National Literature is invariably an index of Supreme Importance of an intellectual advancement. (1) Carlyle, referring to a "country which has no national literature or a literature too insignificant to find its way abroad,"

"Create a taste or demand for what you wish to supply. We cannot have the cart before the horse. The State can create a demand by developing a judicious and practical system of education."—*Goverdhanram M. Tripathi, Esq., B.A., LL.B.*

"We may hope that if sound primary education is ever placed on an adequate footing, it will create a demand for and lead to a supply of that kind of literature of which the absence is so often and so justly deplored."—*Report to the Education Commission by the Provincial Committee, Central Provinces. Vide para. 41 Supra.*

(1) "Language (is) a type of the understandings of which it was the creation and the image."—*Shelley.*

"Style is physiognomy of the mind, and a safer index to character than the face."—*Schopenhauer.*

"Good sense is the source and origin of good style."—*Horace.*

"The genius of a language is the genius of the race that speaks it."—*The Indian Social Reformer, Madras, 25th September 1898.*

"Literature is the thought of thinking souls."—*Carlyle.*

"The study of literature is in a sense the study of mankind."—*Grigg.*

says, (1) "the character of the people has no symbol and no voice; we cannot know them by speech and discourse, but only by mere sight and outward observation of their manners and procedure." An advanced literature besides its inherent utility, (2) is at once a mark of a nation's greatness and prominence in civilisation, and the desire is natural on the part of every patriotic person that his national literature shall be marked by suitable advancement, and in due course reach a culminating point calculated to invest it with strength sufficient for purposes of even the highest study. Such a literature has, of course, to be duly constructed—to be built up—step by step, and I hold that every person who lends a hand in advancing its growth—either by acceptable literary contribution or pecuniary help, deserves the cordial thanks of the community as a benefactor of the race. He thus helps forward a noble cause—helps in dispelling the darkness of ignorance and lighting the lamp of knowledge, helps in providing means to raise the nation in the scale of civilization. On those who have received the benefit of higher education lies the special obligation of sharing their "bread of knowledge" with their less fortunate brethren, (3), of conveying instruction to the latter through their common language—the mother tongue. His Highness the Maha Raja Saheb Sayaji Rao Gaikwar—the enlightened Ruler of Baroda, has conferred immense benefit on the masses of this Presidency by the exemplary encouragement he has given to Vernacular literature. His Highness has set apart the munificent sum of half a lac of Rupees for the preparation by the best scholars available of a graduated series of scientific works in the Vernacular; and a great number of really valuable publications have seen the light of day under His Highness' personal guidance, at considerable expense. His Highness has also presented a large sum to the Gujrat Vernacular Society for the development of litera-

(1) *Vide* Carlyle's Works, Volume VI, page 40, *Essay on the German Literature*.

(2) "The study of Literature nourishes youth, entertains old age, adorns prosperity, relieves adversity, is delightful at home, unobtrusive abroad, deserts us not by day nor by night, in journeying nor in retirement."—*Cicero*.

(3) आदानं हि विसर्गाय सतांवारिमुच्चामित्र ।

रघुवंश. स. ४ था, श्लो. ८१.

Good souls receive, in order that they may give, just as the clouds do.—*Raghuvansha*, Ch. IV. St. 86.

"The real use of all knowledge is this, that we should dedicate that reason which was given us by God to the use and advantage of man."—*Bacon*.

ture; and he always accords suitable encouragement to deserving native authors. The publication under His Highness' liberal patronage of the works of old Baroda Poets which had not seen the light of day before, in a series of Volumes—42 in number—will remain a standing monument of His Highness' patriotic labours for the *indigenous* literature of the country.

Another Ruler on this side of India, who has been following a similar patriotic course, is the enlightened Ruler of Cutch, His Highness the Maha Raja Shri Khengarji, Savai Bahadur. His Highness has founded prizes for the encouragement of the Vernacular literature, and his patronage to native authors is proverbial. There are other Native Rulers (such as H. H. the well-known Maharaja Saheb of Idar—himself an admirable Gujarati Translator of a very useful English work) and Private individuals to whom our community owes a deep debt of gratitude for the encouragement given by them to the promotion of our national literature.

54. Accepting the Divisions of Literature as I Scholastic and II General, it will be seen that the former, in the shape of authorized Text Books, has necessarily to be fixed and regulated from time to time by recognised official authorities. As regards the latter, a recent research into the history of the development of Marathi Literature by Mr. Justice Ranade showed that there was "a want of system in its growth, due entirely to the absence of proper guidance." Another disappointing feature was that "except in the matter of translations and adaptations of scientific works and of Shakespeare's Dramas, the Graduates of the University are, with a few bright exceptions, conspicuous by their absence; and the whole credit of having enriched the language belongs to either non-University or pre-University Authors." The learned judge is inclined to attribute the failure to the existing system of education. (1)

(1) "It is a stigma upon the higher education of our Government Colleges, and upon the men who profit by it, that so little has 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. The 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."—*The Rev. R. A. Squires. Vide Appendix (D), Paper No. 15.*

55. This reference to the University Graduates draws our attention to the question of Fellowships attached to our Colleges. Mr. Waman Abaji Modak (1) pointed out that "the late Mr. Howard, when Director of Public Instruction, instituted the Dakshina Fellowships for the express purpose of cultivating the Vernacular literature; but that owing to the general apathy on the subject, this original object of the Fellowships was soon completely lost sight of, and they were turned into mere college tutorships." A reference to the extracts given in Appendix (D), Paper No. 10, will show that according to Mr. Howard's original plan, "each Fellow was to deliver a course of lectures in the Poona College and publish one treatise every year." It was observed, "what we want is a race of native authors who, being full of sound learning and European Science, would, out of the fulness of their minds, write books of authority fashioned in native mould of thought." In their Report to the Education Commission, the Bombay Provincial Committee recommend that "two or three of the Fellowships might be specially devoted to the cultivation of the Vernaculars, (2) and thus a step taken towards the attainment of the original objects of the College Fellowships. Such a step will probably add strength to the movement which has already commenced for aiding in the development of the Vernacular languages. . . . Having regard to the benefit which every part of the whole scheme of national education, from the Primary School to the University, would derive from the improvement of Vernacular Literature, we are of opinion that no object would be more deserving of liberal State assistance, if private liberality would come forward to make the necessary commencement." The matter is worthy of earnest consideration.

56. As to the course of procedure to be adopted by Government as well as the Public in ensuring the development of a suitable Vernacular Literature, there are various suggestions. In their Despatch of 1854, the Court of Directors gave their pre-

(1) Essay on the Vernaculars, page 30.

(2) "It would greatly encourage the cultivation of the Vernacular languages of India that Professorships should be founded of those Languages."—Despatch of the Court of Directors 1854, para. 31.

ference to a plan originally suggested by the Hon'ble M. Elphinstone, *viz.*, "that the best translations of particular Books, or the best Elementary Treatise in specified languages, should be advertised for and liberally rewarded." (1) They also desired that the Colleges may "be made of great use in the translation of Scientific Works into the Vernacular."

The Punjab Compilation (*vide* Appendix G, Paper No. 44) will be found to contain detailed Rules suggested by the Principal of the Delhi College, for developing Vernacular Literature through a regularly constituted committee. The Rev. Dr. Mackichan (*vide* Appendix D, Paper No. 27), alluding to the great movement in England known as the University Extension movement, sympathetically exhorts us to follow its principle in organizing a plan for the im-

provement of our Vernacular Literature. Lord Reay, while expressing his opinion that "to say that higher education has no concern with the spoken languages of the country, that they have nothing from which a student can derive advantage, is a proposition which seems to be essentially unacademic, neither can it be regarded favourably from the utilitarian point of view," would recommend the addition of an Oriental Faculty of Arts to our University—a Faculty regarding which a formal proposal is actually pending at Madras. (2) Our energetic citizen, Mr.

Lord Reay's idea as to the addition of an Oriental Faculty of Arts to our University.

(1) "The Fund in question (for the encouragement of Literature in the Bombay Presidency) was formerly Rs. 15,000 per annum. This was reduced to Rs. 10,000 in 1871-73 and has since been further reduced by re-appropriations made for the improvement of Salaries of Deputy Inspectors and Head Masters of High Schools, to meet the withdrawal of Municipal Contributions to Secondary Schools, &c. The fund is at present Rs. 1,080 per annum only, and is usually spent in the purchase of Copies of Books approved by the Department."—Extract from letter No. 5594, dated the 8th December 1896, from the Director of Public Instruction, Bombay, to the Bombay Government, *vide* page LXVI, Bombay Educational Report for 1896-97.

(2) Some of the objects in view are stated to be "to make the Vernacular languages a more ready, accurate, and flexible instrument, adapted to the conditions of modern life, and fitted to convey to the masses of the people the rudiments of modern knowledge and to enable the masses of the people to participate in the scientific knowledge and in the industrial and commercial progress of the present day by gradually enriching the Vernacular languages with a vocabulary containing suitable equivalents for the processes of the industrial arts as well as for the scientific principles which underlie these processes."

Dinshah Eduljee Wachha, has recommended to the Baroda Government "to found a local University on a modest scale for conferring degrees in the principal Vernaculars of the Bombay Presidency."⁽¹⁾ And, I believe, Professor Gokhale of Poona has suggested a course similar in principle as regards Native States.

57. The revision and enlargement of the Primary Course, as recommended by the Education Commission, will, it is believed, render the compilation of additional Text-Books⁽²⁾ necessary. As it is, the last few years have witnessed a slow, but steady, out-put of useful works in the Vernaculars. If, in the secondary course, the Vernacular is, in the first instance, made the Vehicle of knowledge in all subjects, and the supply of suitable Text-Books in the Vernacular is found deficient, that might also necessitate a due enlargement of Vernacular Literature. It is believed that there is a real necessity for as complete a series as possible of works on scientific and technical subjects, in other words, the "production of proper Text-Books" in the Vernaculars on all the different subjects of modern European learning. Such works do not, in the existing condition of our Country, pay an author, and their compilation has to be brought about by special arrangements under suitable

(1) *Vernacular Education*.—I am a strong advocate of this education. We are indeed most poor in Vernacular Literature. But such Literature can only flourish and prosper when it is well patronised, just like arts. There must be patrons of Literature to foster and stimulate the growth of Vernacular Literature. The best mode, in my opinion, is to found a local *University* on a modest scale for conferring Degrees in the principal Vernaculars of the Bombay Presidency. The State (Baroda) should conduct it at its sole expense; candidates from all parts of the Presidency should be allowed to compete for Degrees in the Vernacular. Special encouragement should be given to graduates of Bombay University. Cold-weather Readings, Lectures and so forth should be instituted. Lecturers might be paid a small Honorarium. The suggestion could be well elaborated by a Board of Vernacular Literature consisting of distinguished Vernacular scholars."—Dinshaw Edulji Wachha, Esq., Answers to questions from the Baroda Education Commission.

(2) "No better vehicle for conveying practical information can be devised than the Village School-book."—Report to the Education Commission by the Bombay Provincial Committee, page 107, Vol. I.

guidance. (1) Thus, the Primary education, with its Technical side, and the development of Vernacular Literature as its necessary adjunct, and as a means of advancing national enlightenment, are matters which call for a very careful consideration on our part in settling the various questions of detail which arise. Here again, I would be inclined to suggest an Educational Conference; and that ultimately an Influential Association be formed, whose object shall be to watch over the educational progress of our rising generation; and give effect to a carefully concerted plan for the development of Vernacular Literature. The hearty co-operation of Government (2) in such a cause may be fully relied on. It is a work in which the whole of our Presidency, including the Native States, is vitally interested, and all should be prepared to bear their proportionate share in carrying out a measure so eminently useful to the Presidency at large. After a full discussion at the proposed conference, steps can be taken to give effect to the conclusions which may be arrived at on all the points above raised, and on any others which might be brought forward. The requisite help of Literary Associations—such as the Gujrat Vernacular Society and the Deccan Translation Association will, no doubt, be forthcoming. The Court of Directors evidently counted upon systematic efforts being put forth to build up respectable Literatures in the different Vernaculars of India; it was a noble plan, well conceived, and fully calculated to promote our national welfare. Let us urge for its revival, and systematic and energetic execution.

(1) "One of the first objects to be set before native authors in the Vernacular is the preparation of Text-Books in the several physical sciences, especially, Chemistry, Botany, Physics and Physiology, which are the Sciences most practically useful in the circumstances of Western India. Those of them who may be content with making translations can take the various Science Primers now being brought out in England under the authority of some of the greatest names in Science. The fact that such eminent men write such elementary books is an acknowledgment of the value set upon educating the people in these subjects."—*Sir Richard Temple*.

(2) "If a Vernacular language is capable of improvement by being made the medium (interchangeably with the more perfect languages) of cultivated thought, we are bound in our duty to the people of India to encourage such a use of it. How otherwise, in the words of the Despatch of 1854, are the Vernaculars of India to be gradually enriched by translations of European Books, or the original compositions of men whose minds have been imbued with the spirit of European advancement, so that European knowledge may gradually be placed in this manner within the reach of all classes of the people."—*The Hon'ble Sir James Peile*.

Chapter V.

CONCLUSION.

It is the bounden duty of every man, who is interested in Native progress, to do what in him lies in stimulating the diffusion of sound learning through the medium of the Vernacular languages, and in helping forward the creation of a pure Vernacular Literature.—*The Hon'ble A. J. Arbuthnot.*

Let every people study their own Literature.—*Richter.*

Is it possible that it should be believed to be the proper way of civilizing the masses of this country to teach them a foreign language first, and then through that language principally, the facts of science, or the opinions of foreigners ? (1)

In my opinion, no reform is lasting, no influence permanent, no certainty in the adoption of new ideas possible, where the mental training is not conducted through the medium of the language and the associations of the masses which it is thought to benefit.—*Dr. G. W. Leitner.*

The great majority of your countrymen can only learn through the language which is taught them at their mother's knees.—*Sir Bartle Frere.*

Hence, a new Vernacular Literature has to be created, and such a creation, if it be fully completed under our auspices, will be among the most enduring monuments of British Rule in Western India.—*Sir Richard Temple.*

58. A careful review of the various suggestions offered in the preceding pages will show that, collectively, they have reference to the whole system of our national education from the Alphabet up to the University Entrance Examination; or, in other words, to the entire school course, as distinguished from the College course. At the time of its inception, there was an almost total absence of men (2)—Natives of India—who could successfully convey European knowledge to the people of this country, and the requisite books in the Vernacular were also altogether wanting. "It has hitherto been necessary," says the Despatch of 1854, "owing to the want of translations and adaptations of

(1) "As no nation can subsist on borrowed capital, so no nation can acquire knowledge through the medium of a foreign language."—*Shri G. K. Govind, Esquire, Answer to questions from the Baroda Education Commission.*

"Some day or other we shall have to face the problem whether a system of national education can be a healthy one, which imparts knowledge through the medium of a foreign tongue."—*The Indian Spectator, Bombay, 3rd April 1898.*

(2) "The Natives must learn before they can teach. The best educated among them must be placed in possession of our knowledge, before they can transfer it into their own language."—*Report of the General Committee of Education, Calcutta, 1836.*

European works in the Vernacular Languages of India, and to the very imperfect shape in which European knowledge is to be found in any works in the learned languages of the East, for those who desired to obtain a liberal education to begin by the mastery of the English language as a key to the Literature of Europe." This was written 44 years ago. The interval has witnessed a considerable educational development, and the opinion generally prevalent to-day is that the time has come when the old system may be revised with advantage, so as the better to suit our existing circumstances. ⁽¹⁾ The important points are, I the improvement and enlargement of the Primary standards which will admit of the introduction of suitable technical instruction ; II of a change in the mode of tuition in the secondary stage, which will make a sound Vernacular education the solid basis of a Superstructure of English study ; and III development of Vernacular Literature.

59. It is proposed, as a desirable preliminary, to refer these matters and the numerous questions of detail which necessarily arise in connection therewith, to the deliberations of an Educational Conference. This is the first necessary step in the rearrangement of our national system of school instruction, and its importance is too obvious to need lengthy arguments in its support. It is a step recommended by an experienced educationist like Sir Alfred Croft ; and after all, what possible objection could exist to the adoption of a course which merely seeks due discussion [of important public questions by an assembly composed of representative men—of men who shall bring the result of mature experience to bear on the satisfactory settlement of the points under controversy.

That there are issues, the satisfactory settlement of which must prove beneficial, who can deny ? Take, for instance, the question of the college fellowships. The late Mr. Howard's proposals go back to the year 1857-58, *i.e.*, 40 years ago. If the excellent plan he had in

(1) " For the effectual enlightenment and advancement of the several Provinces, recourse must be had, sooner or later, to the Vernacular languages of those Provinces, improved and fitted, not by the action of individuals only, but by a system of national education, to take up the work of national progress."—Page 29, Essay on the position of the Vernaculars in our educational system, by *Waman Abaji Modak, Esquire*, Principal, Elphinstone High School, Bombay, 1888.

view had been actually given effect to, we should have had, at the rate of two new compilations per year, the addition of say 80 Volumes, on scientific and other important subjects, to our Vernacular Literature—no small gain, indeed. The Bombay Provincial Committee, composed of such noted educationists as Mr. Jacob, Sir W. Lee-Warner, and the late Mr. Justice Telang, have expressed their deliberate opinion that “as at present constituted,” these College Fellowships “are of very little use,” and a recommendation has been submitted that “two or three of the Fellowships might be specially devoted to the cultivation of the Vernaculars.” Is not this, then, a matter which fairly deserves renewed attention? We want very badly ampler and more improved Literature in the Vernaculars; will it not be expedient to apply for the restoration of the Official Fund for the encouragement of Literature from its present low figure of Rs. 1,080 one thousand and eighty to its former figure of Rs. 15,000 fifteen thousand *per annum*? The urgency of the enlargement of the Primary Course with due Technical bifurcations, is self-evident. The Court of Directors sanctioned the measure and urged its adoption long since. Thirty years later the Education Commission, in their recommendations, laid particular stress on the carrying out of this popular arrangement; the Government of India added their sanction, and the Local Government ordered execution; this brings us to the year 1884; a few years further on, the highest authorities put upon the Agricultural Departments in this country “specifically the duty of taking positive measures for the education of the rural classes in the direction of Agriculture,”—a “positive duty,” says Sir Edward Buck, “which they cannot evade unless relieved by the Secretary of State from the obligations put upon them.” At the Simla Agricultural Conference of 1890, “the importance of the subject was reflected in the prolonged and close attention” given to it; this was soon followed by Dr. Voelcker’s Report which urged the speedy commencement of the education of the masses in agriculture, and the preparation of the requisite Text-Books. The Local Educational Report for 1895-96 shows that the last Conference held was at Poona in February 1896. Here we are nearly at the close of the year 1898, and we can scarcely be charged with precipitancy if we respectfully ask for some practical fruit in the shape of an actual beginning of Agricultural Instruction in rural Schools. Moreover, we fail to see any visible signs of

the beginning of Commercial training. Does not, then, the all-important question of technical education in its various branches, supply a matter calling for the deliberations of an Educational Conference? The changes advocated in the existing system of training in the secondary course demand very careful discussion by those well-acquainted with or actually engaged in the work of instruction. A method, based on what are believed to be unscientific and erroneous principles, which, while involving crushing labour, yields only unsatisfactory results, is sought to be replaced by one which has the sanction of approved axioms, and which has met with cordial acceptance elsewhere. In this connection, questions of detail arise, which require careful consideration by experts; for instance, if it be decided to change the present system, as proposed, the rearrangement of the various standards to suit the new system, will be a task calling forth no small labour and skilful application of accumulated experience. How to bring about the development of Vernacular Literature—which of the modes above specified would best suit our requirements, is also a question not free from perplexity, and cannot but engage the serious thought of persons well-known for their knowledge of public affairs. The fact is that, consistently with the most salutary orders which exist, the whole system of national scholastic education requires to be brought under review and recast, and certainly affords, with its auxiliaries, such as the compilation of the requisite Text Books, &c., ample scope for the deliberations of an Educational Conference.

60. The Financial exigencies of the State are, of course, always an important factor in regulating improvements. Now, the Reforms suggested above divide themselves into two classes, I those which involve extra expenditure, and II those which merely require change of method without necessitating any additional pecuniary burden. The latter depend for their solution on their own intrinsic merits and efficacy, and the final conclusions arrived at might be carried out irrespective of the outlook of the annual Budget Estimate; as regards the former, an Educational Conference, composed of Representative men, may best decide whether, in reference to any particular measure, such as the development of Vernacular literature, pecuniary contributions from the Public, including the Native States, may not be reasonably expected; and steps can follow for the necessary collection.

61. To be really effective, such a Conference had better be held under the auspices and the direct authority of Government, represented by its Educational Department. The Conference, in regulating its proceedings, may appoint Sub-Committees for a thorough sifting of particular subjects.

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under the auspices and the direct authority of Government, represented by its Educational Department. The Conference, in regulating its proceedings, may appoint

62. The question which immediately follows is, who is to move Government to take the step proposed? It seems such an application will be better made by an organized Association than by an individual; any of the existing Associations which commands public confidence and influential position may do so; but perhaps the preferable course would be for our educated leaders, who sympathize with the movement, to form themselves into an organized body and take action, as may be necessary from time to time, a small fund being in the first instance raised to defray preliminary expenses. As observed by me in my Memorandum on Hindu Female Education in the Bombay Presidency, on the enlightened Leaders of our Society lies the obligation of taking the proper steps to bring the force of united action into play with the view of promoting so desirable an object as the one under discussion. The very nature of their position implies this patriotic and philanthropic duty.

The preferable plan of action will be organized efforts by educated leaders sympathizing with the movement.

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63. A warm advocacy of the revised scheme for Primary Education must be a work calculated materially to benefit the voiceless Millions of our Presidency. (1) At present, they, or rather

The revised scheme for Primary Education calculated to materially benefit the voiceless millions.

tion must be a work calculated materially to benefit the voiceless Millions of our Presidency. (1) At present, they, or rather

(1) "The importance of a system of Technical Education cannot, therefore, be over-estimated. I look upon it as a rope of salvation let down to save our sinking population. Technical Education commends itself to all classes and creeds of people. . . . My long mercantile experience convinces me that the elaboration by Government of an exhaustive system of technical education will prove an inestimable boon to the poorer millions of India. . . . Viewed from a mercantile as well as a philanthropic stand-point, the elaboration of a system of technical education becomes a great necessity, which is, I am sure, as deeply felt by Government as by the people of India."—Sir Savalai Rama-Swami Mudaliar, Sheriff of Madras. *Vide* "India," dated 9th September 1898, page 142.

their sons who attend schools, see only one way, as already pointed out, for proceeding higher up on the tree of knowledge, as no bifurcations for technical instruction exist; and as the wish to get as much as possible of a good thing is inherent in human nature, they take the only known road—the literary course, and as they fall off at the different stages of the ascent, they swell the ranks of place-hunters in Government service; for they have only received general instruction, and not that of a technical character fitting them for any other special sphere of occupation. If bifurcations for technical instruction, already sanctioned, are provided for, these youngsters will have before them not one road in a long direct line which only represents the literary element, but side-roads also, representing Technical Instruction likely to be useful to them in case they like to follow their ancestral calling. A choice is thus open, and it is right to expect that at the proper stage of a student's school career, his future studies will be decided upon after considering as to what he is to be. In this way, unnecessary waste of time and labour will be averted, the market for Government Service will, to some extent, cease to be overstocked, and practical benefit will accrue to those who prefer to receive the technical instruction provided for them.

64. I submit that most strenuous efforts should be put forward to bring about, as a first batch, as complete a series of the requisite Text-Books as possible.

Suggestion as to most strenuous efforts being put forward for the development of Vernacular Literature. A special public fund may well be raised for the purpose, as auxiliary to Government contribution; and the best available agency should be selected in entrusting the work of translation or compilation in connection with the different branches. The co-operation of Native Rulers on this side of India may be fairly invited. It is a patriotic work, eminently national in its character, and a satisfactory accomplishment of which is bound to raise the status of our Vernacular languages.

65. The invocation of Divine blessing on an Appeal made in the interests of the youths of our mother-land may fitly conclude this Memorandum. (1)

PETLAD—GUJRAT, October 1898.

M. J.

Vijaya Dashmi, Samvat 1954.

The following extracts from the Report of the Director of Public Instruction, Bombay, for the year 1897-98, which came to hand since the above was written, are valuable as showing what has been done in our Presidency as regards Agricultural and Industrial education.

* 42. *Agricultural Classes*.—The Tapadars' School at Hyderabad had 61 students on the roll—30 were presented for examination in the 1st year's course and all passed, and of 29 who appeared for the final examination, 28 passed—of these, 14 were Hindus and 14 Mahomedans. This institution is now in good working order, is examined annually by a Committee of experts, and should prove most useful in diffusing agricultural knowledge through the Province.

Only 2 High Schools, Kolhapur and Nasik, sent up candidates for the examination held at the College of Science in the 1st year's agricultural course. The Sholapur and Ahmednagar classes were closed on account of plague. The Kolhapur school sent up 12 boys and passed 12, and Nasik sent up 2 and passed one.

An important Resolution was passed by Government in November 1897 by which Government declared their readiness to accept the Agricultural Diploma as equivalent to a degree for the purpose of revenue appointments. There is at present only one man reading for the diploma in the College of Science, but it is probable that that number will shortly increase as a result of the recognition given by Government.

(1). While this Memorandum was passing through the Press, the Government Policy with regard to Industrial Education in the Madras Presidency was thus explained by His Excellency Sir Arthur Havelock, the Governor, to a Mofussil audience :—“ Industrial Education will pervade your primary teaching and all grades of teaching, and, as one gets to the top, special industrial schools of a more advanced kind will probably be started to meet the higher requirements. But the general idea of the Government is that such education should be given in a simple form throughout the whole scope of our educational scheme.” Later on, at the Madras Educational Conference held on the 22nd December 1898, His Excellency said :—“ Another possible remedial expedient for the alleviation of the examination mania and for the infusion of a sounder help into our educational policy, is substitution of teaching in the vernaculars for teaching in English. . . . Does not learning in a foreign tongue cause waste of energy in the pupil, and does it not impair accuracy of the knowledge acquired ?”

It is satisfactory to notice that one result of the agricultural conferences held under the presidency of Sir E. Buck, K.C.S.I., has been to bring into prominence the excellence of the work effected in the Bombay Presidency since 1881, in the direction of agricultural enquiry, improvement and education. The Government of India in a letter quoted in Government Resolution No. 4945, dated 2nd July 1897, cordially acknowledge the strong lead given by the Bombay Government to the rest of India in the establishment of a sound system of Agricultural experiment, and also recognize the "exceptional progress" made by the Educational Department of Bombay in the introduction of agricultural instruction into the primary and secondary school system. Special books on agriculture for schools are not yet ready, but our reading books contain many agricultural lessons, and I have lately placed on the staff of the Poona Training College a teacher who can give special instruction in agriculture to the students, as has been done for some years in the College at Ahmedabad.

44. *Industrial Schools*—Dr. Thomson inspected a large number of schools in the Presidency proper, but did not visit Sind. He speaks in especially high terms of the school for manual training attached to the Mission High School at Ahmednagar, which is worked on sound principles and not conducted as a shop. The Victoria Jubilee Technical School at Poona had 99 pupils, of whom 72 were Hindus, 17 Mahomedans, 9 Jews and 1 Christian. This school is under Dr. Thomson's direct supervision, and is a most excellent institution, the best in the Presidency of its kind. The Orphanage Press School in East Street, Poona, had only 7 pupils and the Panch Howd's School only 8. Both Schools are useful in their way. The S. P. G. Mission School at Ahmednagar had 15 pupils, and is stated to have made progress in carpentry, but Dr. Thomson thought that the boys were attempting to learn smithing without sufficient preliminary training in wood work. The Industrial school in Ratnagiri has no less than 218 pupils, but the methods of the school are not approved by Dr. Thomson who finds that very young boys are admitted, who have not yet learnt the vernacular, and who are incapable of learning manual training intelligently. The School is, in fact, too much of a workshop and too little of a school. The Pandharpur school on the other hand obtained a good report, and so did the Sassoon Reformatory at Bombay, where, under Dr. Thomson's advice, special attention is now paid to the training of the boys for distinct trades. The Sirur School now called the "Sir Dinsha Manekji Petit School," is in its new buildings, which are commodious and well equipped, but the school suffered much from plague and was closed for many months. The Ferdunji Parekh School of Industry also suffered from plague, but was attended by 38 boys at the end of the year and has obtained a fair report.

In the Northern Division, besides the Surat school already mentioned, there is no other technical or industrial school and the Municipality of Ahmedabad has not yet redeemed its old promise to start such a school. There is, however, a large

school at Bhuj with 140 boys, and another has lately been started at Vankaner in Kathiawar. Both of these schools are said to be flourishing.

In the Southern Division 7 small carpentry classes have been lately opened in connection with primary schools in the Dharwar District. Two of these are taught by trained men from the Dharwar Training College, who have learnt carpentry there. The opening of these classes is an experiment; but the Educational Inspector is hopeful of success, and Government have lately sanctioned free grants of the necessary timber to the schools.

In Sind, the Sukkur School continues to do good work, but there is a question as to the management, and neither the District nor the Municipal Board will accept the responsibility of it. The industrial schools of Sind generally do not appear to be flourishing, though the classes at Khanwahan, and Talti are an exception. The schools of the Naushabro Division have not maintained their past reputation and probably one central school conducted on the lines of the Sukkur school will eventually be established instead of a number of small schools. The classes attached to Municipal schools at Hyderabad are reported to be doing little good, and the Umerkot school is said to be too distinctly a workshop and not a place of training. The class attached to the Madrasah was disturbed by plague, but Mr. Prior considered that its work was good.

Workshops are attached to two of our Vernacular Training Colleges at Dharwar and Hyderabad, and at both places instruction is given on sound and systematic principles, and the work done is excellent. Although I am not able to report much progress under the head of Industrial Schools, yet I think that there are signs that the attention of people generally is being drawn more and more to industrial and technical education, and I am glad to welcome the Association lately founded in Poona for the promotion of industrial enterprise. An association of this kind can, if conducted on sound lines, do more to promote the material and industrial welfare of the country than the educational department can, and I hope, that it will rapidly extend its operations, and develop branches in all the most important towns of the Deccan.

45. *Victoria Jubilee Technical Institute.*—At the end of the year there were 175 students in attendance and the average monthly and daily attendance improved to some degree; but plague affected this Institution, as it did all others in Bombay. Of the 175 students, 5 were Europeans and Eurasians, 29 Portuguese and Native Christians, 9 Jews, 42 Parsis, 3 Mahomedans, 54 Brahmins and 33 other Hindus. The Principal in his report draws special attention to the advantage of a sound preliminary education before entering the Institute and points out that [those who have completed their school course, or passed a University Examination are far more successful than those who have only passed the 6th Anglo-Vernacular Standard. The reports of the examiners, who are all practical men and specialists, seem to show that the work of the Institute is sound, and that the students are, as the Principal states, diligent and generally intelligent. The Institute Library is said to be thoroughly useful and is well

supplied with books and journals. The Institute again conducted annual examinations on behalf of the city and Guilds of London Institute. These examinations were held in May 1897, when 30 candidates paid their fees but 17 only appeared. Of these, 8 former and present students of the Institute appeared in subjects taught in the Institute. Of these, 7 passed and 1 failed; 5 passed in the first class and 2 in the second. Eight former students took up subjects not taught in the Institute, and of these 6 passed and 2 failed, and one outside candidate failed. Mr. Monie remarks that the percentage of the successful students who go up for the Engineer's Certificate under the Boiler Act is double the percentage of those not trained in the Institute. Finally, I print in Appendix H his remarks as to the success of passed students in obtaining employment."

It is beyond question that the educational progress made by India under the benign British Government is exceptionally great, and must be gratefully acknowledged. And, moreover, it is well-known, as the result of experience, that satisfactory official explanations change the whole aspect of a question viewed differently in their absence. What is above suggested is simply a modification of the existing Programme to suit the altered state of circumstances. The proposed Educational Conference will, no doubt, carefully consider the Financial exigencies of the State and the needful Administrative requirements in settling a revised course of Scholastic Instruction for the future.

APPENDICES

(A) to (I).

Nos. 1—49.

MEMORANDUM ON
OUR VERNACULARS AS MEDIA OF ELEMENTARY INSTRUCTION;
AND
THE DEVELOPMENT OF VERNACULAR LITERATURE;
WITH SPECIAL REFERENCE TO TECHNICAL EDUCATION.

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APPENDIX A.

**EXTRACTS FROM THE DESPATCH OF THE COURT OF
DIRECTORS ON EDUCATION IN INDIA—1854.**

(1)

Appendix A.

(1)

Extracts from the Despatch of the Court of Directors on the subject of Education in India, No. 49, dated 19th July 1854.

7. Before proceeding further, we must emphatically declare that the education which we desire to see extended in India is that which has for its object the diffusion of the improved arts, science, philosophy and Literature of Europe ; in short, of European knowledge.

10. We have also received most satisfactory evidence of the high attainments in English Literature and European Science which have been acquired of late years by some of the Natives of India. But this success has been confined to but a small number of persons ; and we are desirous of extending far more widely the means of acquiring general European knowledge of a less high order, but of such a character as may be practically useful to the people of India in their different spheres of life. To attain this end, it is necessary, for the reasons which we have given above, that they should be made familiar with the works of European authors, and with the results of the thought and labor of Europeans on the subjects of every description upon which knowledge is to be imparted to them ; and to extend the means of imparting this knowledge must be the *object* of any general system of education.

11. We have next to consider the manner in which our object is to be effected ; and this leads us to the question of the *medium* through which knowledge is to be conveyed to the people of India. It has hitherto been necessary, owing to the want of translations or adaptations of European works in the vernacular languages of India, and to the very imperfect shape in which European knowledge is to be found in any works in the learned languages of the East, for those who desired to obtain a liberal education, to begin by the mastery of the English language as a key to the literature of Europe ; and a knowledge of English will always be essential to those Natives of India who aspire to a high order of education.

12. In some parts of India, more especially in the immediate vicinity of the Presidency towns, where persons who possess a knowledge of English are preferred to others in many employments, public as well as private, a very moderate proficiency in the English language is often looked upon by those who attend school instruction, as the end and object of their education, rather than as a necessary step to the improvement of their general knowledge. We do not deny the value in many respects of the mere faculty of speaking and writing English, but we fear that a tendency has been created in these districts unduly to neglect the study of the vernacular languages.

13. It is neither our aim nor desire to substitute the English language for the vernacular dialects of the country. We have always been most sensible of the importance of the use of the languages which alone are understood by the great mass of the population. These languages, and not English, have been put by us in the place of Persian in the administration of justice and in the intercourse between the officers of Government and the people. It is indispensable, therefore, that, in any general system of education, the study of them should be assiduously attended to, and any acquaintance with improved European knowledge which is to be communicated to the great mass of the people—whose circumstances prevent them from acquiring a high order of education, and who cannot be expected to overcome the difficulties of a foreign language—can only be conveyed to them through one or other of these vernacular languages.

14. In any general system of education, the English language should be taught where there is a demand for it; but such instruction should always be combined with a careful attention to the study of the vernacular language of the district, and with such general instruction as can be conveyed through that language; and while the English language continues to be made use of, as by far the most perfect *medium* for the education of those persons who have acquired a sufficient knowledge of it to receive general instruction *through* it, 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 improvements in knowledge of every kind, impart to their fellow-countrymen, through the medium

of their mother tongue, the information which they have thus obtained. At the same time, and as the importance of the vernacular languages becomes more appreciated, the vernacular literatures of India will be gradually enriched by translations of European books or by the original compositions of men whose minds have been imbued with the spirit of European advancement, so that European knowledge may gradually be placed in this manner within the reach of all classes of the people. We look, therefore, to the English language and to the vernacular languages of India together as the *media* for the diffusion of European knowledge, and it is our desire to see them cultivated together in all schools in India of a sufficiently high class to maintain a school-master possessing the requisite qualifications.

31. . . . It would greatly encourage the cultivation of the vernacular languages of India that professorships should be founded of those languages, and perhaps, also for Sanskrit, Arabic and Persian. A knowledge of the Sanskrit language, the root of the vernaculars of the greater part of India, is more especially necessary to those who are engaged in the work of composition in those languages.

38. The affiliated Institutions will be periodically visited by Government Inspectors, . . . scholarships should be attached to them, to be held by the best students of lower schools; and their scheme of education should provide, in the Anglo-Vernacular Colleges, for a careful cultivation of the vernacular languages; and, in the Oriental Colleges, for sufficient instruction in the English and vernacular languages, so as to render the studies of each most available for that general diffusion of European knowledge which is the main object of education in India.

41. Our attention should now be directed to a consideration, if possible, still more important, and one which has been hitherto, we are bound to admit, too much neglected, namely, how useful and practical knowledge, suited to every station in life, may be best conveyed to the great mass of the people, who are utterly incapable of obtaining any education worthy of the name, by their own unaided efforts, and we desire to see the active measures of Government more

especially directed, for the future, to this object, for the attainment of which we are ready to sanction a considerable increase of expenditure.

42. Schools—whose object should be not to train highly a few youths, but to provide more opportunities than now exist for the acquisition of such an improved education as will make those who possess it more useful Members of Society in every condition of life—should exist in every district in India. . . .

43. We include in this class of institutions those which, like the Zillah Schools of Bengal, the district Government Anglo-Vernacular Schools of Bombay, and such as have been established by the Rajah of Burdwan and other native gentlemen in different parts of India, use the English language as the chief medium of instruction, as well as others of an inferior order, such as the *tehscelee* schools in the North-Western Provinces, and the Government vernacular schools in the Bombay Presidency, whose object is, however imperfectly it has been as yet carried out, to convey the highest class of instruction which can now be taught, through the medium of the vernacular languages.

44. We include these Anglo-vernacular and vernacular schools in the same class, because we are unwilling to maintain the broad line of separation which at present exists between schools in which the *media* for imparting instruction differ. The knowledge conveyed is, no doubt, at the present time, much higher in the Anglo-vernacular than in the vernacular schools ; but the difference will become less marked, and the latter more efficient, as the gradual enrichment of the vernacular languages in works on education allows their schemes of study to be enlarged, and as a more numerous class of school masters is raised up, able to impart a superior education. . . .

45. It is indispensable, in order fully and efficiently to carry out our views as to these schools, that their masters should possess a knowledge of English in order to acquire, and of the vernaculars so as readily to convey, useful knowledge to their pupils ; but we are aware that it is impossible to obtain at present the services of a sufficient number of persons so qualified, and that such a class must be gradually collected and trained in the manner to which we shall hereafter allude. . . .

70. Equal in importance to the training of school-masters is the provision of vernacular school-books, which shall provide European information to be the object of study in the lower classes of schools. Something has, no doubt, been done of late years towards this end, but more still remains to be done; and we believe that deficiencies might be readily and speedily supplied by the adoption of a course recommended by Mr. M. Elphinstone in 1825, namely—"That the best translations of particular books, or the best elementary treatises in specified languages, should be advertised for and liberally rewarded."

71. The aim should be, in compilations and origin compositions (to quote from one of Mr. Adam's valuable reports upon the state of education in Bengal), "not to translate European works into the words and idioms of the native languages, but so to combine the substance of European knowledge with native forms of thought and sentiment as to render the school-books useful and attractive." We also refer with pleasure upon this point to some valuable observations by Mr. Reid, in his report which we have quoted before, more especially as regards instruction in geography. It is obvious that the local peculiarities of different parts of India render it necessary that the class-books in each should be especially adapted to the feelings, sympathies and history of the people; and we will only further remark upon this subject that the Oriental Colleges, besides generally tending, as we have before observed, to the enrichment of the vernacular languages, may, we think, be made of great use in the translation of scientific works into those languages, as has already been done to some extent in the Delhi, Benares and Poona Colleges.

APPENDIX B.

**EXTRACTS FROM SIR W. W. HUNTER'S EDUCATION COM-
MISSION REPORT AND SUBSEQUENT OFFICIAL REVIEWS
ON EDUCATIONAL PROGRESS.**

(2-5)

Appendix B.

(2)

SIR W. W. HUNTER'S EDUCATION COMMISSION.

Extracts from the Report of the Commission.

Page 8.

“ For many years the medium and the character of the instruction to be given in Government schools and colleges were the subject of a vigorous controversy between the Anglicists and the Orientalists. The former party urged that all instructions of the Higher Kind should be given through the English language, and should be in accordance with modern ideas. The latter, which admitting that what was then taught as science had no right to that title, wished to maintain the study of the Oriental classics in accordance with the methods indigenous to the country. Both parties broadly and prominently admitted the claims of the Vernacular languages. Among the Orientalists were many of the distinguished officers of Government, and for some time their views prevailed in the General Committee of Public Instruction. But the minority gradually became more and more powerful; and when in 1835, the two parties were so evenly balanced that things had come to a deadlock, it was Macaulay's advocacy of English Education that turned the scale against the Orientalists. His famous Minute was immediately followed by a Resolution of the Governor-General, which plainly declared for English as against Oriental Education.”⁽¹⁾

(1) “ Macaulay subsequently explained that the General Committee in ‘ advocating English as the best medium of instruction had in view those classes only of the community who had means and leisure for obtaining a thorough Education. When the object is merely an elementary education, it may be most easily imparted to the Natives in their own language.’”—*Vide* page 4, “ Education in India,” by John Murdock, Esquire, LL.D., Madras, 1881.

In the first annual Report submitted by the General Committee to the Supreme Government after the promulgation of the Resolution above referred to, they state :—“ At present, the extensive cultivation of some foreign language, which is

Page 206.

Para. 248. *Initial Standards in Secondary Schools.*—On a compendious review of the course of study in secondary schools or departments throughout British India, it may be generally stated that, from the time of his entrance upon the secondary stage, a scholar receives instruction in the following subjects: English, the vernacular, arithmetic, geography and history; and that after a period of study extending over five years, three of which are passed in the middle stage and two in the high, he is brought up to the Matriculation standard of the University. These general statements are, however, subject to large modifications in their application to different provinces, as regards alike the contents of the course, the period during which it is studied, and its relation to the course below it. For example, English may be generally regarded as the subject which specially characterises the beginnings of secondary as distinguished from primary education. In some Provinces, however,

always very improving to the mind, is rendered indispensable by the almost total absence of a Vernacular Literature, and the consequent impossibility of obtaining a tolerable education from that source only. The study of English, to which many circumstances induce the Natives to give the preference, and with it the knowledge of the learning of the West, is therefore daily spreading. This, as it appears to us, is the first stage in the process by which India is to be enlightened. The Natives must learn before they can teach. The best educated among them must be placed in possession of our knowledge, before they can transfer it into their own language. We trust that the number of such translations will multiply every year.”—*Vide* pages 22 to 24, Sir Charles Trevelyan on Education in India, London, 1838.

“ We are now following the slow but sure course on which alone we can depend for a supply of good books in the Vernacular languages of India. We are attempting to raise up a large class of enlightened natives. I hope that twenty years hence there will be hundreds, nay thousands of Natives familiar with the best models of composition, and well acquainted with Western science. Among them, some persons will be found who will have the inclination and ability to exhibit European knowledge in the Vernacular dialects. This, I believe, to be the only way in which we can raise up a good Vernacular Literature in this Country.”—Lord Macaulay, *vide* the *Hindu* of Madras, 7th July 1838.—M. J.

English is taught in primary as well as in secondary schools ; in others it is not a necessary part of the course even in secondary schools, but may be replaced by a classical language, or Mathematics, or elementary science. Similar differences prevail as to the number of classes comprised in a secondary school. In Bombay, the course in secondary schools extends over seven years, three being spent in the middle and four in the high school. A comparison of the courses, however, shows that the initial standard of middle schools is considerably lower than the initial standard of secondary instruction in other Provinces, which corresponds more nearly, though not precisely, to the third standard of middle schools in Bombay. Understood in this sense, the period of secondary instruction may in Bombay also be taken to extend over five years, one being spent in the middle and four in the high school. In Berar, where the courses are also governed by the entrance standard of the Bombay University, the middle-school course occupies three years and that of the high school two years. In Bengal and Assam, where the courses in corresponding classes of different schools to some extent overlap, the secondary course may also be regarded as extending over five years, three in the middle and two in the high school. The same is explicitly the case in the Punjab and in Coorg. In the North-Western Provinces, the course occupies four years, and in the Central Provinces six years, but in neither case do the Provincial Reports supply the initial standard of middle schools, so that the materials for an exact comparison are wanting. It will, however, be convenient, in order to furnish a more precise idea of what is generally understood by secondary education, to present in a tabular form a comparison of the initial standards, as above understood, of middle schools in which English is taught, in the three Provinces of Madras, Bombay, and Bengal. In Madras and Bengal this standard is reached after a five or six years' course in one school, in Bombay after a seven years' course in two schools.

Initial Standards of Instruction in Secondary Schools.

Subjects.	Madras.	Bombay.	Bengal.
1 English ...	Standard of the 3rd* class of English schools. Third English Reader, writing, dictation, and grammar; translation into English and the vernacular; dialogues in the Reader to be learnt by heart; knowledge of English to be tested by sentences outside the text-book.	Standard of the 3rd* class of Middle Schools. Third English Reader, writing, spelling, and simple parsing in English; translation into English and the vernacular; recitation of poetry.	Standard of the 5th* class of Middle and High Schools. Fourth English Reader, dictation and grammar, translation into English and the vernacular; recitation of select pieces of poetry.
2 Vernacular Language.	Fourth Reader and short poetical passages not previously studied; dictation and grammar; Recitation of poetry.	Prescribed portions of standard authors, in prose and poetry; dictation and grammar; recitation of 100 lines of poetry.	Prose and poetical reading, dictation and grammar.
3 Arithmetic.	To compound rules and vulgar fractions; easy decimals.	To decimals, compound proportion and discount.	To vulgar and decimal fractions, and proportion; native methods of Arithmetic.
4 Geography.	Europe: Maps to be shown.	Asia and India in detail; Elementary knowledge of the World; Map of India to be drawn from memory, with political divisions.	Asia and India in detail; general knowledge of the World; Map of Bengal.
5 History ...	Portion of the history of the world. (Agriculture may be substituted for history in rural schools.)	India to 1856.	Bengal .
6 Additional Subjects.	...	...	Euclid to I. 26 Mensuration of lines, and Native methods of measurement. The Sanitary Primer, with an additional Text-book.

* The classes are reckoned from the bottom of the school.

These standards, it will be observed, do not greatly differ. The Bengal standard covers a wider field than that of Bombay, but the latter within its narrower area is more complete. In Bombay, the following subjects may also be optionally taken up by students of middle schools: (a) free-hand drawing; (b) model and object drawing; (c) practical geometry. Schools in which drawing is taught are examined once a year, and a prize is given to any scholar who passes in the first grade.

It should here be noticed that our Bombay Colleagues take exception to the comparison of standards made above; and they urge that, owing to the greater attention paid to the vernacular in secondary schools in Bombay, a student necessarily remains a longer time in the secondary stage of instruction in that Province than in others in which the attention of pupils is more exclusively directed to English and the subjects of the University Entrance course. They consider that the lowest and not the third standard in middle schools should be taken as marking the beginnings of secondary education in Bombay; and they regard the former standard as being equivalent, except in the single subject of English, to the standards given in the above Table for Madras and Bengal. The practical bearing of the argument here put forward is that, in comparing the number of secondary pupils in different Provinces, no deduction should be made on account of those reading in the two lowest classes of a middle school in Bombay. Calculated in this way, the number of pupils in secondary schools in Bombay would, in proportion to the population, be above that of any other Province. We have already expressed the opinion that no accurate comparison is possible; and for those who wish to pursue the subject further, the Bombay standards are given in detail at page 114 of the Bombay Provincial Report.

249. *The place of English and the Vernacular in Secondary Schools.*—In those schools in which English is taught, it may either be taught as a language merely, all substantive instruction in other subjects being imparted through the vernacular, or it may itself be used as the medium of instruction. It will be seen that wide differences prevail in this respect. Again, the description of secondary schools given in the preceding paragraph applies only to those schools in which English forms part of the course. That subject, however, is not everywhere regarded as a necessary element in secondary

instruction ; and in many Provinces, schools in which English finds no place are included in this class. The latter practice appears to have derived its origin or sanction from the principle enunciated in paragraphs 43 and 44 of the Despatch of 1854, in which Anglo-Vernacular and Vernacular Schools were included in the same class, and the standard of instruction, in whatever language conveyed, was declared to be the most important element in classification.

In Madras, Middle vernacular schools form part of the recognised system, though the large majority of middle schools include English in their course. English is also taught as a necessary or optional part of the course in primary schools. In the lowest class of middle schools it is taught as a language only ; in the higher classes of these schools and in high schools, it is the medium of instruction. In Bombay there is nothing exactly corresponding to a Middle Vernacular school, since middle schools are defined by the teaching of English. But some approach to it is found in the addition of a fifth and sixth standard to the ordinary course in primary schools, after the examination which qualifies for admission to a middle school has been passed. If " middle school instruction " is understood to mean that which leads on to a high school, these standards will form no part of it, since they have been devised with exclusive reference to the requirements of candidates for the public service. But if by middle or secondary instruction is meant that which carries primary instruction to a higher point, the fifth and sixth standards, though taught in a primary school, may so far be regarded as belonging to the secondary system. In all middle schools the vernacular is the sole medium of instruction ; in high schools English takes its place. In Bengal, the greatest value is attached to middle vernacular schools, which are regarded as the strength of the secondary system ; and equal stress is laid on the employment of the vernacular as the medium of instruction. Until six years ago, English was the medium of instruction in all middle English schools. But in 1877, when the advantages of a different method had for some time engaged the attention of the Department, the course in English schools was assimilated to that in vernacular schools ; English was taught as a language merely, in addition to the full vernacular course ; and all substantive instruction in middle schools has since been imparted in the vernacular. In the middle departments of high schools in Bengal

the old system still prevails. In these schools, in all of which English is taught from the lowest primary class, the text-books are all English ; and arithmetic, history, and geography are taught through the medium of English. A movement, however, has lately been set on foot in Bengal, with the object of confining the use of English as the medium of instruction to the four or five highest classes leading up to the entrance examination ; and the plan has been tried as an experimental measure in a few Government and aided schools. In the North-Western Provinces there is a well marked class of middle vernacular schools, in which English and Algebra are replaced by equivalent subjects in the vernacular. In middle English schools all instruction in the lower classes is conveyed through the vernacular. In the Punjab the same distinction of secondary schools into English and vernacular exists ; and it applies not only to middle but to high schools. In middle schools, equivalent subjects are substituted for English ; while the course in vernacular high schools is determined by the entrance standard of the Punjab University. Our returns show only one high school of this class, that at Jalandhar ; but in fact the Government high schools at Jalandhar, Ludhiana and Delhi have both English and Vernacular Departments, to which may perhaps be added the school classes of the Oriental College at Lahore. In middle English schools the vernacular is the medium of instruction. The Central Provinces follow an entirely different system. There are no middle vernacular schools properly so called ; and the nearest equivalent is found, as in Bombay, in the addition of a fifth and sixth class to the four classes of an ordinary primary school. Again, throughout the secondary course English is employed as the medium of instruction. Coorg follows the example of Madras, and Assam that of Bengal. In Berar there are no vernacular secondary schools, and English is employed as the medium of instruction throughout.

250. *The Vernacular as the Medium of Instruction.*—A consideration of the diversities of practice exhibited in the preceding paragraph suggests the following observations with regard to the employment of the vernacular as the medium of instruction in secondary, or at any rate in middle, schools. The opposite practice is defended in the Report of the Central Provinces Committee in the following words :
 “ Instruction [in middle schools] is given usually through English.

Every effort is made to teach English as a living language. It is felt that a boy well grounded in English and having a good acquaintance with one of the vernaculars, may, after he leaves school, carry on his own education. Boys well grounded in these languages pass more easily and with greater success through their high school course than those less perfectly acquainted with English." In the same way, it was formerly contended in Bengal that to convey instruction in history, geography, and science through the medium of English, and with English text-books, was to teach the pupils English as well as the special subjects of study; and, by enlarging their stock of English words and forms of expression, to prepare them more thoroughly for the entrance examination and the subsequent University course. The more English reading they got, the better English scholars they would be; while the study of English was continued long enough to enable them to profit by instruction in other subjects conveyed through that language. The force of this argument is denied by some; though it may be accepted so far as it applies to the method of instruction in high schools—understanding that term to signify the upper classes reading for the Entrance examination. By the time a pupil arrives at that stage of instruction, he may be assumed to have advanced so far, both in English and in other subjects, as to be able to profit by instruction conveyed in a foreign tongue. The point is much less clear in the case of middle schools, in which, speaking generally, a pupil enters for the first time upon the study of history, science, and mathematics, concurrently with English. If all these subjects are taught through English, instead of through the pupil's own vernacular,—just as, under earlier systems of instruction, Latin and Greek were taught to English boys, not through English but through Latin,—it is to be feared that his progress in them will be slow. Proficiency in English will, in fact, be gained at the expense of his general education. When, indeed, a pupil passes from the middle to the high school, a compensating condition arises in the fact that his greater familiarity with English will enable him to advance with more rapid steps in his other subjects, which are at that stage to be taught through English. A similar consideration may be held to apply to those high schools in Bengal in which English is taught from the earliest primary stage, and is employed as the medium of instruction almost from the outset. Every pupil in these

schools is practically reading for the Entrance examination ; and the question of any disadvantage which he might suffer if his education so conducted, came to an end at an earlier stage, hardly arises. It is different, however, with the course and the pupils in middle schools. The question cannot be argued on the assumption that every pupil in a middle school goes on in due course to a high school ; the reverse is notoriously the case. In Bengal, for example, it is known that the great majority of the pupils of Middle English Schools complete their education therein. Hence it becomes of the utmost importance to consider whether, to such pupils, the use of English or of the vernacular is most advantageous as the medium of instruction. For them, at any rate, it would appear that the employment of the vernacular is preferable. A boy would in such a case receive a sound vernacular education suited to his station in life, and he would acquire a useful, if elementary, knowledge of English in addition. To a boy so educated even an elementary knowledge of English is of unquestionable value, not only by reason of the mental training which its acquisition has involved, but also in regard to his business or other relations with the outer world. It may be added that the experience of the Education Department in Bengal offers a remarkable contrast with that of officers in the Central Provinces, as described in the passage quoted at the beginning of this paragraph. That which led the Bengal Department first of all to consider the feasibility of the change was the marked superiority, at the Entrance examination, of those pupils who had joined the high school with vernacular, compared with those who came with English scholarships. In Calcutta, again, when the freest choice is open, both to pupils in selecting a school, and to managers in determining what constitution will make their school most popular, it is found that all the great middle schools of the city are purely vernacular ; and that a large majority of the pupils in the Hindoo school, excluding those who have been educated therein from the beginning, come from vernacular and not from English schools. We have dwelt at some length on the example of Bengal, because it is in that Province that the question has been most fully and frequently discussed, and the widest experience of opposite systems gained. We do not put forward any definite recommendation, on this subject, but at the same time we commend its consideration, in the light of the observations above made, both to Local

Governments and Departments, and in an equal degree to the managers of aided and unaided Secondary Schools. It is a question in the decision of which much must depend on local circumstances; and hence the freest scope in dealing with it should be left to the managers of schools, whatever be the view which the Department in any Province may be disposed to adopt."

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Para. 268. "In nearly all Provinces English grammar is taught through the middle course by means of English Books exclusively; but in Bengal, the alternative and perhaps preferable method of teaching English grammar through the medium of the student's own vernacular, is rapidly gaining ground; and the same plan is generally followed in Assam."

(3)

REVIEW OF EDUCATION IN INDIA IN 1886.

With special reference to the Report of the Education Commission.

BY SIR ALFRED CROFT, K.C.I.E., M.A.,

DIRECTOR OF PUBLIC INSTRUCTION, BENGAL. CALCUTTA, 1888.

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Para. 162. *The Medium of Instruction in Secondary Schools.*—A further question arises. In Vernacular Schools the medium of instruction is necessarily the vernacular; but in English schools should the pupils be taught through their own vernacular, or through English—to them a foreign language? The question was a familiar one in England in days not very long gone by. In the grammar schools of that country, Latin and Greek grammar were invariably taught up to quite recent times by the aid of Latin text-books, and Latin and Greek authors were elucidated for the use of school boys by Latin notes. At the present day juster views prevail as to the value of artificial trammels in the acquisition of knowledge, and English has altogether displaced Latin as the vehicle of instruction. In India the question still occupies debateable ground and divides the opinion of authorities. It is true that the conditions are widely different in the two countries. In England a boy learns Latin, it is pre-

sumed, as an element in a liberal education, as a recognized form of culture, as a solace for his leisure hours ; but not as a language for which he will have any use in the business of life. In India, on the other hand, the entrance examination which crowns his school course is conducted in English ; throughout his subsequent University career English is exclusively employed ; and familiarity with English as a spoken and living language is indispensable to success in official and professional life. These are important differences ; and they furnish ground for the contention that throughout his school course an Indian boy's mind should be saturated with English ; that he should be talked to and made to talk in English, that his text-books in history or geography should be in English, not indeed in order to teach him history or geography the better, but in order to familiarise him the more with English. On the other side it is urged that by following such a method, you may indeed teach him English but you will teach him nothing else, and that the main purpose of his education will be missed. Nor, again, is it conceded that you will by this method be sure of making him a more expert and fluent English scholar. To recur to the case of the school boy or the University man in England, it is maintained that if he had to use Latin and Latin only in his ordinary public life, if he had to conduct cases in it, to preach in it, to correspond in it, he would be enabled to discharge all these duties just as efficiently under the present as under the exploded system. It is certainly the modern theory in England that a boy's intellect should be strengthened by instruction in his own vernacular before he attempts the study of a foreign language, and that he will thus be enabled to grapple with the difficulties of the foreign language much more successfully. It is precisely in this sense that the head masters of Harrow, Winchester and Marlborough have lately expressed their intention of postponing the study of Greek to a later stage than at present. They condemn the practice of making boys begin Greek " before either their knowledge of Latin or their mental growth has qualified them to enter on the study of a second dead language. Our experience shows that the minds of young boys are confused by the multiplicity of subjects taught at the same time. . . . Boys who began [Greek] at a later age would be able with more rapidity and less confusion to assimilate the grammar "—of that language. " There

would be other considerable advantages in beginning Greek at a later age. Time would then be set free for the study of French, geography, and the outlines of history; and above all for gaining such acquaintance with English as would both stimulate interest and thought, and promote a more intelligent study of Latin and Greek." They conclude by saying: "We are most anxious to do nothing that will diminish the range and influence of classical education in England. But we believe that a change of method on the lines here indicated would lead to a higher average of intellectual attainment in public schools, and that, so far from injuring the cause of classical education, it would strengthen it by removing reasonable objections, and by establishing the study of both Latin and Greek on a more reasonable basis." If 'English education' be substituted for 'classical education,' these remarks have an obvious and apt bearing on the conditions of education in India. One further point may be noticed. In defence of the system of educating Indian boys through English in order to increase their power of familiar expression in that language, it is urged that an English parent, wishing his children to learn French colloquially, places them under a Swiss *bonne*. The difference is that the Swiss *bonne* teaches them good colloquial French, while the Hindu Schoolmaster can often teach only bad colloquial English, and the lower down in the school the study of English is begun, the more pronounced is this defect. Glaring faults of idiom, and of pronunciation, which sometimes disfigure the speech of even highly educated men, are in most cases due to the fact that they have begun to learn English under junior masters imperfectly acquainted with the language, and that early training has rendered these faults ineradicable.

Views so divergent have influenced, more or less consciously, the methods of secondary instruction that find favour in different parts of India. It is in high-schools—in the instruction of those who are destined for the entrance examination and a subsequent University career—that the differences emerge most clearly. Sometimes the study of English is entered on from the beginning; sometimes it is postponed for two or three years until the pupil has mastered the rudiments of education through his own vernacular. After it has been taken up, it is sometimes taught as a language merely, sometimes it is employed as the vehicle of instruction. In the former

case, the school is at that stage essentially a vernacular school with instruction in the English language added ; in the latter, the text-books in history, in geography, in mathematics are all in English, and the questions and explanations of the teachers are conveyed in the same tongue. When we turn to middle schools, we find much greater uniformity, and a much stronger inclination—since English can be taught to only a moderate standard in the end—to impart all substantive instruction through the vernacular. It appears from the returns that besides the 40,000 pupils of Secondary English schools who learn the vernacular only, there are nearly 168,000 who learn the vernacular along with English. Many of these, it is true, are pupils who are merely practised in vernacular composition for the purposes of the matriculation examination ; but the great majority, it may reasonably be inferred, are those who, being in the middle stage of instruction, have not as yet acquired enough English to be able to do without vernacular teaching in the class. The question of the relative merits of the two systems is argued at length in paragraph 250 of the Commission's report, and its consideration was recommended to Local Governments. In the Resolution of the 23rd October 1884, the Government of India drew special attention to the point in the following words (paragraph 22) :—“ There is one matter regarding which no specific recommendation is made, but to which attention was drawn in the Resolution appointing the Commission, and which is discussed in paragraphs 249-50 of their report, viz., the place which should be occupied by English and the vernacular in middle schools. The Governor-General in Council is disposed to agree with the Commission that for boys whose education terminates with the middle course, instruction through the vernacular is likely to be the most effective and satisfactory. The experience of Bengal goes, indeed, to show that even for lads pursuing their studies in high schools a thorough grounding conveyed through their own vernacular leads to satisfactory after-results. It is urged by those who take this view that many of the complaints of the unsatisfactory quality of the training given in the middle and high schools of the country are accounted for by the attempt to convey instruction through a foreign tongue. The boys, it is said, learn a smattering of very indifferent English, while their minds receive no developmet by the imparting to them of useful knowledge in a shape comprehensible to their

intellects, since they never really assimilate the instruction imparted to them. It has been proposed to meet this difficulty by providing that English shall only be taught in middle schools as a language, and even then only as an extra subject when there is a real demand for it, and a readiness to pay for such instruction. His Excellency in Council commends this matter to the careful consideration of Local Governments and Educational authorities." This important question has received attention in several provinces.

In Madras the subject of the teaching of English does not, in the opinion of the Local Government, require further action in that Presidency. As to purely vernacular schools, it is alleged, and was indeed admitted by the Commission, that the demand for English is so strong that schools from which English is excluded would be unable to exist. And as to the medium of instruction, there is no reason, it is urged, to believe that the ill-effects said to have been observed in Bengal have resulted in Madras, where the knowledge of English is very much more diffused. Reference is also made to the standing orders on the subject of teaching English in Government Schools, which are said to be "well calculated to check the tendency towards a mechanical repetition of half-understood sentences." These orders direct special attention to translation and retranslation into English and the vernacular, as a means of ascertaining whether the pupils comprehend what they read, and of ensuring that they shall do so. It may be added that English is not taught to pupils in the lower primary stage, and that substantive instruction in the three lowest classes of an English school is invariably conveyed through the vernacular. In Bombay also no English is taught in the four lowest standards, as far as the upper primary examination; and in middle schools it is taught mainly as a language.

In the North-Western Provinces the opinion of the Government is very clearly expressed in a sense altogether opposed to that of the Commission and of the Government of India. "Instruction in special subjects," it is observed, "such as mathematics, history and geography, has for some years been conveyed to pupils in the middle stage through the medium of the vernacular, but it may be doubted whether the results of the experiment have been wholly satisfactory. There appears to be a general consensus

of opinion among both teachers and inspectors that while pupils whose education stops with the middle course derive no appreciable benefit from the practice, it is distinctly disadvantageous to those who proceed to the University course by compelling them to learn the same subjects first in one language and then in another. This view appears to be supported by the diminished proportion of passes to failures at the entrance examination since the practice has been introduced, and the subject is one which will have urgent claims on the attention of the new University." This clear expression of opinion, based as it professes to be on an experience of both systems, is of great value. At first sight it would appear to be altogether opposed to the conclusions arrived at after similar experience in Bengal. But a closer examination leads to the belief that the contrasted views are not really irreconcilable. In the North-Western Provinces the middle school course is merely the high school course shorn of its two highest classes. There is no separate standard, as there is in Bengal, for middle schools, based on the requirements of those who proceed no higher and altogether independent of the University. The middle school standard in the North-Western Provinces is merely a stage through which the pupil passes on his road to the entrance examination. The experience of the North-Western Provinces is therefore to be compared with that of Bengal so far as it relates to high schools only; and in Bengal it is not insisted on that pupils in high schools should postpone the use of English as the medium of instruction until two years from matriculation. It is to the middle English school, with its separate course and standard and not to the middle stage of high school instruction, that the views expressed in Bengal have chief reference; and the requisite experience is altogether wanting in the North-Western Provinces, where that special class of schools does not exist. With regard to the teaching of English, the opinion is very strongly held that it should begin from the lowest classes of a high school. Mr. Nesfield, Inspector of Schools, and formerly Director of Public Inspection in Oudh, is convinced that a boy who reads to the upper, or even to the lower primary standard in a high school and then stops, is better educated than one who reads to the same standard in a primary school. Boys of the former class know their own vernacular quite as well as the others, and they have had their wits sharpened and their sphere of knowledge extended

by learning something of English besides,—not much indeed, but enough to serve many useful purposes in after-life. And they are better trained than the others, because they have had the benefit of a school discipline under the guidance of a highly paid and experienced head-master. Furthermore, if this preparatory teaching were abolished, the upper classes would rapidly deteriorate, since it is only in the primary classes of a school that students can be so grounded in English as to be qualified for admission to classes where English is taught side by side with the vernacular up to the secondary stage. “It is a necessity which has brought the primary Anglo-Vernacular classes into a school, and it is a necessity which will keep them there.” These observations appear to have met with the approval of the Local Government.

The Punjab, with the same school system in essential points as the North-West, has come to a widely different conclusion with regard to instruction through the vernacular. The middle school standard, in both provinces alike, is that of the seventh class in a high school; and the corresponding examination has always been, and still is, conducted in the Punjab through the medium of the vernacular in all subjects. When English is taught in Government or in board schools, and generally in aided schools also, it is taught as a language, and is not employed as the medium of instruction. In the Punjab no objection has been raised to this practice; nor is it alleged that a student suffers from being compelled to learn history, or science, or Euclid, first in his own vernacular, and then by means of English text-books for the entrance examination. Indeed, if he has been well grounded in these subjects in the middle stage through the vernacular, his subsequent study of them in English text-books would partake, partly of the character of an easy revision of matter already known, and partly of a new series of lessons in English.

Of the Central Provinces it is stated that the Education Commission misconceived the character of the system. Instruction through English was characterized in the Commission's report as the leading note of secondary education in these Provinces. It is now explained that this does not represent the actual facts. In the first place, no pupil can enter a middle school or begin the study of English until he has passed the lower primary examination; in other words, his

first three years of study are confined to the vernacular. In the second place, he in no case receives instruction through English until he has learnt English, as a language only, for one year more. It is only in the five highest classes of a secondary school that substantive instruction is conveyed through English. So explained, the system in the Central Provinces seems to carry out effectively the views which the Commission adopted and which the Government of India approved. Mr. Browning's remarks on this point are worth attention partly because they seem to be directed to some extent against the system which he administers :—" All the masters in our departmental middle schools are natives of India, and are usually natives of these Provinces. There is thus every guarantee that instruction should be conveyed through the vernacular ; and there is a danger lest English should be taught rather as a dead than as a living language, rather by means of grammar than by conversation and by using the language in the higher classes as a medium of instruction. Every effort is made to counteract this tendency. I do not see why a student should not be able to express in English all his ordinary wants and wishes after he has attended an English school for twelve months."

From what has preceded the balance of opinion may now be struck. In those Provinces in which middle English schools have an independent course and standard of their own, determined by the requirements of pupils most of whom proceed no further than the middle stage, it is not denied that instruction can most usefully be imparted through the vernacular. When the middle school source is merely a section of the high school course, and is to be pursued alike by those who are preparing for the matriculation examination and by those who are not, there is still a preponderance of opinion in favour of teaching English as a language only, and of imparting substantive instruction through the vernacular. In the North-Western Provinces this method now finds no favour ; but the objection to it is chiefly based on the disabilities which it is believed to impose on students preparing for matriculation. The other class of students are merely thought to derive " no appreciable advantage " from instruction through the vernacular. Greater difference of opinion prevails as to the most suitable course, from the alphabet to matriculation, for those students who are preparing for the entrance

examination. The course of nine years may conveniently be divided into three approximately equal sections. In the lowest stage of two or three years, instruction must necessarily be imparted through the vernacular almost exclusively; and the only difference of opinion arises on the point whether English should be taught at that stage. The balance of opinion appears to incline to the view that it should not then be taught, though the opposite view is very strongly held by competent authorities. In the next or middle stage opinion seems to lend stronger support to the employment of vernacular text-books in history and such like subjects, more especially if a commencement of English has been postponed to this stage. In the last two, three, or four years of the course, it is by unanimous consent allowed that the vernacular should be altogether put aside (except for purposes of translation and composition), and that English text-books should be exclusively used. The whole question seems to be one which might with great profit be submitted in each province to the judgment of an Educational Conference, in which the head-masters alike of departmental and board schools and of those under private managers should be represented, and in which the practical results of different methods might, when possible, be compared.

(4)

PROGRESS OF EDUCATION IN INDIA, 1887-88 TO 1891-92.

Second Quinquennial Review.

By A. M. NASH, Esq., M.A., PROFESSOR, PRESIDENCY COLLEGE,
CALCUTTA, Calcutta, 1893.

Page 100.

Para. 93.—*The Medium of Instruction in Secondary Schools.*—The question whether English or the Vernacular should be the medium of instructions in Secondary Schools was fully discussed by the Education Commission (paragraph 250 of Report), but no definite recommendation was made. The question was afterwards referred to the various Local Governments, and a summary of their opinions is given in paragraph 162 of the last Review. The opinion of the Government of the North-Western Provinces was adverse to the retention of the vernacular as the medium of instruction in Middle English Schools,

and in 1889 the curriculum in these schools was revised in accordance with this opinion. Since 1891 the Anglo-Vernacular Middle examination has been conducted in English, instead of in the vernacular, and in the schools instruction in all subjects is now given in English. The course of instruction is so arranged as to lead up definitely to the entrance examination, and Middle English schools are now merely feeders of High Schools. It is too early yet to form any opinion of the results of the change, as the schools are still in the transition stage. "Men, who for many years past have been teaching everything in the vernacular, cannot now express themselves in English as they formerly did, and the young men, who have been more recently appointed and whose own training was imparted to them under that retrograde system, are under the same difficulty. Neither students nor pupils can now speak to each other in the language with which, if they desire to prosper in life or take up any of the modern professions or carry their studies far enough to obtain a University degree, they must make themselves familiar." In the Central Provinces, the new upper primary examination has led to a slight change in the opposite direction. Scholars are now required to remain a year longer in the primary, or vernacular Department, and so acquire a more thorough grounding in the vernacular and in general subjects before commencing the study of English. In Bengal, both systems have been tried in high schools for the last fourteen years, but opinions are still divided as to their merits. In one division the vernacular system was tried, and resulted in a failure, but this is ascribed by the Director partly to the opposition of the head-masters, and partly to the inefficiency of the lower teachers employed. In another division the Inspector cites figures from the reports of the head-masters, proving the complete success of the system, so far as it can be tested by the results of the entrance examination, by a comparison of boys prepared under the new system and under the old. In the last report, speaking of the same system, the Director says, "It is least thought of where it has been least tried. That it combines the elements of cheapness and soundness is not denied. The advantages of imparting a rudimentary knowledge of the principal subjects of study through one's Mother-tongue are admitted by experienced educational officers, as well as by independent native gentlemen who have themselves received such a training

in earlier days. But the system is distrusted as tending to retard progress in the English language ; and it is therefore advisable that its adoption should be left to the good sense of the people themselves and not forced upon them by the Department." In another place the Director says :—" The question has acquired additional interest from the circumstance that in the Bombay Presidency, where the (vernacular) system does not exist, warm discussions have been going on in the newspapers as to the difficulties attending the compulsory study of all school subjects through English. A Bombay authority goes so far as to say that all subjects other than English ' should be taught through the medium of vernacular languages, and all examinations, even the highest University Examinations, should be taken in the Vernaculars.' " There is no allusion to the subject in the Bombay report.

The principal arguments for and against the system are given in the following note by the Inspector of schools on a Resolution passed at a Conference held in Dacca in 1891, on the management of high English schools. " One of the arguments urged by those who are against the system of placing entrance schools upon a vernacular basis, is that the study of history, geography and mathematics, through the vernacular retards the acquisition of a knowledge of the English language, which is of much greater importance than any other subject of study. This objection may be considered as groundless, because there is no doubt that boys are able to master what they have to learn in history, geography, and mathematics much more speedily and effectively if they learn those subjects in their vernacular than through the English language. The time and labour thus saved may very easily be devoted to a more thorough study of the English language. " The second objection urged by them seems, however, to be more reasonable. It is to the effect that when an entrance school is placed upon a vernacular basis, it requires a longer time for a student to come up from the beginning to the entrance examination than if he had read in an entirely English school. The loss of one or two years which the former system entails is really objectionable. It seems to be due to the fact that, as the University does not allow a candidate to answer questions in history, geography, or mathematics in the vernacular, the students of a school placed upon the vernacular basis have at first to learn those subjects in

the vernacular, and then to go over the same ground in English, in order to prepare themselves for answering questions in those subjects in the English language. So long as the University does not change the present rule, the real question for consideration is whether the study of those subjects at first in the vernacular and then in English, is really more effective and expeditious than if those subjects were learnt in English from the beginning. It was felt at the Conference that there has not yet been sufficient experience in the matter in the Eastern Circle to enable the members to express any decided opinion on the subject. The matter has therefore been left open."

(5)

REPORT OF THE DIRECTOR OF PUBLIC INSTRUCTION,
BOMBAY.

Report of the Director of Public Instruction, on the Progress of Education during the quinquennium from 1892-93 to 1896-97, and on Public Instruction in the Bombay Presidency for the year, 1896-97.

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SECONDARY EDUCATION.

28. *Character and Scope of Secondary Education.*—Secondary Education in the Bombay Presidency may be defined as that Education, other than special, in which English is the main feature of the curriculum and which leads up to the collegiate course or to the School Final Examination. The definition is not complete, for there is an examination qualifying for admission to the lower grades of the public Service which is equal in curriculum to Standard V. of the High School Course.

The main feature of Secondary Education in Bombay is that it does not recognise what are termed middle Vernacular Schools. The Vernacular Instruction given in the highest standards of a primary school is, it is true, carried on partially in the lower standards of a secondary school, but the main object in Bombay is to keep the primary and secondary schools absolutely distinct, and to have a primary course complete in itself, and not sacrificed to the secondary course in any respect.

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33. *The teaching of English in Secondary Schools.*—As our Secondary Schools contain no purely Vernacular Departments, the boys in

the schools are practically all learning English, and the figures given in the table show that out of 32,878 boys only 6 were not learning English at the end of the year 1896-97.

	Total Number of Scholars in Secondary Schools, English.	Number of Scholars Learning English.	Percentage.
Bombay	32,878	32,878	99.98

34. *The Medium of Instruction in Secondary Schools.*—It is complained in Mr. Nash's report that the Bombay report has no information on this point. This is probable, as there has been no change in practice for many years. In this Presidency the vernacular is the medium of instruction in the middle stage; i.e. Standards, I—III, and English becomes the medium of instruction in the high school stage, Standards IV and onwards. Sensible Inspectors would not be hard upon a school where boys in Standard IV. were unable to answer questions fluently in English, but what is claimed for our system is that as the acquisition of English is the end and aim of this class of education, boys will acquire it more thoroughly if taught to practise it constantly. I have never heard of serious objections to the system, though I have known several cases in which managers have wished to discard the vernacular altogether. This the Department refuses to allow, holding that a pupil will learn English more quickly and thoroughly if he has a competent knowledge of his vernacular. No boy from a vernacular school is allowed to join an English school till he has passed Standard IV of his vernacular, and he continues his vernacular studies for three years more in the middle school. Thus he has had seven years of vernacular study before he discards the vernacular as a medium. I do not know who the authority in Bombay may be who is quoted by Mr. Nash as holding "That all subjects other than English and all examinations, even the highest University examinations, should be taken in the vernacular," but I believe that such an opinion would be acceptable to few teachers or students, and the Professors in our Colleges would hardly care to be called on to lecture in the vernacular to a mixed class of Europeans, Parsis, Mahomedans and Hindus, from Kanara, Gujarat and the Deccan.

APPENDIX C.

QUOTATIONS FROM EUROPEAN AUTHORS.

(6-9)

*Essays on Educational Reforms by Robert Herbert
Quick, M.A., 1890.*

Page 111.

We saw that Sturm, the leading school-master of Renascence, tried to suppress the mother-tongue and substitute Latin for it. Against this, a vigorous protest was made in this country by Mulcaster.

Page 159.

As the Jesuits kept to Latin as the common language of the Church, so Comenius thought to use it as a means of inter-communication for the instructed of every nationality. But he was singularly free from over-estimating the value of Latin. . . . On this subject, he expressed himself with great emphasis. "We desire and protest that studies of wisdom be no longer committed to Latin alone, and kept shut up in the schools, as has hitherto been done, to the greatest contempt and injury of the people at large, and the popular tongues. Let all things be delivered to each nation in its own speech."

Page 184.

As I have tried to explain (*supra* pp. 14 ff.) the effect of the Renascence was to banish both the mother-tongue and literature proper from the school-room; for no language was tolerated but Latin, and no literature was thought possible except in Latin or Greek. Before any literature could be known, or indeed, instruction in any subject could be given, the pupils had to learn Latin. This neglect of the mother-tongue was one of the traditional mistakes pointed out and abandoned by the Port Royalists. "People of equality complain," says De Saci, "and complain with reason, that in giving their children Latin, we take away French, and to turn them into citizens of Ancient Rome we make them strangers in their native land. After learning Latin and Greek for 10 or 12 years, we are often obliged at the age of 30 to learn French." (Cadet. 10.) So Port Royal proposed breaking through this bondage to Latin, and laid down the principle, new in France, though not in the country of Mulcaster, or of Ratke, that everything should be taught through the mother-tongue.

Next, the Port Royalists sought to give their pupils an early and a pleasing introduction to literature. The best literature in those days was the classical; the suitable works from that literature might be made intelligible *by means of translations*. In this way, the Port-

Royalists led their pupils to look upon some of the classical authors not as inventors of examples in syntax, but as writers of books that *meant* something. And thus both the mother-tongue and literature were brought into the school-room.

(7)

Jean Paul Friedrich Richter's Levana or the Doctrine of Education,
LONDON, 1887.

Page 103.

Up to the thirteenth or fourteenth year, the flowers of poetry are so many dried specimens for a herbarium. The child's mind is open to the individual elements of poetry, namely, rhythmic sound, picturesque words, happy thoughts, but not to the charm of the whole. Rhymes, full-sounding prose, are of most use in early years in awakening the sense of beauty in this direction. But when maturity approaches, and the joy-fires of life are kindled, and all the powers develop, then let the true poet approach; let him be the Orpheus to animate the lifeless, as well as to tame the wild beasts. But what poets shall the educator introduce? Our own! Neither Latin, nor Greek, nor French, but our own. Let the English choose English, the Germans German. . . . Only when we remember the poverty of the Dark Ages, whose expiring life was reanimated by the miraculous power of the Greek and Roman spells, can we understand the existing absurdity that, instead of forming and maturing the sense for foreign and ancient literary beauty by means of that which is native or nearly related and recent, exactly reverses the order.*

The most rapid comprehension and appreciation of the fine gradations of colouring in a poetical work, the keenest sympathy with its subject, is only possible for one of the poet's own countrymen; and if the reality attaching to one's fatherland assists the poet to lay on the colours, it will also assist the reader to see them.

* Editor's note.—Richter's reasoning is based on the important educational principle "from the known to the unknown;" he is extending the application of it to the training of a complex emotion.

Editor's remarks.—"After the minor Gods of the House and hearth," have been duly enshrined, the earliest poets of one's native land should be read—for the moderns are soon read with too much facility to make adequate impression—thus patriotism will be deepened and the mother-tongue read in models of the language.

EDUCATION AS A SCIENCE.

By Alexander Bain, LL.D.

LONDON, 1889.

Page 213.

"In point of difficulty I would compare grammar to the commencement of Algebra ; meaning by grammar—Analysis of Sentences, the definitions of the parts of speech and the equivalent functions of the single word, the phrase, and the clause. There are easier parts of grammar ; both Inflexion and Derivation are easier than parts of speech and syntax ; but it is scarcely worth while introducing these much before the age when every part of grammar may be understood."

Page 312.

"It has to be borne in mind that to teach language is not to teach knowledge, in the sense that we usually understand knowledge ; as history, geography, science, the arts. Neither is it to impart lofty or poetical sentiment or moral elevation. In those matters, language is the vehicle or instrument ; but while we are *using* it for such purposes, we are not expressly teaching it. True, to employ language for any purpose is an indirect and unintentional way of giving instruction in language ; and a large part of our language education is gained in this form ; but such an effect is to be kept distinct from language exercises properly so called.

The situation of carrying on a double subject is of frequent occurrence in our intellectual culture ; many branches of knowledge have a two-fold aspect ; and it is easy to go wrong in dealing with this situation. The fact never to be forgotten is that the human mind can attend to only one thing at a time, although it may shift the attention very rapidly, and thus overtake two or more things by turns. In matters of education, however, where different subjects have to be mastered, or where numerous details have to be impressed on the memory, concentration on one exercise for a certain time is indispensable ; and, in those subjects that proceed on a double line, the attention should be sustained in one of the two directions, instead of flitting between both."

Page 316.

" This single example is enough to show how the power of apprehending meanings is essential to rapid progress in language ; that is to say, the knowledge of things should always keep ahead of the knowledge of terms. To force on prematurely the knowledge of unfamiliar subjects, in order that a very young pupil may learn a hard language, as Latin, is working at the wrong end. If we are to read any author as lingual exercise, it is desirable that we should previously understand his subject as a knowledge exercise ; we are then in the proper position for acquiring the vocables and forms of language employed by him for expressing that knowledge. To learn the Greek phraseology for Geometry, we should first understand Geometry, by studying it through our own language, and should then read Euclid in the original. It is not too much to say that the best geometer would make the most rapid progress in the Greek ; even the superior verbal memory of the young, or of those unusually gifted with verbal adhesiveness, would not make up for an imperfect hold of the subject matter ; a good mathematician of fifty would probably finish the task sooner than a half-taught youth of fifteen, with the memory for words almost at the very best.

Here we see one of the weak points of the early study of foreign languages, and especially of dead languages. The strong point is the freshness and force of the memory, coupled with the inaptitude of the reason for the higher kinds of knowledge. But unless the language is acquired with reference to the things actually understood by the pupil, it will not take hold even of the best memory."

" The disadvantage of combining language teaching with the teaching of things is, as we shall see, inevitable (although it may be mitigated) in the mother tongue, but need not be repeated, as it often is, in foreign languages. In these the subject-knowledge might always be well ahead of the language study. The seeming objections to such a course may be met by a preponderance of counter considerations."

Page 339.

We are too much given to supposing that the necessities and the benefits of grammar are the same for our own and for foreign languages ; yet the difference of situation is considerable. Before we

begin our own grammar, we have learnt, in a desultory fashion, the great body of what it teaches; when we begin the Latin grammar, we find everything new. We could go on speaking and writing our own language very well without having ever seen a grammar; we could not read a sentence in Latin, without some previous grammatical teaching.

This last condition might be evaded, by our being put through a course for a dead language similar to what we have gone through for our own; but the process is a clumsy attempt at reproducing a situation that cannot be reproduced; the only thing approaching to it, being the learning of a foreign living language by residence in the country. In beginning any new language, if we are at an age when the knowing and reasoning faculties are operative, our quickest course is to learn grammar. The reason is obvious. The grammar abridges the labour, by generalizing everything that can be generalized. . .

Page 343.

Many persons are beginning to see the mistake of commencing grammar with children of eight or nine years of age. Experience must have impressed teachers with the futility of the attempt. Simplifications of various kinds have been tried. Easy ways of presenting the subject have been suggested to commence with; the difficulties being postponed. Unfortunately for such attempts, the difficulties lie at the threshold, and cannot be evaded without rendering the entire subject a nullity. . . .

Page 345.

Taking English grammar as a whole, easy parts and difficult together, I venture to think that it cannot be effectively taught to the mass before ten years of age. To smooth over the asperities, and to pick out what happens to be simple, in order to adapt it to an earlier age, is not to teach the subject in its proper character, but as a mongrel compound, half understood and quite inadequate for the ends of grammar. It is the worst economy to anticipate the mind's natural aptitude for any subject; and the aptitude for grammar in its true sense does not exist at eight or nine years of age. I have already expressed the opinion that it is more difficult than Arithmetic, and is probably on a par with the beginnings of Algebra and Geometry. Commenced at a right age, not only is the tedium of the acquisition

vastly reduced, but the advantages are realized in a way that is impossible when it is entered on too soon.

Page 357.

As regards the best mode of using the selected Works of our great Authors, I have to fall back once more upon the great principle of Division of labour—the separation of the language from the matter. A portion of Bacon, of Addison, of Burke, of Macaulay—may be a knowledge lesson or it may be a language lesson. In present practice, it is apt to be both. But, as I have said, the English Teacher should have nothing to do with the matter, except in relation to the manner. He may read with his pupils Burke on the French Revolution, but he should not trouble them with the Political thoughts, but only with the conduct and method of the exposition—with the sentences, the paragraphs, the illustrations, the figures, the qualities, the diction. He does not need to make them con the entire treatise, with its interminable repetitions. It is his business to indicate important peculiarities in the expression and in the handling—what to imitate and what to avoid in the one or in the other. When he has got out everything of this kind that the work can yield, he has done enough.

Page 382.

On the supposition that the classical languages are taught, not in their simple character as languages, but with a view to logical training, training in English, literary culture, general philology,—the carrying out of so many applications at one time, and in one connection, is fatal to progress in any. Although the languages may never actually be used, the linguistic difficulties of the acquisition must be encountered all the same; and the attention of the pupil must be engrossed in the first instance with overcoming these difficulties. It is, therefore, an obvious mistake in teaching method to awaken the mind to other topics and considerations, while the first point has not been reached. I have everywhere maintained as a first principle of the economy or conduct of the Understanding, that separate subjects should be made separate lessons. This is not easy when two studies are embodied in the same composition, as language and meaning; in that case the separation can be effected only by keeping one of the two in the back-ground throughout each lesson.

REPORT ON THE IMPROVEMENT OF INDIAN
AGRICULTURE.

By John Augustus Voelcker, Ph. D., B.A., B.Sc., F.I.C.,

Consulting Chemist to the Royal Agricultural Society of England.
London, 1893.

Page 379.

Agriculture is by far the most general pursuit (1), and it is that which contributes the bulk of the Revenue of the Country.

Page 380.

The Agricultural Education of the masses, though it is what must be aimed at, can at first have no *immediate* effect. There are not merely the scholars at the different grades of schools to educate, but there are also the teachers, who will require systematic instruction before they can properly direct the training of their Pupils. All this will require time to develop. But the sooner the work is begun the better. In addition, there are landed proprietors who require education in Agriculture, there are the future agricultural experts,

(1) "The Government of the late Lord Mayo, in a Minute dated the 6th of April 1870, recommended to the Secretary of State for India, the establishment of a Department of Agriculture and Commerce. The following extract embodies the ideas of Government on the subject:—

"It is not necessary to dwell upon the obvious and vital necessity of increasing, in every practicable way, the supply of food available for the people of India. How this consideration affects all the prospects of the permanent material advancement of the country, has, of late years, been painfully and repeatedly shown by the late Famines which have taken place, and to the recurrence of which we shall ever be liable until the production of cereals is rendered more certain, and the facilities of conveyance immensely developed. For many generations to come the progress of India in wealth and in civilization must be directly dependent on her progress in agriculture. In India Agricultural and Commercial Progress go together. Agricultural products must long continue to constitute the most important part of our exports; and the future development of Indian Commerce will mainly depend on the improvement in the quantity and quality of existing agricultural staples, or on the introduction of new products which shall serve as materials for manufacture and for use in the industrial arts."—*Vide* page 338. Indian Agriculture as seen by Robert Wallace, Esquire, F.L.S., F.R.S.E., &c., Professor of Agriculture in the University of Edinburgh.

M. J.

to whom the work of enquiry is to be entrusted, and lastly there is the large class of subordinate officials of the Land Revenue Department, for whom an agricultural training is an undoubted *desideratum*.

The existence of different classes for whom Agricultural Education is to be provided in the near future points to the necessity of beginning the work, not from the lowest level alone, nor yet from the highest point alone, but from both simultaneously. Just as it would be unwise to neglect Agricultural Education of the higher type, and to provide merely for instruction of an elementary nature, without seeking to improve the standard in the future by the accession of men who have received a higher training, so would it be equally unwise to delay the commencement of the education of the masses until a fully competent teaching element had been provided, which might cause the stream of agricultural Instruction to filter down from the upper to the lower classes. It seems to me that the best plan is, to make use of such resources as at present exist, and to seek to improve them by securing a succession of Teachers who have received a high-class training, and have in their turn become fitted to be the instructors of other more elementary teachers. In short, I think that the work of high-class and of elementary instruction in agriculture should go on simultaneously, and that no system will be satisfactory which does not provide for both.

Page 385.

In Middle Schools, the elements of physical science should be taught, and it would be well, too, were more attention given to drawing. Agricultural Science might be introduced in Middle schools by means of text-books in the Vernacular, so also might elementary botany and physiology.

Page 386.

At Primary Schools, the most that can well be done in order to further agricultural teaching is to introduce "readers" having familiar agricultural topics and illustrations as their subject, and also to give "object lessons."

There remains but one other class of schools of which I shall speak, the normal schools for teachers. The teachers cannot all go through a special training in Agriculture, seeing that Agriculture is but one of

several subjects, which they will have to teach, but it is very desirable, and indeed necessary that they should receive sufficient instruction in it themselves to be able to understand and to intelligently teach out of an agricultural text-book. . . .

Page 387.

In India, as in England, attention must, therefore, be specially given to the training in agriculture of those who are to instruct the future generation of cultivators, and the teachers in Primary Schools ought to show their capability for doing this. . . .

One of the difficulties in the way of spreading education, is undoubtedly, *language*, or rather the multiplicity of languages. I noticed this when I was at the Forest School at Dehra, during the holding of our Examination there. . . . Even in one and the same Province, several different languages and dialects will be spoken, and the text-book will have to be translated into each. . . .

Page 395.

There is great need of Agricultural text-books suited to the circumstances of the different parts of India, and these should be in the Vernacular as well as in English. . . .

Recommendations.

That Agricultural Education forms a part of the general educational system and be introduced as a prominent subject in the schools of the country.

That text-books on Agriculture, adapted to the different parts of the country, be prepared as early as possible.

APPENDIX D.

OPINIONS—BOMBAY.

(10—28)

SIR W. W. HUNTER'S EDUCATION COMMISSION.

THE BOMBAY PROVINCIAL COMMITTEE'S REPORT.

(Extracts from the Report.)

Volume I, page 147.

It seems to us that the present Dakshina fellowships ⁽¹⁾ attached to the Elphinstone, Deccan and Gujarat Colleges, are of very little use as at present constituted. They are tenable for only one year, and it is vain to expect that such a short tenure should enable the holders to fulfil in any perceptible degree the objects with which, as has been already stated, the fellowships were originally founded. We would recommend that these fellowships be converted into University-fellowships, tenable for four or five years, the holders undertaking to continue their studies in special departments of learning and to give some tangible proofs of having done so. Two or three of the fellowships might be specially devoted to the cultivation of the vernaculars, and thus a step taken towards the attainment of the original objects of the College-fellowships. Such a step will probably add strength to the movement which has already commenced for aiding in the development of the vernacular languages. It will, of course, not be sufficient to limit the number of University-fellowships by the supply of funds which are at present spent on the College-fellowships. But having regard to the benefit which every part of the whole scheme of national education, from the primary school to the University, would derive from the improvement of vernacular literature, we are of opinion that no object would be more deserving of liberal State assistance, if private liberality would come forward to make the necessary commencement.

(1) Note.—The following extract from the Administration Report of the Bombay Educational Department for the year 1884-85, submitted by Sir W. Lee-Warner, I. C. S., K. C. S. I., Acting Director of Public Instruction, may also be usefully quoted here.

Page 135.

The origin of the Dakshina fellowships has already been described. Two questions regarding them have been raised by the Education Commission. The first question concerns their award to the graduates of Government Colleges, the second concerns the nature of the fellowships and the duties assigned

to the fellows. The Education Commission took note of the increasing number of graduates turned out by aided Colleges. If the Dakshina fellowships are paid for from public funds, the inquiry was suggested why the graduates of aided Colleges should not be eligible for competition for these prizes. The second question may be stated thus. The holders of these fellowships are engaged in giving lectures in the Government Colleges at Poona, Bombay and Ahmedabad. Most of the fellows are studying for the degree of Master of Arts, and the fellowship is more like the "foundation scholarships" at Cambridge than the fellowships of the English Universities. Is it wise to turn these fellowships into College tutorships given to students who are still studying for their degrees? These two questions cannot be answered without an examination of Mr. Howard's scheme which was approved by the Secretary of State. Mr. Howard's first letter No. 328, dated February 27th, 1857, proposed that the examination for the election of Dakshina fellows should "be open to all castes and countrymen." "Candidates would have to show that they have received a good general education, and are thorough Maratha scholars, and further must exhibit a special acquaintance of a superior kind with some branch of useful knowledge as Law, Natural Science, History or Mathematics." The fellowships were to be probationary for three years, then to rise to Rs. 80, and after a further period of three years to Rs. 100. It is thus clear that the fellowships were not to be tenable, as at present, for only a year. But Mr. Howard remarked that experience only would show "what remuneration will command the services of really learned and scientific men." Each fellow was to deliver a course of lectures in the Poona College and publish one treatise every year. The object was more clearly stated as that of "stimulating and concentrating the energies of our ablest young men for the best years of their life on those pursuits for which they have a particular aptitude. We should rear a race of Native Savants and Pandits whose acquirements would command the respect of Europeans and of their own countrymen." "What we want is a race of Native authors who being full of sound learning and European science would, out of the fulness of their minds, write books of authority fashioned in native moulds of thought." Mr. Howard in a subsequent letter No. 1561, dated 7th July 1858, recognised the inconvenience of giving to the Poona College the whole advantage of these fellowships. Accordingly he proposed to include the only other College, then existing, in the scheme. "The University system will most probably create a demand for private tutors, and the Dakshina fellows may most usefully be permitted to increase their income in this way." He proposed 5 senior fellowships on Rs. 100 a month with allowances to three Fellows of Rs. 1,680 per annum, and 10 junior fellowships on Rs. 50 a month with allowances aggregating for 3 of them Rs. 840 a year. The junior Fellows were to be shared by the 2 Colleges, and one was to be selected for proficiency in Gujarati. These junior Fellows were to be selected by examination held by the Director in Bombay, and the following clause is noteworthy. "The competition is open without reserve to all persons who have taken the degree of B. A. in an *Indian University*, provided that each candidate must be conversant with one of the vernacular languages of the Presidency, that is to say, either Marathi, Gujarati,

Hindustani, Kanarese or Portuguese. Junior fellowships are tenable for five years with a power of re-appointment for two years." The senior fellowships were reserved for M. Aa. to "be appointed by examination to be held in Bombay as vacancies fall in." The senior Fellows were to be attached to a Government College and to give instruction to the students. Government Resolution No. 1846, dated 21st July 1858, approved of these proposals. The Secretary of State approved of this scheme, but suggested that the examinations should be held at Poona, and the subjects should be such as would encourage learned Hindus to compete. From this review it will appear first that the Fellowships were intended to be open to all competitors, irrespective of caste and even irrespective of College, provided they were graduates of an Indian University, and were to be awarded as the result of a competitive examination: and secondly, that the idea of the Fellows being attached to Colleges as tutors was part of the original scheme as modified by Mr. Howard and sanctioned by Government. The rapid increase of salaries to Native officials, which recent years have witnessed, proved incompatible with the retention of the Fellows at the Colleges on these terms. Hence the Fellowships have constantly changed hands, and at present they are held by graduates in the Government Colleges at Poona, Bombay, and Ahmedabad, who are selected by the Director without examination from the most promising students in the Government Colleges. A return to the old scheme of public competition, to which the students of all Colleges shall be eligible, would meet one of the views enunciated by the Education Commission, and also correspond with the original intentions of Government."

The Provisional Rules issued in 1895 are given below.

Provisional Rules for Dakshina Fellowships.

I. The following rules are sanctioned from the 1st of January 1896 until further orders.

II. Subject to the observance by the Colleges of the conditions herein prescribed. Fellowships are allotted to the full time Colleges recognised by the University as under :—

Elphinstone College...	6 Fellowships	.....each of Rs. 50 per mensem.
Deccan College.....	6 Fellowships	.....each of Rs. 50 per mensem.
Wilson College.....	3 Fellowships	.....each of Rs. 50 per mensem.
St. Xavier's College...	3 Fellowships	.....each of Rs. 50 per mensem.
Guzarat College	3 Fellowships	.....each of Rs. 50 per mensem.
Sindh College	3 Fellowships	.....each of Rs. 50 per mensem.
Fergusson College.....	3 Fellowships	.....each of Rs 50 per mensem.

III. The Fellowships are open to graduates of the Bombay University who are reading for a higher degree and willing to assist as tutors in the Colleges.

IV. In or about December of each year, the Fellowships will be filled up by the Director of Public Instructions on the nomination of the Common Room of each College.

V. The names of the candidates nominated by the Common Room for the Fellowships attached to the College should be submitted to the Director by the Principal of the College.

VI. Subject to the conditions of regular attendance, good conduct and satisfactory progress, the Fellowships are tenable for the calendar year, but it is open to the Common Room to recommend the re-appointment of a Fellow. It is also open to the Common Room to recommend the appointment of a senior Fellow on a double stipend in place of two junior Fellows. Fellowships can be taken away by the Director acting on the report of the Common Room of the College. No Fellow will be allowed to change his College.

VII. Fellows shall continue their studies and also take a small share in the College work under the supervision of the College authorities. The time-table showing the tutorial work of each Fellow must be submitted to the Director.

N.B.—These rules apply to girls as well as boys.

(Sd.) K. M. CHATFIELD,
Director of Public Instruction.

POONA, 10th August 1895.

M. J.

(11)

SIR W. W. HUNTER'S EDUCATION COMMISSION.

BOMBAY PROVINCIAL COMMITTEE'S REPORT.

(Extract from the evidence of *Ambalal Sakeral Desai, Esq.,*
M.A., LL.B.)

Vol. II., page 288.

In English schools, there is an additional source of mischief. Instruction in mathematics, history, geography, Sanskrit and physics is given through the medium of the English language, instead of through the vernacular. The student is not sufficiently advanced in his knowledge of English to grasp these subjects with the aid of English text-books. Within my own knowledge, lessons prescribed in history and Euclid required to be first explained by the teacher and then set to the pupils for preparation.

Now, I would urge that this method of instruction, though perhaps necessary at the earlier stages of the Educational Department, is quite unnatural and wasteful, and quite unnecessary now. A knowledge of these subjects has its own intrinsic value, whether they have been learnt through the medium of English or vernacular. In the case of students who intend to pursue their studies further, an acquaint-

ance with English text-books might be deemed requisite. To meet their case, candidates for University Matriculation should be made to revise the subjects through the medium of English text-books, and the lower classes in English schools may be, with advantage, examined in English in those subjects. The actual instruction, however, in all cases, ought to be imparted through the vernacular.

(12)

(Extract from the evidence of Rao Bahadur Gopalji Surbhai Desai.)

Vol. II., page 290.

There should be three kinds of vernacular institutions—village or inferior schools, town or superior schools, and vernacular colleges. We have schools of the two former descriptions, and in place of the latter there are two training colleges in the Northern Division. But the course of instruction in all kinds of schools should be raised so as to satisfy the demands of the people in their different spheres of usefulness.

- (a) The course of inferior schools should have four standards—teaching reading, writing, arithmetic up to rule of three and mental arithmetic, interest, principles of book-keeping, a few forms of bonds, outlines of geography of Gujarat and India, mensuration of fields, principles of sanitation, a useful acquaintance with agriculture and horticulture, tending of cattle and treatment of their diseases—in fact, a knowledge of such things as are usually and essentially useful to the villagers.
- (b) The course of superior schools should have, as at present, six standards, and the institutions should also prepare boys for entrance to secondary schools and vernacular colleges. At present, the sixth or the highest standard of superior schools, if successfully passed by young men, makes them eligible for entering the lower grades of the vernacular branch of public service. But the course of the sixth standard being rather limited, the qualifications of the candidates for such service should be of a more practical and useful nature. They should, therefore, study for a time at least in the proposed vernacular college.

- (c) The length of the course of studies in vernacular colleges should vary from one to three 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 Parsis, 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 those 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 with-holding a few scholarships and partly by a fresh grant from the funds which support the institutions.

Page 296.

Cross-examination of Rao Bahadur Gopalji Surbhai Desai.

BY MR. TELANG.

Page 296.

Q. I. 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 vernacular to all students than that a vernacular college should be instituted to give a separate vernacular education to a few students?

A. I. 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.

(13)

SIR W. W. HUNTER'S EDUCATION COMMISSION.

THE BOMBAY PROVINCIAL COMMITTEE'S REPORT.

(Extract from the evidence of the Revd. Dr. Mackichan, M.A., D.D.)

Vol. II., page. 371.

“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.”

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SIR W. W. HUNTER'S EDUCATION COMMISSION.

THE BOMBAY PROVINCIAL COMMITTEE'S REPORT.

(Extract from the evidence of Khan Bahadur Kazi Shahabudin, C.I.E.)

Vol. II, page 468.

“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 Gujarati 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.

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.

Page 471.

Cross-examination by Mr. Lee-Warner.

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. (1) I would even go further in Gujarat 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."

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SIR W. W. HUNTER'S EDUCATION COMMISSION.

THE BOMBAY PROVINCIAL COMMITTEE'S REPORT.

(*Extract from the evidence of the Rev. R. A. Squires, M.A.*)

Vol. II., page 483.

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

(1) "In Comenius' scheme there were to be four kinds of schools for a perfect Educational course :—1st, the mother's breast for infancy ; 2nd, the Public Vernacular school for children, to which all should be sent from six years old till twelve ; 3rd, the Latin school or Gymnasium ; 4th, residence at a University and travelling, to complete the course."

The curriculum of the Public Vernacular School of Comenius was as follows :—
 "1st, to read and write the mother-tongue *well*, both with writing and printing letters ; 2nd, to compose grammatically ; 3rd, to cipher ; 4th, to measure and weigh ; 5th, to sing, at first popular air, then from music ; 6th, to say by heart Sacred psalms and hymns ; 7th, Catechism, Bible, History and Texts ; 8th, moral rules, with examples ; 9th, economy and politics, as far as they could be understood ; 10th, general history of the world ; 11th, figure of the earth and motion of stars, &c., physics and geography, especially of native land ; 12th, general knowledge of arts and handicrafts."—*Essays on Educational Reformers* by Robert Herber Quick, Esquire. M. J.

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. (1) 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 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 any where, and amongst the professional 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

(1) "A power of using the language of the people and of communicating to them in that language new ideas of right and wrong, may do what the sword and the Policeman's staff have (by the aid of interpreters) been unable to perform." *Vide* page 153, a sketch of the modern languages of the East Indies, by Robert N. Cust, Esq., London, 1878.

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 Sanscrit 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.

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CROSS-EXAMINATION BY MR. TELANG.

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, (1) have not

(1) "For many years, Pleaders' and Hospital Assistants' examinations were held in vernaculars, when text books in different languages had been prepared. Had these examinations continued, by this time there would have been many books on Law and Medicine in different vernaculars." Chintaman Hari Sohoni, Esquire, answers to questions from the Baroda Education Commission.—M. J.

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 is 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.

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SIR W. W. HUNTER'S EDUCATION COMMISSION.

THE BOMBAY PROVINCIAL COMMITTEE'S REPORT.

(*Extract from the Memorial of the Ahmedabad Association.*)

Vol. II. Appendix, Memorials, &c., Page 1.

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.

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SIR W. W. HUNTER'S EDUCATION COMMISSION.

THE BOMBAY PROVINCIAL COMMITTEE'S REPORT.

(*Extract from Note on Education by Khan Bahadur Kazi Shahabudin, C. I. E.,*)

Vol. II. Appendix, Memorials, &c., Page 64.

Another defect in the present system is that the primary education, or I should rather say education given through the vernaculars, is in no degree complete in itself. Those who planned the scheme of education in this country appear to have assumed either that no higher branches of knowledge could be taught through the vernaculars, or that every one who wished to acquire such knowledge must go to English schools and colleges. The consequence is that by far the largest number of scholars leave, or are compelled to leave, vernacular schools with some sort of knowledge, it is true, but with little of what is meant by education.

I am aware of the vigorous protest of Lord Macaulay against Oriental learning. But that protest was directed against perpetuating and propagating false knowledge, and no sensible man will now attempt to oppose his views. But his triumph appears to have led those who sided with him not only to discard Oriental learning, but also to despise the languages of the people as a medium of sound and useful instruction.

(18)

UNIVERSITY CONVOCATION—BOMBAY, 1862.

(*Extract from the speech by His Excellency Sir H. B. E. Frere, K.C.B.*)

“ I find that in 1859, the first Matriculation examination was held, when 132 candidates presented themselves. Of these only 22 passed. The cause of so small a proportion succeeding will be fresh in the recollection of all who took an interest in the University at that period. It was found that a great number of the candidates, who

would have been well qualified for admission, if judged simply by the progress they had made in those branches of learning which were to be the subjects of their University studies, were yet deficient in a complete and scholar-like knowledge of their own mother-tongue. I for one, while regretting the disappointment entailed on many an anxious and zealous student, cannot regret the decision at which the examiners of that period arrived, that a knowledge of the student's own vernacular language should be required as indispensable (1) in anyone who applies for admission to this University. It is, I am convinced, one great security for the future prosperity as well as utility of the University. . . .

I trust that one of your great objects will always be to enrich your own vernacular literature with the learning which you acquire in this University."

(19)

UNIVERSITY CONVOCATION—BOMBAY, 1878.

*(Extract from the speech by His Excellency Sir Richard Temple,
Baronet, G.C.S.I., O.I.E.)*

The instruction (in the Secondary or Middle Class Schools) will, indeed, be partly given in English, but mainly in the vernacular. The merits or the defects in this instruction will show the manner in which we sustain the acknowledged principle that, while English instruction is offered to the Natives, they should be thoroughly

(1) "While I would urge you to prosecute the study of English with increasing zeal as the best means of extending your knowledge, and as opening to you the sources of the purest, the most masculine, and most salutary truth, I would at the same time impress on you the necessity of an accurate acquaintance with your own language, in order to your success in almost every Department of exertion. English can never be the language of India. All the public business which affects the welfare of your countrymen is almost entirely conducted in the Vernacular language; the enlightenment of the people in which, all of you, I hope, aspire in some way or other to assist, must be effected through the same channel; and it ought to be an object of earnest desire to you all to see the gradual creation of a Vernacular Literature, distinguished both by the soundness and value of the matter it contains, and by the elegance of its vehicle. Whether, therefore, your object be your own individual advancement, or the improvement of your fellow-men, an accurate knowledge of the Vernacular, is, generally speaking, indispensable."
—Address to his students by Mr. Muir, Principal of the Benares College.

M. J.

grounded in their own language. We duly perceive that, while many Natives learn English—the more the better—still many Natives, if they are to be educated at all, can obtain their education only through the medium of their own vernacular. Hence, a new vernacular literature has to be created; and such a creation, if it be fully completed under our auspices, will be among the most enduring monuments of British rule in Western India. Already a good beginning has been made by several highly-qualified Native gentlemen. On various branches of useful knowledge, books will be written in the vernacular languages of this Presidency, and in a plain, practical style, some of which will be abstracts, others translations, *in extenso*, of English works. Some of these books, too, will be original works by Native authors who, having mastered for themselves the subject in hand, will expound it in their own Oriental mode of thought and expression for the benefit of their countrymen. We should afford the utmost incitement to Natives to attempt this original composition, as affording the best scope for that sort of independent self-sufficing ability which we most desire to evoke among them. Such labours do as much good to the writers as to those for whose instruction the books are written, and will raise up a class of Native thinkers whose mental achievements will be among the most substantial results of our educational system.

The several normal schools or training Institutions for vernacular schoolmasters form an integral part of this secondary division of our system. They really are our vernacular colleges. Through them, the resources of the ancient languages of India—languages unsurpassed in copiousness, in precision, in flexibility—are adapted to the diffusion of modern knowledge among the Natives. Through them, the dead languages of older times are used to preserve purity and expressive vigour in the living dialects. Through them, the Natives are taught that no man can speak or write his mother-tongue competently well, unless he knows something of the classic tongue of his ancestors.

To the students of these vernacular colleges, an example has been set by European scholars, such as Haug, Bühler and Kielhorn, members of this University. Some native scholars of this Presidency, such as Bhau Daji and Bhandarkar, have made additions to our knowledge of the ancient language of India which are appreciated at such seats of learning as Oxford and Berlin.

Time does not permit me to summarize the instances which might be adduced to show how popular ignorance of practical science is retarding the material progress of the country, and is even in some respects causing retrogression."

(20)

UNIVERSITY CONVOCATION—BOMBAY, 1886.

(*Extract from the speech by the Hon'ble Sir James Peile, I.C.S., M.A.*)

Our elementary and middle school course has no regard to technical instruction, nor is it linked with a system of special technical and art schools for handicrafts men or for foremen and manager of works. Drawing is restricted to our High Schools.

Nothing that is not quite fragmentary is being done to develop the intelligence of our industrial Population as such. There is a dearth of skilled workmen, ⁽¹⁾ of scientifically educated

Technical and Industrial Education.

(1) The following extract from a speech delivered by me as Dewan of Cutch on the occasion of a Prize Distribution at the School of Art, Bhuj, in November 1883, may well find a place here :—“ A sound scientific and technical education is the crying want of India, and Cutch is no exception. When we review the history of most of the Western Nations, which now occupy a prominent place in the scale of civilization, we cannot but feel that it is their excellence in Science and Art which has greatly contributed to make them what they are. There was a time when India held a high place among the nations of the world, and her arts and manufactures were considerably admired. Subsequently amidst the vicissitudes which the Aryan civilization passed through, the decline of her industrial arts was a necessary result of the decay brought on by time. A resuscitation and improvement of India's dying industries, and the full development of her abundant resources is a consummation which is looked forward to by every patriotic native of India, under the benign sway of Her Most Gracious Majesty the Queen-Empress; and as a means to this much desired end, it is of the utmost importance to foster a taste for technical education. We have, I think, enough of mere clerks and accountants. I can say from my experience that a petty vacancy in a Public office stirs up a great number of applicants; but when you want a superior artisan or other professional man, you have to wait for some time before you find one who fully meets with your approval. This, then, is a want, which while giving every possible encouragement to primary education, has also to be supplied by establishing Schools of Art and Industries in different parts of the country, and enabling promising youths to proceed to advanced foreign countries, and be trained in some useful arts and manufactures. This question is so intimately connected with the regeneration of India that it has deservedly attracted the attention of the thinking portion of the Indian Public and the enlightened British Statesmen of the day. The example set by Japan in annually sending out youths to Europe and America to be trained in the useful arts and manufactures of the West, no doubt, deserves imitation. When the vast extent of India is considered, the industrial and Art schools hitherto established appear to be a mere drop in the ocean; and their extension is admitted on all hands to be a pressing necessity.”

M. J.

supervisors of workmen and employers of labour. There is no connecting bond of trained intelligence among the classes interested in skilled Industry, no elementary training of workmen in sympathetic alliance with the superior technical knowledge of the directors of work, such as had long existed in many small continental States. Our science is not wedded to manipulative skill. Now as experience has shown that the nation which most vigorously promotes the intellectual development of its industrial population takes the lead of nations which disregard it. This is a matter which will not bear neglect. Palaeography, epigraphy and the like are luxuries, but the enlightened employment of the forces and products of nature is a vital need. India has entered into competition with other nations in the market of the world, and competition in the world's market is very keen. The hold of Indian produce on foreign markets is somewhat critical and precarious. India cannot afford to despise any reduction of cost price or improvement in quality which can be made by the substitution of scientific for rough processes and manipulation. Nor should India continue to buy at a great price in silver any commodity which an increase of industrial capacity may enable her people to produce well and cheaply for themselves. Again, there is the growth of population liberated in a great measure from the checks of war and famine. We have districts in which a margin of only 5 or 6 per cent. of land is left available for the extension of tillage. Either the land must soon produce more under higher cultivation, or other means of industrial livelihood must be opened out. Undoubtedly there are great difficulties. Industries have to be created, others rehabilitated rather than merely improved by science. An indebted peasant proprietary is not the most capable of utilizing the steam plough or the chemical factory. Yet we see around us signs of a renaissance of manufactures. Our mill-industry, though now struggling with difficulties, has promise of a great history. Indian silks, muslins, gold and silver brocade, carved work, dyes—all old Indian products—are in evidence in the international exhibitions, and where manufactures touch the province of the Fine Arts, we have the old forms and traditions, which, if now productive in a somewhat mechanical way, are still among us as suggestive guides to excellence. It may be said that to organize technical education is the duty of the Government which provides such educational means and appliances as

seem suited to the needs of those whom it rules rather than of the University which confers degrees for proficiency in the use of those means. This must be frankly admitted. The Government must lead the way, and I had it in view, when indicating technical education as in my opinion that object to which public expenditure in this department may now be directed with the greatest benefit to the Indian people. Examples in this matter may best be sought on the Continent of Europe. Twice in the last twenty years, the English Government has turned for instruction to those examples. In 1867, there was reason to fear that England, though possessed of great advantages in raw material, was being rivalled and surpassed in its own specialities by nations which had developed their manufacturing skill by well-organized technical education. Exhibitions and Royal Commissions revealed the fact that France, Belgium, Germany, Austria, and Switzerland were counter-balancing the initial advantages of England by the scientific education of masters and foremen, and the industrial training of workmen. The Report of the Commission of 1884, full of most interesting information as to the comparative progress of industrial teaching on the Continent and in England, shows how much has been done in both under stress of keenest competition and what remains to be done in England. Even now it is confessed that the advocacy of technical teaching as an extended and systematic education up to and including the methods of original research has not entirely prevailed. But it must be remembered that even with defects of organization, England is rich in the great names of scientific discovery and invention, that national poverty is not the difficulty in England, and that the English workman is second to none in natural energy, intelligence and inventiveness. In our Indian Empire I need not say that the difficulties are incomparably greater, and their very outworks have still to be attacked. Where taxation is not cheerfully borne, where the workman is apathetic under the superstition of custom, and content with a bare subsistence, where the reach of elementary education is small, where the upper classes are indifferent or inadequately appreciate the needs of their country, a too ambitious scheme put forward by the Government on a European model would certainly be deemed to failure. But it is profitable to observe by what efforts and sacrifices the success of European nations in industrial progress have been purchased. Both Govern-

ments and peoples are animated by the conviction that the prosperity of their industries depends on the cheapness and attractiveness of their products, and these on the high perfection of manual skill combined with artistic culture. Thus, while the State undertakes the cost of the highest general and technical instruction, most of the cost of the Secondary and Elementary Instruction, both in science and in art applied to industrial and decorative purposes, is cheerfully borne by the localities. Moreover, elementary education, which everywhere includes instruction in drawing, is in the most European nations compulsory. Both republics and monarchies have accepted the principle that there is a discipline and restraint which a free people may impose on individual freedom for the attainment of a great public object. If an Indian Presidency need not despair of doing, in a measure, what a Swiss Canton or a small German State succeeds in doing completely and excellently, it is time to lay down the lines of action. The admirable system of technical education in the countries of the Continent had its origin only half a century since with the creation of railways and factories. A similar educational development should follow in India on the extension of railways, the expansion of commerce, and the freer interchange of thought. Municipal law has also been advanced so far as this, that the new Local Government Acts impose on local boards and municipalities the obligation to maintain an adequate system of elementary schools which is indispensable basis of technical education. Most remarkable in the history of technical education on the Continent is the great part taken in its support by communes and municipalities. We also must use these agencies. I venture to think that an institution in memory of the man who stirred in so many million hearts the ambition to share in the duties and responsibilities of Local Government should be content with nothing less than a wide-reaching endeavour to guide those impulses to this practical end, stimulating into action the authorities who now control commercial and municipal expenditure, and imparting knowledge and assistance to all centres of population in Western India, by subsidies, by opening artisans' evening classes and model technical schools, by distributing mechanical appliances and objects of art, by promoting museums and art collections. In 1869 when I was Director of Public Instruction, when the law left it quite optional with municipal bodies to support

schools or not, and in fact 1½ millions of towns-people was contributing less than Rs. 14,000 yearly for school purposes from municipal funds, I made a proposal to Government for imposing by law a school rate on municipal towns, and one of my suggestions was that by aid of this rate each town of higher class should support an industrial college or school of instruction in science and art. I said :—“ The object would be twofold : first, to teach practically the common trades and turn out skilled masons, carpenters and smiths ; and secondly, to teach theoretically and practically the application of science to the work of the builder and mechanician, and to the higher industries with a view to the production of articles of luxury and export ; skill being here expanded on products special to the country, or for manufacturing which there are special local facilities.” I proposed that there should be workshops and schools of science and art teaching, and continued :—“ For teachers in these schools I look to the Poona College for graduates in Civil Engineering and to the Central School of Art in Bombay for certificated teachers of art. I am afraid some of this may appear Utopian. But a beginning must be made in the restoration of Indian industries. In 1862 Mr. Laing said :—“ With cheap raw material, cheap labour and many classes of the native population, patient, ingenious, and endowed with a fine touch and delicate organization, I see no reason why the interchange between India and Europe should be confined to agricultural produce against manufactures, and why in course of time manufactures of certain descriptions where India has a natural advantage, should not enter largely into her staple exports.” I am afraid my scheme did appear Utopian for nothing was done at that time. But as we have now advanced a little further in the science of municipal government, I hope the project may at last be carried out.

(21)

UNIVERSITY CONVOCATION—BOMBAY, 1887.

(Extract from the speech by the Hon'ble Sir Reymond West, I.C.S.)

Technical Education is that on which a great deal of the future development of this country depends. It is one of the most striking phenomena of the day, the swift advance of the European countries in applying the resources of science to the advancement of

Importance of Technical Education.

technical education ; and we cannot any more than England afford to be left behind in the competition and race for progress in this line. The Government must do what it can to support technical education ; and technical education on its own behalf, even if there were no competition and no stress of necessity, has great and paramount claims to the support of the Government and the community itself. It is through technical education that the riches of the world are brought to our feet, that the weak are made strong, and the poor rich, and that the fainting soul receives the lightening-like communication that gives its peace. All these things are owing to the application of science in our day, and who shall therefore say that it does not deserve the recognition and support of the enlightened men of the community ? The Government in supporting it deserves our sympathy, and if sacrifices must be made for it in some directions, we must be reasonable and enlightened enough to see that the Government itself is in a strait, and submit to the necessity in the

Government's indifference
to technical Education.

hope that better times will come. This subject of technical education has hitherto been, I must say, somewhat lamely handled as far as one can gather from what has appeared in public by the Government. It seems almost sometimes as if they had called up a Frankenstein, and were afraid to look the subject in the face, and as if they were hesitating with the "blank misgivings of creatures moving about in worlds half realized." So much has been talked and so little has been done in this great and important sphere of activity ! But I hope that ere long something like a practical beginning will be made, and that then step by step we shall rise through those middle principles on which Bacon has dilated as being so important in connection with the progress from the lower to a higher, that by degrees we shall introduce technical schools to advance our humbler students to a perfect grasp of what they now but faintly appreciate, and also that the masters and managers of factories and agriculture on the larger scale will be furnished with that higher technical education which is so essential, and which comes into close communication with the abstract physical sciences.

UNIVERSITY CONVOCATION—BOMBAY, 1889.

(Extract from the speech by His Excellency Lord Roay,
LL.D., G.C.I.E.)

“In the Faculty of Arts greater attention must be paid to the study of History and to the study of the Vernaculars. . . . I shall not enter into the controversy about the Vernaculars. To say that higher education has no concern with the spoken languages of the country, that they have nothing from which a student can derive advantage is a proposition which seems to be essentially unacademic, neither can it be regarded favourably from the utilitarian point of view. Colonel Lee’s proposal, accepted by Sir Alfred Lyall, of an Oriental Faculty as well as an English Faculty of Arts, giving freedom to graduates in either, is one which, I believe, to be practicable and desirable.”

THE “BOMBAY GAZETTE,” 22ND NOVEMBER 1884.

Communication by Y. N. Ranade, Esq., dated Poona, November 20th, to the Editor of the *Bombay Gazette*.

“As regards the medium of instruction, Mr. Kunte and the Hon’ble Mr. Telang are of one opinion. They hold that the Vernaculars should be made the media of instructions. The course which Mr. Telang recommends is well calculated to secure success for the experiment, and consideration at the hands of the proper authorities. Let some private school initiate the reform, and if it bears good fruit, there will be no serious objection to its introduction in all other schools.”

Opinion of the Hon’ble Mr. Justice K. T. Telang, M.A., LL.B., C.I.E., expressed in his letter to the Hon’ble Justice Rao Bahadur M. G. Ranade, M.A., LL.B., C.I.E.

“I forget now whether it is your suggestion that our system of Education should be so altered as to make our Vernaculars the media of instructions for a much larger portion of our course of studies than they are at present. I entirely accept that suggestion. When the Education Commission was preparing

its Report, I mentioned this matter to some of my colleagues, but I found that the opinions of our own countrymen in the various Presidencies were not such as to satisfy the Commission in making a recommendation respecting it. Therefore I contented myself by securing a place in the Report to the suggestion that should a school choose to adopt the Vernacular as a medium of instruction, it ought not to be refused aid on that ground. If some private school makes the beginning in this matter, I am quite confident that it will be able to show very good results, and it may thus become instrumental in securing to the system a respectful consideration even by the Government. If the system is adopted, I think the Vernaculars will come nearer to their proper position in our course of studies, and I am sure that the students themselves will find their knowledge becoming more real and more easily accessible than if the medium itself is a foreign language. When I was in Calcutta, I endeavoured to rearrange even our present Anglo-Vernacular standards so as to suit this change. And without going through the whole work from beginning to end, I saw quite enough and did quite enough to convince me that such a re-arrangement, though it will require to be carefully thought out, will not present any really serious difficulty.

I have shown this letter to Mr. B. M. Wagle, and he generally agrees in the views here put forward."

(24)

TECHNICAL EDUCATION.

No. 3 E. of 1886.

EDUCATIONAL DEPARTMENT,
BOMBAY CASTLE, 15th September 1886.

RESOLUTION OF GOVERNMENT.

Government have for some time had under consideration the important subject of Technical Education in this Presidency. The practical questions that require to be considered appear to be such as the following :—

What are the classes which most require technical education, and are best fitted to receive it? What are the Teaching Agencies now

at the disposal of Government, and how can they best be strengthened and developed so as to satisfy existing needs? What new Agencies should be called into existence for the purposes either of teaching, examination, or control?

2. Before proceeding to consider these practical points, it will be well to state briefly the views of Government on the general question.

Technical Education cannot be better defined than it was by Mr. Scott Russell :—“ It is necessary that each individual shall in his own special profession, trade, or calling, know more thoroughly its fundamental principles, wield more adroitly its special weapons, be able to apply more skilfully its refined artifices, and to achieve more quickly and economically the aims of his life, whether it be commerce, manufactures, public works, Agriculture, navigation, architecture.” Technical education aims at teaching the application of the principles of science and art to obtain certain results. Technical education is therefore entirely dependent on the previous acquisition of those principles. It is not a substitute for a good general education but an adjunct, and in its highest development it would even go beyond the University. In a certain sense a Technological Institute presupposes the acquisition of the B. Sc. Degree.

In the Report of the Royal Commission of 1884, there is now available the fullest information regarding the history of the movement in Europe, and regarding the Institutions which have there been found most effective. But in dealing with this information it must be borne in mind that the existing circumstances in Europe, and the objects there aimed at, are widely different from those in India. Thus in England there is an enormous wealth of manufactures, workshops and unorganized Technical Instruction already in existence, and the question is how to organize, economize and improve it so as to meet the rivalry of the continent. The circumstances of India, it is obvious, are very unlike those of England. India is essentially an agricultural country, the agriculturists being hitherto in this Presidency for the most part small peasant-holders with little or no capital at their disposal; and under these circumstances it is not surprising that the scientific and manufacturing developments of the community are backward. It thus happens that

except in Bombay, where certain industries are considerably developed, the experience obtained from Europe is not altogether applicable to this Presidency. At the outset it must be accepted that technical education cannot create manufactures; it forms merely the adjunct of good general education for the supply of skilled labour to the demand of capital which is an indispensable factor, and of the enterprising spirit which does not show incurring the risk which attends such investments of capital. Technical schools create a directive power but the power must find at hand a sphere in which it is to be exercised. They aim also at counteracting the defects due to the specialisation of work which division of labour practically necessitates. The artificer cannot miss the larger grasp which theoretic knowledge must give a man who has acquired a mastery over a single detail of his craft. Technical education followed in Europe the existence of trades or crafts. In India there are a number of languishing crafts highly artistic in their nature, distinguished by a high degree of excellence in the disposition of form and colour and with a well marked individuality peculiar to the country. The first desideratum for reviving them is capital.

The prudent way of proceeding seems to be, by careful enquiry through local committees, to ascertain local and special wants, and to provide for these wants practically as they arise. This can best be done by developing the scientific element in existing institutions; and by encouraging the establishment of new aided institutions which will be thoroughly in harmony with Indian Society as it now exists, which will keep touch with native managers, foremen and artisans of all kinds as they are; improving them gradually, increasing their number, and developing their ingenuity and their taste. And in providing the organisation and equipment of such new Institutions care must be taken to distinguish between two kinds of technical schools according as the object is (*a*) disciplinary or (*b*) professional. In the first the main principles are taught and tools common to several or all Industries are merely utilised to illustrate what is taught; and the object in view is to give the pupil such preliminary training as shall enable him, when he afterwards selects his occupation and enters the workshop, to make much faster and more intelligent progress than he otherwise could have done. In the second the object is to teach one particular art or industry with such complete-

ness that the pupil will be able, at the end of his training, to begin to practise it for a livelihood.

3. With these preliminary remarks the consideration of the practical questions stated at the commencement may be resumed. And with reference to the classes requiring technical education, the subject may be roughly divided into 3 branches, according as the teaching relates to (1) agriculture, (2) art industries, and (3) mechanical industries.

4. Taking these in their order, it may be at once decided that the College of Science at Poona shall be the central institution for the teaching of higher agriculture, local classes and schools being established to serve as feeders to the College. The College of Science already possesses an Experimental Farm, workshops with machinery, the apparatus for physical and chemical instruction, geological and botanical museums (to the latter a small botanical garden is attached), and a drawing school. And any further requirements should be granted which Dr. Cooke may show to be necessary in order to render the course of instruction in agriculture thoroughly efficient. The University has already given some encouragement to agriculture, and it is hoped that in due time Degrees in Agriculture may be granted which have recently been instituted by the University of Edinburgh. As regards the teaching which is to lead up to the College of Science, a difficulty exists in some districts in inducing the sons of actual cultivators to take advantage of scientific education; but the difficulty is not insurmountable, for in one or two of the Farms attached to the High Schools most of the work has been done by the sons of "Kunbis." The efforts in this direction must be continued and increased in order to make this agricultural teaching both useful and attractive to the sons of actual cultivators. With a view to develop the agricultural side of the High Schools, or of founding purely agricultural schools, Committees of influential Agriculturists and others should be formed by Collectors and Deputy Educational Inspectors, and the matter placed before them in a practical light. Also Government would be prepared to give their aid if local Committees were willing to start agricultural classes as an experiment. The first experiment should be made at Ahmedabad, where a large number of intelligent and prosperous Land-owners are to be found. The above are the main

lines upon which His Excellency in Council is at present prepared to take action ; and the details should be worked out by the Director of Public Instruction in consultation with the Director of Agriculture and the Principal of the College of Science.

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Drawing. These Rules (published in the *Government Gazette* of the 22nd July last, by Notification No. 1112 of 17th Idem) provide for payment by results in grant-in-aid Schools ; for annual grants to certificated School Masters and pupil-Teachers who teach Drawing in their schools ; and for prizes and certificates to those who produce drawings of the required standard and who pass in all the prescribed subjects. By bringing before the eyes of the people all that is best in painting and sculpture from the lowest decoration to its highest pictorial forms, Government will best promote arts both useful and æsthetic. The downward filtration theory is a true theory as applied to arts and industrial pursuits. The School of Art should fulfil this mission for the Presidency as it has been undertaken for the United Kingdom by South Kensington. Here also the beginning must be unpretentious.

6. There remain (3) the mechanical industries. And with regard to this subject the first question which arises is, whether a Technological Institute should be established ? After mature consideration His Excellency in Council has come to the conclusion that the time has not yet come to undertake such an ambitious scheme, even if the condition of the finances admitted of the large expenditure required to pay the staff of Teachers, who in the first instance would have to be invited from Europe. At present the main object for effort must be to make science pure and simple at our Colleges more perfect than it now is. As yet the number of persons of sufficient scientific acquirements to avail themselves of the highest teaching of a Technological Institute is very small ; and it is clear that the most economical as well as the most effective way of giving them this training will be to assist them in attending the highly developed Institutions of this class already existing in Europe. Thus, for example, a Bachelor of Science or a Licentiate of Civil Engineering of the University of Bombay, who already has a fair general though unapplied education in science, might be selected for a stipend with a view to more special instruction. He might first be sent to a Cotton Mill in Bombay to learn thoroughly its processes and necessities ; and he might then go to England or Germany to undergo a full course of instruction in the special technical branches considered essential to a man of his profession. He would there frequent a Technological Institute and visit manufacturing centres, more espe-

cially those where the same manufacturing industries are carried out as in this Presidency. On his return he would be available as a Teacher of Applied Science, and would be valuable as an adviser to the Managers of existing Mills and to those desirous of starting fresh industries. In a similar way some of the Millowners in Bombay might be induced to send to Europe a few of their practised native managers or foremen, after they had been trained here, to study their profession there technically at special schools. Assistance would be given to them by Government in carrying out such a project, from which great and lasting benefit would no doubt accrue to the Mill industry.

7. Putting thus aside for the present the idea of a Technological Institute in this Presidency, the question for immediate consideration is, what instruction should be provided in the city of Bombay with a view to raise the scale of existing industries and prepare the way for other useful developments? It appears to His Excellency in Council that what is required is an Institution located in the district where the Mills are and near the Railway Workshops, and that in this institution instruction should be given in such sciences as are necessary for the practical requirements of the managers and foremen on the one hand, and of the skilled artisans and operatives on the other. The illustrations of the lectures should be derived from processes with which the audience are familiar. The curriculum for boys who attend regularly with a view to become managers and foremen will have to be gradually developed and the methods to be followed in this part of the institution will have to be strictly defined, and the pupils admitted to it should pledge themselves not to leave until they have finished the full course, unless they can show special reasons for abandoning the school. Admission should follow on evidence being given that the boys have enjoyed primary education. Whether the curriculum should be full-time or half-time will depend upon the disposition made by employers of labour. If they are determined not to accept boys under a certain age and to give preference to boys who have attended as full-timers, it will be possible to require a full-time attendance for a brief period and not half-time attendance for a longer period. Among the subjects suitable for instruction would be physics, practical mechanics, chemistry applied to

arts, knowledge and sources of raw materials, nature of tools, dyeing and bleaching, drawing plans and designs, theory of color and beauty, the manipulation of cotton, jute, wool and silk, their processes of manufacture, and the art of finishing the same in woven fabrics, the construction and designs of steam and other engines. These subjects should not all be taught at starting, but they may gradually be introduced. The object of such a school should be to give the students a grasp of scientific facts which they can readily apply to any trade. The reason why subjects should be taken in connection with surrounding industries is to attract pupils to the school and also to make visits to the Mills profitable, and to get from the students teaching power for the artisans' evening classes, to which reference will presently be made. The object should not be lost sight of to make this institution a training school for managers and foremen of other industries as well as of those now in existence. The institution must not lose its disciplinary character or its adaptability to industries in general. Where special industries require special schools those interested should take steps to organise them with the help of local Committees. The object of this institution will not be to put into the market the article of any industry but the workman fit to be employed in any industry.

8. For the skilled artisans and operatives there would be evening classes suited to their requirements. In order that the teaching may not be above their level it should begin very low, with reading and writing, arithmetic, geometry and drawing, and modelling in clay.

9. Such being the outline of the proposed institution, the next point for consideration has reference to its constitution and management. And on this point His Excellency in Council is clearly of opinion that the balance of advantages is in favor of its being started as an aided institution under the management of a competent and representative Committee or Board. By such an arrangement various difficulties of an administrative kind will be avoided; and the institution will be more elastic, for the native community will be directly connected with the experiment, and it will be easier in an aided institution to make such changes as the course of events may show to be necessary, than if the regulations were framed by Government and required to be revised by the same authority. Accordingly

the Committee of the Ripon Memorial Fund, which has already taken up this subject, should be invited to co-operate in the scheme, and to undertake the establishment of the institution upon the assurance that it will receive from Government aid of a very substantial kind. For this purpose it is suggested that the Committee should form itself into an association for the promotion of technical education in the city of Bombay. This association would be recognised by Government, and would receive from Government the utmost possible aid on the principles enunciated in this Resolution.

10. His Excellency in Council would make it a condition that the Principal of the new institution should in the first instance be an English Technologist, and that Government should be represented on the Committee, which should be made thoroughly representative of all trades, industries and handicrafts in the city. The Managers of the Mills, of the Railway Works, of the Dockyard, and of any other great works, as well as representatives of the smaller industries such as carriage-building, watch-making, engraving, embroidery, toy-making, not to mention jewellers and goldsmiths, should be placed on the Committee, and divided into sub-Committees for each branch of the institution. Government should be represented by Dr. T. Cooke, Mr. T. B. Kirkham, Mr. M. C. Murzban, Mr. K. D. Naigamwalla, Mr. N. N. Wadia, and by one or more of the science teachers in Bombay.

11. As the first step towards the practical organisation of the institution, Dr. Cooke, who has much knowledge and experience in these matters, should be requested to place himself in communication with the existing Committee, and with their assistance to draw up a preliminary scheme, with courses of lectures in certain subjects, prizes and scholarships for the pupils who pass examinations in the subjects of the lectures, and rules for the selection and remuneration of the lecturers. The existing laboratories, collections, as well as science-teachers in Government and Aided Colleges should be utilized for this purpose. Dr. Cooke should be asked to communicate with the various public bodies and societies in Bombay with a view to obtaining their co-operation and support. The Sassoon Mechanics Institute, the Millowners' Association, the Parel Mechanics Institute, the Students' Literary and Scientific Society, and other similar bodies will probably give assistance in furtherance of their own special

objecta. It may be hoped that the Municipality and the Railway Companies will contribute to make this scheme a success, and they should be duly represented on the Bombay Committee. The test of the success of the teaching will be whether the employers of labour appreciate its results, and whether the wage-earning classes avail themselves of these fresh opportunities.

12. It has been suggested that before the institution is formally opened an Industrial Exhibition should be held under the patronage of Government, when it is thought that the greater portion of the machinists and furnishers who supply the various mills and factories might be induced to send machines and other articles to the Exhibition with a view to eventually presenting the same to the institute. If the Principal is engaged at an early stage he could with his staff conduct the important work of managing the Exhibition, and this would give him time and opportunity to gain information and knowledge of the people, so that he would be in a better position to arrange his classes and select his pupils. This idea appears to be deserving of consideration.

13. In this new departure, examinations will occupy a secondary position, because examinations are considered a corollary of good education but no sure test of it. The success of the scheme will depend on good teaching rather than on multiplicity of examinations. They will be a sequel to the education provided and not overrule it.

14. As regards the wants of the Mofussil in respect of industrial training, the main dependence must be upon the High Schools for elementary science and upon such institutions as local efforts may start with the aid of Government. The Aided Colleges at Ahmedabad and at Karachi will in some respects be able to give powerful assistance to any movement which may contemplate a more widespread scientific education than these Colleges are intended to give. His Excellency in Council trusts that the opportunity which is given by the organisation of these Colleges and the new Madrasah established by the National Mahomedan Association at Karachi, to assist the development of technical education, will not be lost, and in the selection of a Principal for the Sindh College and eventually for the Ahmedabad College, the selection should be made of a teacher capable of dealing with this problem. There will be Boards of Management

for these institutions and the Government representatives on them will be instructed to carry out as far as possible the views of Government as stated here. Places which as yet have no High School, such as Hubli, favourably situated for an independent technical school, might with advantage make a fresh departure and start an institution complete in itself and besides preparatory for the College of Science or the School of Art. All Government High Schools have for some years past been supplied with scientific apparatus for the teaching of elementary physics and chemistry to the senior pupils. His Excellency in Council is of opinion that this instruction has been useful so far as it extended, but that the time has now arrived for a thorough re-organization of the science instruction in High Schools with a view to secure the following objects :—

(a) to make it both more thorough and more practical, (b) to secure a nucleus of real scientific work, sound as far as it goes in every High School, so as to discover the boys who have a special aptitude in that direction and pass them on to the science and Art Colleges. These objects Government consider can best be attained by the appointment of a competent instructor in science to the staff of every High School, by the allotment of a certain number of scholarships, the minimum being two, for proficiency in natural science, and by making it the duty of the science-teacher to instruct the scholarship-holders and other pupils specially studying science, in the practical Manipulation of the apparatus. The Director of Public Instruction should draw up rules to give effect to these principles, and the Educational Inspectors should be instructed, in reporting on High Schools, to devote a special paragraph in their reports to the state of the science instruction, the proficiency of the senior scholars and senior pupils studying science, and to the condition of the scientific apparatus. His Excellency in Council is also desirous that the scientific apparatus, which has been supplied at public cost, should under suitable conditions be made available for public instruction by means of popular lectures. The Director of Public Instruction should make arrangements for the offer of *honoraria* to competent science-lecturers, whether teachers in Government service or otherwise, who are prepared with courses of lectures on scientific and agricultural subjects, and especially on such as have a practical bearing upon any art or industry carried on in the particular neighbourhood. The lecture-room and apparatus of the

High School and the assistance of the science-teacher of the High School should be placed at the disposal of the lecturer. A syllabus of the proposed course of lectures should in all cases be submitted for the previous approval of the Director of Public Instruction.

15. With regard to the subject of Drawing in High Schools the recent rules already referred to should be followed as far as they are applicable, but in addition His Excellency in Council directs that in every High School the Teacher of Drawing shall hold one class either in the morning or the evening, out of ordinary school-hours for the instruction of persons already engaged in arts or manufactures who may wish to improve themselves in drawing. In the absence of trial it is difficult to say what response may be expected on the part of the native artisan class, and Government would therefore wish that in the first instance the instruction to this class should be offered gratuitously. School-masters and teachers in adjacent schools should also be admitted to this class with a view that they may qualify themselves for teaching elementary drawing in their schools.

16. By means of these measures it is hoped that, without a formal bifurcation of studies in the High School the modern side which has been prominent in this Presidency will be still further developed, so that all the advantages of bifurcation will be obtained without the attendant inconveniences and expense.

17. In primary education by selection of books referring to natural objects, to facts and principles of agriculture, by object lessons, by elementary wood-work and card-board designs the pupils should have their constructive faculties developed. At the Training Colleges this factor of elementary teaching should be, as well as drawing, carefully kept in view by the Educational Department.

18. The subject of special industrial schools is not one which the Government are called upon to undertake. It is one for consideration of localities and trades. Their object is the improvement of the manipulative skill already existing by holding up for imitation and by encouraging a higher style of finish. Such schools would be of the greatest use to the sons of those handicraftmen who carry on hereditarily special branches of manufacture. The co-operation of these guilds should be secured before starting such schools. At present there are two large schools of industry at Ratnagiri and

Surat, besides one or two smaller ones elsewhere, which are working fairly well. There is also a Missionary Industrial School at Sirur, and another at Poona. These institutions afford instances of what can be done by local effort. When schools of this kind are regularly recognized as an important agency for professional as opposed to disciplinary technical training, it is hoped that native benefactors will provide funds to establish additional ones in other towns. The nature and scope of such schools should be fully explained to the public, and Municipalities and Local Boards should be encouraged to maintain them in accordance with the needs of local industries. Government aid will be granted, as far as possible, to this useful work. Ahmedabad might well be among the first places to distinguish itself in this direction. And in Poona metal-workers and silk weavers might be taught at special institutions started by the Municipality or by local bodies. It appears to His Excellency in Council that local self-government affords the best means for local development of existing, and the revival of extinct or languishing, industries.

19. In the new departure now being made in the matter of technical education, it is most important that Government should be in possession of detailed information regarding the methods followed in England; and with this view the Secretary of State has been asked to allow Mr. T. B. Kirkham, Educational Inspector, C. D., who is now on three months' privilege leave, to remain on duty in England for three weeks after the expiry of the leave, for the purpose of making inquiries on the subject.

20. In concluding this brief review of the position as regards technical education, His Excellency in Council desires to express his satisfaction at the strong and healthy interest which has been taken in the subject by the public, as shown in the Press, as well as in the valuable suggestions brought forward by individuals who have made a study of the question. It is universally felt that new channels should be opened not to repress the intelligence of the country, so largely developed by means of the education imparted during the last 30 years, but to dissuade it from overstocking one field by providing other appropriate ground. Various gradations of technical education forming ends in themselves for various classes of the community must all tend to develop the material resources of the country, and to improve the general condition of the people. The public no doubt

realize that financial pressure obliges the Government to be most careful in what they do, and that otherwise they would have been glad to extend the basis of operations as regards technical education. Being thus restricted financially His Excellency in Council would earnestly appeal to all local authorities and associations as well as to the influential and wealthy classes to come forward and co-operate heartily with Government in their efforts to enter the arena which several European countries have entered not so long ago achieving signal success in a very short time, countries which cannot be called rich but which realised the conditions imposed upon them by the keen competition which threatened their prosperity. His Excellency in Council wishes to make a cautious and small beginning; to establish a basis out of which gradually a more complete fabric may be developed by the process of natural evolution; to utilise existing resources; to labour in a few and selected fields; to work out the scheme almost entirely through native agency; to improve such native agency by giving them opportunities of completing their education in Europe and of witnessing the industrial, agricultural, mechanical, artistic and mercantile development of the western world. The scheme is not academic, does not include legal and medical education because it is not intended for the academic but for the producing classes. Its success cannot be tested by examinations, but rather by exhibitions and by statistics of imports and exports, prices, and wages. Its main object is to enhance the well-being of the people at large by giving increased employment in the Presidency to labour and capital, and by cementing the harmonious relations which should exist between both.

(Sd.) W. WEDDERBURN,
Acting Chief Secretary to Government.

(25)

Extract from the speech of His Excellency Lord Reay, Governor of Bombay, at the opening ceremony of the Victoria Jubilee Technical Institute, Bombay. Report from commencement to the 10th April 1889.

Page XVII.

In India the difficulties are greater than in England, because we have to face this very great obstacle that we cannot give you the instruction you require for the workshops, which you will hereafter

enter, in your own language. We are obliged—because there is no vernacular technical literature, to teach the scientific subjects in English. This is a very great difficulty, and one, I hope, Sir Dinshaw will live to see overcome, and perhaps some day Mr. Phythian will give his lectures in Marathi.

(26)

ELPHINSTONE COLLEGE UNION LECTURES, 1891-92.

LECTURE ON VERNACULAR LITERATURE,

BY W. E. HART, ESQ., B.A., LATE CHIEF JUDGE, COURT OF
SMALL CAUSES, BOMBAY.

Page 29.

“ You, natives of India, and members of a Literary Society in an Indian University, represent the pick of Indian literary culture. In your hands is of necessity reposed the trust of guarding the growth and determining the history of native Indian literature—if it is to have one. You, who enjoy the benefits of the highest education that India can give her sons, as you pluck its fruit from the Tree of Knowledge, you must bear always in mind that you have no right to devour the feast in silence and alone. It is your duty—nay, why do I call it a duty—it is your privilege, and your right, to bid your less fortunate brethren to the banquet, and help them freely to share in what has been freely bestowed on you. But how can you impart to the unlearned mass of your countrymen the results of the learning you have gained, save through the medium of a common tongue? You best, if not you alone, can do this, and in proportion as you produce original works for the enlightenment of the people in the people’s tongue, you create a literature native to the land that gave you birth. Therefore, I say the subject is one of special interest to my present audience, and I say it is one of special interest at the time, and in this place.

For you know that there are now not a few among the most learned and most respected of the Elphinstonian graduates, who have made it their business to press for a reform in the scheme of higher education that shall admit the vernacular languages to a place in the University curriculum. So far their efforts have been met with one fatal objection, that there is not in the vernacular languages of India

a literature sufficient, either in quantity or quality, to afford material for a high class education such as an University should give, and without works of this standard as a medium of tuition, higher education in the Indian vernacular languages is impossible. Some of the objectors go so far as to say that the production of literary work of the necessary class for this purpose in the Indian vernacular languages is impossible, because they are already archaic in relation to the highest thought of the day, and incapable of giving expression to the refinements of modern culture (¹). Now, therefore, is the time when the want has made itself felt of such works in the Indian vernacular languages, as are worthy to be called a literature and where if not here, in the Hall of the Elphinstone College, and at the call of old Elphinstonians in their need, can we expect to find men fit to supply that want?

Let ours be the task to-day to see what conditions are necessary for the growth of a vernacular literature as I have defined it. Then shall we be able to judge how far one is possible for India, and to what extent and in what way the reproach may be taken from her of sitting dumb among the nations of the earth, while her sons learn all that is best and worth knowing from foreign teachers in a foreign tongue. To this end I think it would be useful to consider the literary

(¹) "The talk about the utter incapacity of our Vernacular languages to serve such a purpose (being the vehicle of conveying knowledge of European learning) is a baseless assertion made by those who have never seriously tried to cloth Western ideas in Eastern language. However it is quite true that although much of Western thought is now in so many ways being expressed in more than one of our Vernacular Languages, there are no proper text-books in these languages bearing on all the different subjects of modern European learning. The difficulty of getting these text-books produced is not at all insuperable; with the encouragement and the direction that the University can so well give to the production of all the required new works in our Vernacular Languages, the difficulty arising from the absence of suitable text-books on any subject will be a thing of the past positively in less than ten years."—M. Rangacharya, Esq., M.A., Kumbakonam. Memo. on the proposed addition of an Oriental Faculty to the Madras University. *The Hindu of Madras*, 29th March 1898.

"The Indian Vernacular Languages are spoken by millions and are by no means in a primitive state. They have a literature rich, though of one-sided development, and as is shown by the Bengali language, are capable of a good deal of elasticity and adaptation."—*The Hindu of Madras*, 15th July 1898.

history of a country that has a vernacular literature of its own. For if it be true that what hath been shall be, and what men have done men yet may do, we shall thus be able to argue from cause to effect and see what results we may expect from influences now at work. The history which I propose to take for this purpose is that of England. Not only because her literature as a whole, is one of the most excellent the world has ever seen, nor only because that literature is the one with which I suppose the majority of my audience are most familiar. But also, and chiefly because the history of England, in many of those particulars that must have influenced the development of her language and literature, is in striking accord with that of India.

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I do not propose to consider further in detail the history of the development of the English language and literature, for we have reached now the point where that language is settled and that literature has begun. For within three centuries of that time, the language was much the same as I am speaking now, and the works of Shakespeare, Bacon and Milton had been given to the world. This is the point then, where I think may usefully be instituted the comparison I proposed at the outset between India and England. You must have been struck with several points of similarity. In both we have a like congeries of pretty principalities with different languages, in which we can detect the first rudiments of literary composition. In both we have the gradual absorption of these into a few leading nationalities, whence originate a prevalent form of speech. In both we have the development of learning and accretions to the indigenous speech, due to the education imparted by a foreign race of greater culture. In both we have much the same vicissitudes of foreign conquest and foreign rule.

So far as these are concerned then, India would not appear to labour under any special disadvantage, that makes impossible, in her case, the existence of a vernacular literature, that has been proved to be a possibility in England.

Page 48.

You possess the traditions of a glorious past in a classical antiquity, such as England never had. You have all the learning of the present

brought to your very doors, and you are masters of the people's speech. In your hands, then, you hold the destinies of that speech, and it is for you to say whether it shall be attuned to thoughts divine in noble words, or remain for ever unable to give expression to anything much more subtle than an old wife's fable or inspiring than a maraudar's ballad, while you set apart from your fellows, rich perhaps in the knowledge which you owe to strangers, but passing poor in the contentment born of the thought of duty done to your brethren and to the land whose sons you are.

(27)

LECTURES IN CONNECTION WITH THE WILSON COLLEGE
LITERARY SOCIETY—SEASON OF 1895.

THE RELATION OF THE UNIVERSITY TO THE VERNACULARS.

By THE REV. DR. MACKICHAN, M.A., D.D.

(EXTRACTS.)

“The Vernacular should obtain a larger recognition in the school system. It is especially in the interest of its recognition in the school curriculum that some have been pleading its cause before the University; but they have been pleading in the wrong quarter. What we want is school reform, not University reform in regard to this matter. No one goes to a University to learn to use his vernacular with correctness. In other countries, in which of course the vernacular is the medium of instruction, the vernacular has a place in the University only as a subject of philological, historical, or critical study. It is not thought with any view to its practical use. That is supposed to have been attended to in the earlier stages of a student's career. But in India where a foreign tongue becomes so early the medium of instruction, there is a near danger, a danger both to the vernacular and to the instruction. Mr. Modak complains that the exclusive recognition of the classics has driven the vernacular out of the high school curriculum altogether. This is a tendency which, according to my opportunities, I have steadfastly endeavoured to resist, but the testimony of the late Principal of the Elphinstone High School is convincing as to the actual facts of the case in many high schools. This is a great misfortune, for it is not to be supposed that the

amount of knowledge of the vernacular, which a boy can acquire up to the time of his passing the IV Vernacular standard, supplemented by what he can gather during the succeeding few years in which the mind is overshadowed by the difficulties of the English language, can furnish a real foundation for culture and literary usefulness in the vernacular. Further, the study of a variety of subjects through a very imperfectly understood foreign tongue is bound to be a slow, a laborious, a bewildering process. If the vernacular is really to enter into the education of the country, either much higher standard of vernacular instruction ought to be insisted upon as a preliminary qualification for entrance into our high schools or at least the vernacular must be more largely employed in the imparting of instruction in our high schools. I have seen, for example, a boy who has completed a high vernacular education before entering upon the study of English simply walk through the higher standards of the high school two in a year, and matriculate in the front rank at the University Examination. I do not think that as a rule it would be desirable to defer the study of English to so late a point, but there can be no doubt that its use, as a medium of instruction, should be deferred in regard to several subjects, and that it is this early use of English as a medium of school study that is driving out or corrupting the vernaculars. It is here that the stand must be made, and I would earnestly call the besiegers of our University to this point of attack, which is of fundamental significance for the whole plan of campaign. Why should it be the case that very few educated young men can speak with authority on any point, *e.g.*, of vernacular grammar or idiom and leave all this to Shastris and Pandits? No young man in Europe would be considered to have received a thorough school education unless he had learned to avoid grammatical and syntactical errors, and had some taste for the niceties of the idioms of his mother-tongue. This is not the rule in India, and it is scarcely to be expected under the existing system. (3.) Thirdly, we require some means of bringing the educated classes into contact with the less educated. This as I have already indicated is a necessary condition of the growth of a popular literature, and it is to be brought about not by any mere regulation. There must be an impulse from within, a genuine sympathy with the masses of the people, and a desire to share with them a common benefit. A mere display of our *Panditya* among them is

worse than useless ; but earnest self-denying effort will have its true reward. If self-sacrifice can be evoked amongst University graduates in so conspicuous a degree as we see in Poona on behalf of English University education, surely the same spirit will not be wanting when opportunity is found in the still more important work of bringing the fruits of that education into contact with the life of the multitudes. There are Societies in our cities which place such praiseworthy aims before them, that it is, perhaps, in the centres where such efforts are most needed that they are wanting. The great movement in Britain familiar to you as the University Extension Movement is one from which some lessons may be gathered of interest to our present topic. This movement has had for its aim the diffusion of University culture in districts where there is no University, or amongst those whose occupations or circumstances render it impossible for them to attend the University. This movement has already accomplished much in this direction and it has already produced in its University Extension Handbooks a vernacular literature of real value. I should like to see similar opportunities given to our graduates to break the bread of knowledge to their less favoured countrymen, and I should like to see a large number of our graduates prepared and willing to undertake this noble task. Educated India has no lack of organizing power. It has organized numerous associations, surely it is capable of organizing this. This would be a true and worthy fulfilment of the hopes expressed in the great Despatch, and under the stimulus of high endeavour the vernaculars would be turned to a noble use, and such use would mean their highest cultivation."

(28)

PAPER ON PRIMARY EDUCATION.

BY THE HON. MR. CHIMANLAL HARILAL SETALWAD, B.A. LL.B.,
PLEADER (NOW ADVOCATE) HIGH COURT, BOMBAY, 1896.

Page 23.

"India is now drawn into a fierce commercial and industrial competition with the other countries of the world, and if it is to keep its own in that race, we should turn out pupils with a taste and inclination and necessary educational equipment for commercial and indus-

trial pursuits, and not merely applicants for Government service as at present. The primary schools must also lead to technical schools and not only to secondary schools of a purely literary character as they do at present, and for that purpose should provide such instruction as would prepare the children to take full advantage of advanced technical instruction in higher institutions. Unless the primary schools did their duty in this respect, technical schools will be handicapped in their work. The Government of India recognised this when, in accepting the recommendation of the Education Commission that practical subjects, such as elements of natural and physical science and their application to agriculture, health, and industrial arts, be taught in primary schools, they in their Resolution No. 10—3039* of 23rd October, 1884, said:—‘Every variety of study should be encouraged which may serve to direct the attention of native youths to industrial and commercial pursuits.’ The Bombay Government† made similar proposals, and introduced drawing and agriculture in training colleges with a view to prepare teachers for teaching those subjects in primary schools. They have further introduced a rule in the Training College Codes, to the effect that masters, who, after passing in drawing, agriculture, or industrial art in the Training Colleges, teach those subjects in their own schools will receive special grants-in-aid. But no courses in those subjects suited to primary schools appear to have been yet laid down, as is done by the Educational and the Science and Art Departments in England.

The time has now come, when, I think, Government should introduce these subjects in the primary schools and prescribe suitable courses for the guidance of teachers.

The introduction of these subjects will no doubt necessitate a re-distribution of the various subjects, the omission of some, and the making of others optional, detailed suggestions for which are, I think, beyond the pale of this paper.

* Vide App. p. LXXVII of the Director of Public Instruction's Report for 1884-85.

† Vide Director's Report, 1885-86, App. p. XLVIII, para. 17 of Resolution No. 3E. of 18th September, 1886, and paras. 3 and 29 of Resolution No. 1988 of 29th October, 1885, at the end of the Appendices.

APPENDIX E.

OPINIONS—MADRAS.

(29—37)

SIR W. W. HUNTER'S EDUCATION COMMISSION.

THE MADRAS PROVINCIAL COMMITTEE'S REPORT.

(*Extract from a letter from J. Lee-Warner, Esq., M.C.S., Nellore, dated 8th November 1882.*)

Page 213.

The faults which I do find with the present men are—their want of training in their own mother-tongue.

The surface nature of their English education.

It may sound in a measure paradoxical to say so; but I trace both these defects, among other causes, to the absence of sound vernacular curricula. Under the present system, a boy is taken from the cradle to school, where, before he has an idea of his own which he can adequately express in his native language, he is put upon English. Till very recently, classics furnished an almost exclusive field for the mental development of nearly all English boys of the upper and upper middle classes, but no head master of any public school ever dreamed of undervaluing the importance of his pupils correctly rendering a passage well selected from standard English prose into its Latin or Greek equivalent. Bradley of Marlborough carried this to very high perfection. His pupils well remember how his lectures on prose translation were real exercises of the mind. But what is the practice here? The vernaculars are practically ignored—I do not say that there is not good reason for it, but they *are* ignored—and thus this most important branch of school exercise is lost to the boys; and “paraphrasing” becomes the miserable substitute with which schoolmasters replace translation. Surely, there can be nothing sound in a system of instruction which leaves a boy at the conclusion of its course unable to express accurately either his own, or the thoughts which are given to him, in *his own* language. Yet from the imperfect and slovenly manner in which clerks ordinarily translate, it is clear that they have not been taught to seek and obtain a mastery of the right use of words.

SIR W. W. HUNTER'S EDUCATION COMMISSION.

THE MADRAS PROVINCIAL COMMITTEE'S REPORT.

(Extract from the Communication of the President, Madras Native Association.)

Page 292.

We do not consider, however, that the efforts of the Educational Department towards the improvement of the vernacular languages of India and "the enrichment of their literatures by translations of European books or by the original compositions of men whose minds have been imbued with the spirit of European advancement," has been attended with the same success as their efforts in other directions. This, however, is not due to any shortcomings on the part of the Educational Department. During the Directorate of Mr. (now Sir) Alexander Arbuthnot, an effort was made to have the subjects in taluk schools taught through the medium of the vernacular languages, but the measure was so unpopular that he had to abandon it. . . . We would recommend that in the taluk schools the teaching should be in the vernacular languages, and the pupils should have practical information imparted to them in those languages. History, Geography, and Arithmetic should be taught in the vernacular. Euclid and Algebra may be dispensed with and mensuration substituted. Elementary treatises on political economy or agriculture might be introduced. The study of English might be made optional and a special fee demanded for it. Great importance should be attached to vernacular composition. There should be an examination of a pretty high standard in these subjects and the passing in it should be a passport to the inferior clerkships in public offices, and should betoken a sound vernacular education. Boys who have not the means to pursue their studies in English to a higher point would be content with vernacular instruction. Those who meant to push up to the higher standards would go to the Zillah schools. It will of course be necessary to arrange the scheme of studies in such a way as to ensure the possession of a sufficient knowledge of English by boys who are drafted from middle class schools into high schools. . . .

UNIVERSITY CONVOCATION—MADRAS, 1882.

(*Extract from the Speech by the Honourable Justice Sir Muthusami Iyer, B.L., K.C.I.E.*)

It is incumbent on you all, at such a time, to aid the diffusion of knowledge and the revival of literature which must precede the inauguration of lasting reform in every progressive society. Your duty in this direction consists in paying special attention to the development of the vernacular prose literature, and in infusing into it the elements of modern culture, and in presenting to the public, through the medium of the vernacular, the mechanism and the advantages of a progressive social system as contrasted with an imperfect social structure which confines progress within prescribed limits. In the later stages of the history of the vernacular literature in this country, it was corrupted by a desire for writing verses, and by a preference to a style which the learned alone could understand ; and the inevitable result was the partial exclusion of the middle classes from the light and the benefit of such knowledge as existed in the country. It is therefore a source of particular gratification to me to find that, during the last ten years, there have issued from the press about 800 original works and 400 translations besides 3,500 republications of old authors. These figures show something like literary activity, and I would ask you to co-operate with those who are already in the field and add to the number of really original publications and useful translations, and to see that you can gain a step in advance every year in the development and enrichment of the vernacular literature. I would ask you to remember at this very early stage of your career in life that the usefulness to your country of the liberal education you have received consists not in writing bad manuals in English, but in writing good vernacular books on the models furnished by English authors. Whilst on this subject I must allude to a matter which has not hitherto attracted the attention it deserves. The study of Sanscrit and the revival of Sanscrit literature are of importance to you, not simply because Sanscrit is your classical language, but also because it contains the key to the history ⁽¹⁾, the

(1) " We are here in the midst of ancient peoples, possessed of civilization, of literature, and of art of their own ; and our business is not to try and force them to reject their past, to forget all that is characteristic in their history and their traditions, and to convert themselves into bad imitations of modern Englishmen ; but to place without stint, at their disposal, all the riches of Western science and Western culture, that they may blend them in one harmonious union with the Treasures of their own Oriental learning."—Lord Ripon.

philosophy and the principles which lie behind and sustain the outer forms and visible signs of your social and family life. Whatever has hitherto been done towards the revival of Sanscrit learning, has been done principally in Europe, and not in this country. But as you examine the structure of Sanscrit as a language, its capacity for brevity and expansion, the facilities it affords for translating new notions into idioms suited to the country, and the classic modes in which it has been handled by such men as Valmeeki, Kalidas, and Bhava Buti and others, you will cease to ridicule the tradition which speaks of it as the language of the Gods. (1)

(2) "It was superfluous in the present day to offer any observations upon the value and interest of Sanskrit literature. The study constitutes an era in the branch of intellectual inquiry just referred to, and has given an entirely new character to philology. The principles of etymological affinity have been placed upon secure grounds, and the history of languages, and through them the history of man, has received novel and important elucidation. Nor is this the only service which it has rendered to general literature. The history of philology and science is also largely indebted to it; and in the civil and religious codes which it has laid open to our knowledge, and in the mythological and legendary traditions, and the dramatic and heroic poems, which it offers to our curiosity, it presents a series of new, interesting, and instructive pictures of society, in which the features of a highly artificial, but original civilization are singularly blended with the characteristics of primitive manners and archaic institutions. The history of mankind can be but imperfectly appreciated without some acquaintance with the literature of the Hindus."

H. H. Wilson, Esq., M.A., F.R.S. An Introduction to the Grammar of the Sanskrit language for the use of early students. London—1841 Page. VIII, Preface.

"The study of Sanskrit will open before you" (young students about to come out to India in the Civil Service) "larger layers of literature, as yet almost unknown and unexplored, and allow you an insight into strata of thought deeper than any you have known before, and rich in lessons that appeal to the deepest sympathies of the human heart."—Professor Max Müller, *Vide* page 322, Lord Ripon's speeches as Viceroy and Governor General of India.

"The Sanskrit language, of which India is now the seat, is acknowledged to be the base of the languages of the West. It is abundantly developed in the Alodian Greek, the Latin and all the languages south of France, including France itself. It appears again, in another shape, in all the Slavonic and Teutonic dialects, commencing with Russian, and extending to the Anglo-Saxon. In the East, Sanskrit forms the foundation of all the languages of India, as well as many of those spoken in the Burmese empire, and the East Indian Archipelago."—Lieutenant General John Briggs, F.R.S. India and Europe compared, London 1857. M.J.

UNIVERSITY CONVOCATION—MADRAS, 1886.

(Extract from the Speech by His Excellency the Rt. Hon. Mountstuart Elphinstone Grant Duff, C.I.E., F.R.S., 1886.)

My appeal to you is in favour of your devoting yourselves to what is undoubtedly real progress, so far as it goes, not to its hollow counterfeit. But some of you have no turn for taking part in religious or social discussions, or for engaging in any form of active and stirring labour. To such, the first question I would put is this: "Are you satisfied with what you are doing for your own literature? How many of you, whether speaking Tamil, Teiugu, Malayalam, Canarose, Tulu, or any other tongue, are doing anything, or seriously proposing to do anything, to add to the literature of those languages, or any of them?" I do not refer to books of information that you may have published in those languages, books merely imparting a little of the knowledge of the West—they are good in their own way—but to books containing something that is at once new and striking, books adding, if it be only by one verse or one paragraph, to the things already existing in the world, which are acknowledged to be beautiful, or to be at once new, and true. Some of you, however, will object: "But who is sufficient for these things? How many are there, who can add even one sentence, worthy to live, to the literature of the world, or one new fact to the sum of human knowledge?" More, I suspect, than is generally believed. Who made your excellent Tamil proverbs? Who found out the virtues of many of your common weeds?

UNIVERSITY CONVOCATION—MADRAS, 1892.

(Extract from the Speech by H. B. Grigg, Esq., M.A., C.I.E.)

Now as regards your own Vernaculars. Your duty is not merely to add to your power of understanding the man whose books you read, but if you have a true desire to spread good and useful knowledge among the people, you must also obtain the power which so few of you, I fear, possess of expressing yourselves idiomatically and

vigorously in your own language, and of interpreting through it your new knowledge and your new ideas. I am not one of those who think that much can be done at present in the way of imparting scientific thoughts and facts to the people through the Vernaculars, because I believe you must educate the people first on Western methods through their own Vernaculars before you can rouse sufficient interest in what you have to tell to insure intelligent listeners.

“ Charm you never so wisely.”

But the number of those whose interest has been roused is increasing, perhaps rapidly, and such as these you must be prepared to address in the vulgar tongue. We may yet see an awakening similar to that which recast the whole social and ideal life of Europe, when the thoughts of men of “light and leading” of the ages past and of the then present were communicated to its people “in their own tongue wherein they were born.” No one can feel more strongly than I do that, if the peoples of India, with their numerous Vernaculars, are ever to rise to a nobler life and to greater wealth, the proportion of those who know English must be ten, nay, twenty-fold of what it is, and be equally distributed amongst men and women; but no one more strongly believes that the great mass of people can never be truly regenerated until each Vernacular is made a fitting vehicle for carrying on that knowledge. Only those who have had to do with the translating of little works of a scientific character into one of these Vernaculars can appreciate how difficult the task of interpretation now is. But this interpretation must be done. For it is folly to imagine that the rapidly increasing millions of South India can ever be English speaking (1) or depend mainly on English literature. The growing circulation of Vernacular Journals and Leaflets show how rapidly this demand for something to read is spreading especially among the Tamil population. Gentlemen, to whatever Faculty you may belong, if you would spread abroad some rays from your own lamp of knowledge, do not fail to gain such a command over your Vernacular that what you write may be read and understood.

(1) “It is a chimerical idea to think that English can ever become the current language of our people.” Page 23, Essay on the position of the Vernaculars in our Educational system by Waman Abeji Modak, Esq., B. A., Principal, Elphinstone High School, Bombay, 1888.—M. J.

MADRAS UNIVERSITY CONVOCATION—1898.

(*Extract for the Speech of Surgeon Lieut. Col. W. G. King.*)

“ The bulk of the people are ignorant of any other Literature than their own Vernacular supplies. That this possesses the intrinsic merit of the beauty of language, of which the people have a right to be proud goes without saying ; but modern opinion and modern thought find expression necessarily in a Western language. So far as I have been able to ascertain no adequate literature on general subjects has sprung up amongst the people. . . . The most obvious methods of accomplishing reform would seem, therefore, to be the aiding of the education of women, and the diffusion of modern knowledge by means of the Vernaculars.”

(*Extract for the Lecture delivered by J. M. Hensman, Esq., B.A., at Kunbukonam—1887.*)

What, then, is the remedy for this state of things ? The most effectual of all remedies that occurs to me is one that perhaps many of you will not readily admit. I will mention it, however. It is the relogation of English to its proper place in Indian schools, viz., into the position of a *second* language, instead of its being, as at present, a first language. Let all instruction be imparted and knowledge acquired through the vernacular. Let English be studied as men now study Latin or Sanskrit. There is no impossibility about it. The millions of India are *not* going to give up their vernaculars now or hereafter. The vernacular, therefore, will continue to be the language of the home and the market. If, therefore, the present system goes on, the time will never come when the time and energy of boys and girls will be spared from the painful acquisition of the vocabulary and idioms of a foreign language to the acquisition of facts at first hand. An English, or a French, or a German boy is not merely not harassed by the bristling difficulties of a foreign language at a time of his life when curiosity is strong, when wonder at new sights and objects is fresh and genuine, and when the capacity for pure enjoyment is nearly boundless. He is not merely free to roam and play as his vigorous young nature prompts him to do, and to satisfy his curiosity and wonder in fields and lanes and woods and rivers. He

has a positive advantage over his grievously handicapped brother of the East. He has only to learn to read his mother-tongue, and at once all fairy lore, all tradition, all the adventures of heroes, in romance and history lie open before him. Reading is to him the "open sesame" to all treasures of knowledge. How many toilsome years must pass before the literature of knowledge is unfolded to the view of the Hindu boy ! By that time his young spirit lies crushed and broken under the huge burden that is placed over him. He may become a good accountant, a good judge, or a good school-master. But long before all this, he has become what he is called, the "mild Hindu."

I said that the acquisition of all knowledge should be through the vernacular. It is necessary here to say that this ought to, and will be, the ultimate result—a result which will become a fact only when you and I shall have given place to a younger and more fortunate generation. In the meantime, it is the bounden duty of all true sons of India to bear it constantly in mind. A first and feasible step in this direction would be to confine boys to their vernaculars till they are at least fifteen years old. If after their fifteenth year they commence the study of English, I feel assured they will be able to matriculate in four years at most. In many cases three years will suffice. On the present system, a boy matriculates, confessedly, after eight years' study of English ; but really, as every master in Middle and High Schools knows, after nine and ten years of crushing labour—ten years of painful efforts at realising the unrealisable. On the plan that I have indicated above, the prize of a ten years' labour is obtained in three or four years. And then the period that preceded these three or four years has not been a blank. Their physique is not ruined for life by their being forcibly and incessantly changed to books and class-rooms. Their minds have grown strong and vigorous by having had work to do which was within their reach. They have escaped the doom of becoming so many "human polypes, with a brain instead of a stomach," into which the teacher "had to pour as much information as they could hold." They have not grown up in utter ignorance of the religion of their fathers, nor destined to be godless, soulless, money-making machines. Among them will be, and ought to be, many that will take rank with the pioneers of European thought,

invention, and discovery. Now look at this picture and on that, and decide which you would choose for yourselves !

(36)

THE " HINDU "—MADRAS, 5TH MAY 1897.

" The University has, or, at any rate, ought to have, a two-fold object in view in respect of what it does in connection with the Oriental Languages, first, the education of the people, and secondly, the improvement of each and every one of the instruments of education. It will not be doing its duty by the public if it should forget either of those results. Education should never be made the monopoly of the few ; it should be within the reach of the many. And this it will be only if the Vernaculars be improved into adequate vehicles for imparting sound education to the masses. The University is bound to spread the benefits of education to all classes and grades of the nation ; and it is consequently incumbent upon it to take such steps as would enable it to discharge this responsibility in a satisfactory manner. In other words, it should improve the Vernaculars as instruments of a general education, if it would not neglect its duty in relation to the educational needs of the nation as a whole."

(37)

THE " HINDU "—MADRAS, 21ST DECEMBER 1897.

" The masses of the people in India have to be instructed at least in the elements of the Science and knowledge of the West, and this can only be done at present through the medium of the Vernaculars. It is necessary to create a healthy Vernacular Literature suited for the expression of the ideas of the West, especially those of scientific knowledge in order to train the people for the coming industrial and social development. It is absurd to suppose that, for the present at least, this can be done through the medium of the English language ; and if we wait till the entire Indian community speak the English language before we commence the process of educating the masses in the Sciences and ideas of the West, we shall have to wait till doomsday. (1)

It is through the medium of those (Vernacular) languages enriched by English Literature that the masses of the people can be reached and elevated and enlightened."

(1) " He could not persuade himself to believe that the time would ever arrive when the whole population of India would think and speak in English and allow their own mother tongues to die."—The Hon'ble Mr. Justice Subramaniya Iyer, J. I. E.,—Address at an Educational gathering.—*Vide* the *Hindu* of Madras, dated the 22nd September 1898. M. J.

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APPENDIX F.

OPINIONS—BENGAL.

(38—39)

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(38—39)

SIR W. W. HUNTER'S EDUCATION COMMISSION.

THE BENGAL PROVINCIAL COMMITTEE'S REPORT, Page 16.

The instructions of the Court of Directors with regard to the development of Vernacular schools are stated in paragraph 44 of the Despatch. "We include," says the Court, "these Anglo-Vernacular (Zillah) and Vernacular schools in the same class, because we are unwilling to maintain the broad line of separation which at present exists between schools in which the *media* for imparting instruction differ." The object the Court had in view was, as they had said, to impart European knowledge to the people of India, and not to teach them the English language only. The University of Calcutta also had provided, in Rule 7 of its first regulations for the Entrance Examination, that in geography, history, and mathematics, the answers might be given in any living language. It was expected that under the shadow of this regulation, a class of schools in which English would be taught as a language only, and all other subjects through the Vernacular, would spring up, and thus create such necessities for the preparation of school and other books as would lead to a wider diffusion of European knowledge among the people. Possibly, such expectations would have been fulfilled to a much greater extent than they have yet been, if the rule of the University permitting answers to be given in certain papers in the Vernacular had been allowed to stand to this day. The rule might have brought about the preparation of Vernacular school-books in elementary science; and, from their greater ease in this form to beginners, might have led to the re-introduction into the Entrance course of those subjects which had been removed from it, and have thus brought it nearer to corresponding standards in Europe. No such healthy re-action of the improvement of Vernacular education on English schools took place. The schools in which English was taught as a language only, and all other subjects in the Vernacular, never rose to the status which the Court of Directors seem evidently to have desired. The Calcutta University withdrew the permissive rule it had framed, and in 1861-62 ruled that "all answers in each branch shall be given in English, except when otherwise specified."

In the Entrance Course, a Translation Paper from English into the Vernacular was substituted for the Second Paper in the second language. Physical Geography and Theoretical Surveying and Mensuration were also added to this examination.

There was thus a recognition on the part of the University of the importance of the Vernacular, and to that extent a return to the direction which, as already noticed, the University had abandoned within two years of its first constitution.

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But though the allotments were amalgamated, the scholarship standards and the school courses which they governed remained all along different. Middle English schools had their own text-books, English was the sole medium of instruction, and, except in the lowest classes, the Vernacular was practically ignored. In 1877, an important change was effected. Middle schools were placed on a Vernacular basis; all substantive instruction was thenceforward to be imparted in the Vernacular, by means of Vernacular text-books; and English was to be learnt as a language merely. From this time, therefore, the scholarship courses were amalgamated. Candidates for both classes of scholarships were examined by the same papers; and every candidate for a Middle English scholarship was required to pass by the full Vernacular standard, in addition to the standard in English. The effect of this change has been to make it an easy matter for a Middle school to pass from one class to another. If it finds it is not strong enough to teach English, it ceases to teach it until more prosperous times come, or a more effective demand arises. If a Vernacular school desires to add an English class, it can do so without any dislocation of its existing establishment, and in a few years it may hope to compete with success at the examination. Every Middle school is allowed to send candidates, without any restriction whatever, to either or both examinations.

The Middle schools of Bengal are the genuine fruits of departmental action, although these, too, like the primary schools, have derived their materials from the indigenous pathshalas. Their course extends from the alphabet to the standard of middle scholarships, which consists of (1) the English language, (2) a Vernacular language, (3) Arithmetic, (4) History and Geography, including Physical

Geography, (5) Euclid (Book I, with deductions) and Mensuration, (6) Sanitary Science, with one of the following subjects—

- (a) Elements of Natural Philosophy.
- (b) Elements of Chemistry.
- (c) Elements of Botany.

The last two subjects have been actually not much taught.

Middle schools are of two kinds, middle English and middle Vernacular. In the former the course includes (1) to (6) of the subjects abovenamed, in the latter it includes (2) to (6), the two courses being in every respect identical, except that a little English, as a language morely, is taught in the former. The distinction between them is now rapidly disappearing, since in both classes alike all substantive instruction is imparted through the medium of the vernacular and a school passes from one to the other without difficulty. A middle school may open an English class and still be reckoned as a Vernacular school, until it has won for itself a different classification by passing pupils by the scholarship standard in English. Again, an English school may find that its English classes are not sufficiently supported ; it therefore drops that subject and passes over to the class of Vernacular schools, until it becomes stronger or better able to pay.

Page 87.

The middle scholarships are of two different values ; middle English are of Rs. 5 a month, tenable for three years ; middle Vernacular of Rs. 4 a month, tenable for four years. The number of scholarships awarded last year was for middle English schools 122, and for middle Vernacular 221. The Government assignment on this account was Rs. 54,000.

UNIVERSITY CONVOCATION—CALCUTTA, 1873.

(Speech by the Chancellor His Excellency Lord Northbrook, Viceroy and Governor General of India, 12th March 1873.)

“ There is another point to which I would advert for a moment, namely, the great importance of the University in respect to the development of Vernacular literature in India. There was a very interesting report published of the Indian section of the Educational Exhibition of 1870 by Dr. George Smith, one of the members of the Senate of the University. In that report, which was prepared both from his own knowledge and with the advantage of the assistance of Mr. Marshman, who possesses a hereditary interest in the success of the Vernacular literature of India. Dr. Smith shows the progress which has been made to a considerable extent through the action of the University in the vernacular literature of Bengal. I think, however, we ought not to be satisfied with the progress that has been already made, but should wish that the attention of the Senate should continue to be directed to the development of the vernacular literature of Bengal and of other parts of India which are under the influence of the University.”

APPENDIX G.

OPINIONS—PANJAB.

(40—45)

SIR W. W. HUNTER'S EDUCATION COMMISSION.

THE PUNJAB PROVINCIAL COMMITTEE'S REPORT.

Page 14.

The statutes of the Punjab University College, which were annexed to the Notification, were to the following effect :—

I. The special objects of the Punjab University College shall be—

- (1.) To promote the diffusion of European Science, as far as possible, through the medium of the vernacular languages of the Punjab, and the improvement and extension of vernacular literature generally.

The above are the special objects of the Institution ; but at the same time every encouragement will be afforded to the study of the English language and literature ; and in all subjects which cannot be completely taught in the vernacular, the English language will be regarded as the medium of examination and instruction.

Examinations shall be conducted and instruction conveyed, as far as possible, in and through the vernacular, provided that the study of English shall form one of the most prominent features of the teaching in all the schools or colleges connected with the Institution, and that both teaching and examination which cannot with advantage be carried on in the vernacular, shall be conducted in English.

Page 18.

According to the practice which had hitherto prevailed in the Punjab, Mathematics, Geography, and to some extent History, had been studied first through the medium of the vernacular, and then in English. The Punjab Government, however, desired that the vernacular should be made the medium of instruction to a greater extent than heretofore, and this principle, which was believed to be in accordance with the wishes of most of the influential natives in the Province, had found expression in the statutes of the Punjab University College. Captain Holroyd had pointed out that the policy of encouraging vernacular at the expense of English education was not

popular ; but he believed that it was advantageous, and had trusted to the support of the originators of the Oriental University movement, without which it could not be carried into effect.

The matter was carefully considered in a Conference of Educational Officers, and it was unanimously agreed that in the upper Department of English schools all subjects should be taught in English, while the vernacular should be retained as the medium of instruction up to the Middle School Examination.

(41)

**“ ACT TO ESTABLISH AND INCORPORATE THE
UNIVERSITY OF PUNJAB.”**

*Extract from the Preamble of the Act of Incorporation of the Punjab
University, No. 19 of 1882.*

Whereas an Institution, styled at first the Lahore University
College, but subsequently the Punjab
Preamble. University College, was established at
Lahore in the year 1869, with the special objects of promoting the
diffusion of European science, as far as possible, through the medium
of the vernacular languages of the Punjab, improving and extending
vernacular literature generally, affording encouragement to the
enlightened study of the Eastern classical languages and literature,
and associating the learned and influential classes of the Province
with the Officers of Government in the promotion and supervision of
popular education.

But it was at the same time provided that every encouragement
should be afforded to the study of the English language and literature,
and that, in all subjects which could not be completely taught in the
vernacular, the English language should be regarded as the medium
of examination and instruction.

And whereas this Institution was by a Notification, No. 472, dated
8th December 1869, published in the Punjab Government Gazette of
the twenty-third day of December 1869, declared to be so established,
in part fulfilment of the wishes of a large number of the Chiefs, Nobles,
and influential classes of the Punjab, and, it is now expedient, the
said Institution having been attended with success, further to fulfil

the wishes of the said Chiefs, Nobles and influential classes, by constituting the said Institution a University for the purpose of ascertaining, by means of examination or otherwise, the persons who have acquired proficiency in different branches of Literature, Science and Art and for the purpose of conferring upon them academical degrees, diplomas, oriental literary titles and licences, and marks of honour."

(42)

EAST INDIA SELECTION (EDUCATION), 1868.

NOTE ON EDUCATION IN INDIA,

By A. M. MONTEATH, Esq., 1867.

Page 90.

Opinion of the Hon'ble Sir Donald Macleod, K.C.S.I., C.B., Lieutenant Governor of the Punjab, February 1866.

"It was doubtless hoped by the eminent men, who inaugurated the revised arrangements, that as youths were sent forth from our Collegiate Institutions thoroughly imbued with a taste for the Literature, Science, and Art of other lands, and gifted with superior attainments in these, they would devote themselves to facilitating the path for their fellow-countrymen; and that a vernacular literature of a superior order would thus spring up. But the necessity for creating such a literature does not appear to have been practically kept in view and it is an undoubted fact, that, up to the present time, as regards Urdu and Hindi, the vernacular languages of Upper India, little or no progress has been made towards the attainment of this end. So that your countrymen have as yet no means afforded them of acquiring, in their own languages, some fair portion at least of that knowledge of which such abundant stores exist in the languages of the West.⁽¹⁾

(¹) The higher learning of the West—with its Philosophy, History, and Science—has not filtered down to any appreciable extent into our Eastern soil; and until this soil gets saturated with the essential elements of that learning, Indian education cannot be said to be fully capable of proving an efficient instrument of enlightenment and an active Institute of civilization, working for the benefit of the whole country and all its classes and castes and creeds." M. Rangacharya, Esq., M.A., Kumbakonam—memo on the proposed addition of an Oriental Faculty to the Madras University—*The Hindu of Madras*.—26th March 1898.—M. J.

Nor do I feel at all hopeful that anything like a vigorous, original, or copious vernacular literature will be produced within our generation, unless very special efforts be made for securing this end."

(43)

Page. 322

Extract from letter No. 7, dated 9th January 1868, from Captain W. R. M. Holroyd, Officiating Director of Public Institution, Punjab, to the Punjab Government.

"6. Now, the curriculum of our sillah schools is designed expressly to meet the requirements of the Calcutta University, on the result of whose examinations all prizes and scholarships depend. . . .

7. Wherever the study of English extends, there does the study of vernacular text-books diminish. So that the direct tendency of the present system is, not to encourage the preparation of useful works in the vernacular, but to render useless those which already exist."

(44)

Page 335.

Extract from Report by E. Wilmot, Esq., Principal, Government College, Delhi, dated 13th December 1867.

9. A Committee shall be appointed in each Province or for each vernacular language, to be called "The Translation Committee" It shall consist of six members and a chairman (the Director of Public Instruction, or such substitute as he shall appoint); the six members shall be three European educational (or other) officers, and three natives of distinguished Oriental attainments and general proficiency in Science and European literature. The Committee shall be empowered to encourage and superintend translations generally, and especially to offer annually eight prizes for public competition; four for the best vernacular translations of (1) an approved work on Natural Science, (2) an approved text-book of mathematics, (3) an approved work on Mental or Moral Science or History, and (4) an approved work on political economy or law; and four for the best original works on (1) a subject connected with some portion of

natural science, (2) on a mathematical subject, (3) on a subject connected with mental or moral science or history, and (4) on a subject connected with political economy or law. The subjects for translation and for original works, and the amounts of the prizes to be awarded, shall be published in the first four issues of every year's Government Gazette. The essays of the competitors shall be sent in before the first of the succeeding January, anonymously, marked with a motto or sign for the future identification of the competitors. The mottos of the successful essayists shall be published in the Government Gazette of the first week of the next October. The copy right of the manuscript of any translator shall become the property of Government from the date of its sending in, and Government will therefore be at liberty either to publish the translation of a successful competitor in its integrity, or to amend it by selections from the essays of unsuccessful competitors, as shall seem fit to the Committee. The original works also shall be published by Government.

10. The prizes shall be of some considerable value, to be awarded to prize-men as the Committee shall decide; in no case being less than 500 rupees or more than 2,000 rupees.

11. Every Member of the Committee shall be required to adjudge a certain number of marks to every essay; the essay obtaining the highest total to get the prizes. Every candidate shall furnish at least two copies of his production for the convenience of the Committee. The Committee shall be empowered to give a prize of not less than 50 rupees and not more than 200 rupees to the competitor whose marks shall be next in number to the prize-man's, *dummodo proxime accesserit*.

(45)

Page 363.

Extract from letter No. 558, dated the 19th September 1868, from the Secretary to the Government of India, Home Department, to the Secretary to the Government of Punjab.

" 4. The special objects of the proposed University are to afford encouragement to the enlightened study of Oriental languages and literature, the improvement and extension of the vernacular literature of the Punjab, and the diffusion of Western knowledge through the

medium of the vernaculars. And the principal measures proposed for the attainment of these objects are the following :—

The establishment of fellowships and scholarships, tenable by persons undertaking to devote themselves to the pursuit of literature and science.

The bestowal of rewards for good vernacular translations and compilations from European standard works, for original treatises in Oriental languages on subjects of importance, and for works of compositions distinguished by excellence of style.

The establishment of a Collegiate Department in connection with the University, or the grant of pecuniary assistance to other colleges conducted on a system conformable with the principles of the University.

5. As regards the conferment of degrees, it is proposed to make a thorough acquaintance with the vernacular an indispensable condition for obtaining any degree, fellowship, or other honour. Provision is at the same time to be made for duly recognizing and honouring proficiency in English unaccompanied by a knowledge of the Oriental languages.

6. His Excellency the Governor General in Council is of opinion that the general principles on which these proposals are based are sound.

8. For these reasons, the Governor General in Council thinks that the present movement in the Punjab is one which deserves the sympathy and the substantial help of the Government of India."

APPENDIX H.

OPINIONS—NORTH-WESTERN PROVINCES.

(46—48)

SIR W. W. HUNTER'S EDUCATION COMMISSION.
THE NORTH-WESTERN PROVINCES AND OUDH PROVINCIAL
COMMITTEE'S REPORT.

*Extract from the remarks by the Rev. J. H. Badden, Almora,
upon education in the Province of Kumaun.*

Page 395.

From the predominant attention paid in the higher grades to the English language, there is undoubtedly at present a rivalry between it and the vernacular, the immediate effect of which is unduly to depreciate, disparage and deteriorate the latter. Now if, as has been shown, primary education can only be carried on in the vernacular, it is evident that it ought to be organized on the principle of counteracting, as far as possible, the injurious tendency referred to. It is an essential condition of its own existence that it should cultivate in all possible ways its own vernacular, and do all it can for the formation of healthy, instructive and improving vernacular literature. But the question is whether the higher grades of education should not also be organized on the same principle.

SIR W. W. HUNTER'S EDUCATION COMMISSION.
THE NORTH-WESTERN PROVINCES AND OUDH PROVINCIAL
COMMITTEE'S REPORT.

*Extract from the answers to the Commission's Questions prepared by
Babu Biseshwara Mitra, Esq., Pleader, High Court, North-Western
Provinces.*

The reason for the anomalous state of things I complain of seems to me to be obvious. The rudimentary portion of a boy's education must be imparted to him in his own vernacular, in the language in which he thinks. It seems to me to be mere waste of time and energy to seek to teach a boy general subjects of instruction in a language which he can only understand by means of translation into another language which is his mother-tongue. The result of this method of instruction seems to be highly deplorable. A large number of boys have to leave these schools unable to prosecute their studies beyond a certain point, and they go away having acquired only a useless

smattering of the English language. The best portion of their time has been frittered away, not in storing their mind with facts, which might properly be said to constitute the elements of real education, but in a vain endeavour to *unlearn* that which is most natural in order to *seek to learn* that which can only be learnt by a highly artificial process. They are thus neither prepared for receiving the benefits of University education, nor can they be said to have done much in the way of acquiring general knowledge of some practical value.

One of the great principles to be observed in the art of teaching—in fact the most important principle—is to impart instruction in the manner in which the facts taught can be most easily conveyed to the comprehension of young minds. That which is readily understood will be easily and long retained. The solution of the problem, whether it is easier to suggest facts to a boy's understanding in his own vernacular, or in a foreign language, admits of no difficulty. What I ask for is that the Department of Public Instruction, and persons charged with the task of educating youths in this country, do once for all recognise the exact importance of the principle I have tried to elucidate. If the instruction sought to be imparted to the boys in classes teaching up to the standard of middle-class schools, is to be of any real value and permanent advantage to them, whether in their after-life in the world, or in their college career, I submit that the vehicle of instruction must be in the vernacular, so as to ensure the easy comprehension and retention of facts taught to them. For instance, you want to teach a lad of ten or eleven years of age, and of average intelligence, the facts of Indian history. Now, if you teach him those facts in English, what do you do? You lead the youth, however gently, to dash from his mind impressions as they come uppermost in his own vernacular, in order that he should receive those very ideas in a form in which they were not naturally presented to his mind before. Repeat the same process and what happens:—an idea pure and simple in itself is made complex in the course of its formation, before it is conveyed to the young mind in the shape you wish it to be received. It is not sufficient answer to say that a certain degree of success has been achieved by the English schools. A little observation and reflection will enable any unprejudiced person to perceive that if the facts constituting the average *quantum* of

knowledge taught in these schools be remembered by the boys at all, the reproduction of the impressions of those facts will, in the case of those who have not the capacity to think in English, be in their vernacular. I may also add that only so much of the total quantity of facts taught will be remembered by them as the boys have learnt to understand and retain in their own language.

I beg respectfully to commend the above observations to the serious consideration of the Education Commission. If the objection I have urged against the English school system be deemed valid, I would suggest the adoption of the following measures :—

First.—The enforcement of a uniform rule that the teaching of all subjects of general instruction shall be in the vernacular, in all institutions and classes educating up to the standard of the middle-class schools. This will render necessary the abolition of all junior classes in English schools, except the first two or three, to be kept up for the purpose of preparing boys for the University entrance examination. In all middle-class schools, English will be taught as a language. There will thus be no necessity for keeping in English schools more than a certain number of classes absolutely necessary for teaching the subjects required for Matriculation. I would even go so far as to suggest that the rules of English grammar might, in the first instance, be taught to the boys in the vernacular; and when they are able to understand the construction of easy sentences, then they should be entrusted with the study of English grammar in English. My idea is principally derived from the method of teaching Latin grammar and composition so generally adopted in the schools in England. English composition can very easily be learnt from text-books written on the plan of Henry's Series of Latin Books. The nearest approach to such text-books have been made in this Province by Mr. Stapley, and Babu Mathura Prasad Misra, but there is great room for improvement.

Secondly.—The separation of the English schools from the middle-class schools throughout the country. In the former class of institutions general instruction will be given in English, a second language being taught at the option of the boys; whereas in the latter, general instruction will be given in the vernacular, English being treated as a second language. In that case, boys who have no ambition to enter on a college career will regard their education as completed as soon they have reached the highest stage of knowledge attainable in the middle-class schools.

High education, in the sense in which it is at present understood, must for years to come be given in English. Hence the necessity of maintaining English schools. These schools should not therefore be regarded as places for giving secondary instruction. Let them be rated at their real worth. Regard them as feeders for high education and nothing else. I would divide all educational institutions into three classes and define their objects thus :—

1st. Primary Schools.—The object of these schools is to impart elementary instruction (reading, writing and arithmetic) to the largest possible number of the people.

2nd. Middle-class Schools—These might either be purely vernacular or Anglo-vernacular, according as English is or is not taught in these schools. These institutions are chiefly intended for the bulk of the middle-class. Here the standard of instruction given should be of such a character as to convey a knowledge of facts generally useful in all the practical concerns of life.

3rd. High Educational Institutions, *viz.*, all colleges teaching the subjects prescribed by the University and English schools kept up for the purpose of preparing young men to enter into the college. In my opinion both the college and the English school should be regarded as one institution. In places where Government maintains a college, the English school might be attached to such college; and the whole institution could be then supervised and controlled by one agency. This measure can be recommended on the ground of economy. The above three classes of institutions should be treated, as far as possible, as distinct systems of instruction.

(48)

SIR W. W. HUNTER'S EDUCATION COMMISSION.

THE NORTH-WESTERN PROVINCES AND OUDH PROVINCIAL
COMMITTEE'S REPORT, &c.

Extract from the evidence of Pandit Lakshmi Shankar Misra, Esq.

Knowledge of any kind imparted through the medium of one's mother-tongue is sure to be grasped sooner and retained longer. Many students are apt to learn a good deal by heart in English without understanding the sense of it, and consequently the knowledge they retain is necessarily defective. If the object in view be to store the minds of the students with useful knowledge, it is desirable that this knowledge should be imparted by means of the vernaculars, especially in the secondary schools where the students' knowledge of English language itself is so limited.

APPENDIX I.

STANDARDS OF PRIMARY, MIDDLE AND HIGH SCHOOLS,
INCLUDING THE MATRICULATION EXAMINATION,
BOMBAY.

(49)

NOTE—The Standards for Marathi and Gujrati Primary Schools and those for Anglo-Vernacular Schools have been kindly supplied by the Hon'ble Mr. Edward Giles, M.A., Director of Public Instruction, Bombay.

GRANT-IN-AID CODE (1887).

SCHEDULE E.

STANDARDS OF EXAMINATION FOR MARATHI PRIMARY SCHOOLS.

(1).—STANDARDS FOR BOYS' SCHOOLS.

Standard for Infant Classes.

Suitable instruction in infant classes may include the following :—

- (a).—Repeating anks up to 100 and Multiplication table up to 10×10 .
- (b).—Reading the simple letters of the Balbodh and Modi alphabets.
- (c).—Simple instruction in the form, colour, and use of common objects.
- (d).—Occasional narration by the head teacher of simple and interesting stories.
- (e).—Recitation and singing in unison of simple household songs
- (f).—Infant drill and exercises.

Marks.

STANDARD I.

- 100 1st Head—Anks up to 100. Multiplication table up to 30×10 , and Pavki and Nimki. Use of Arithmeticon. Addition and Subtraction of numbers less than 12 to be done mentally.
- 100 2nd Head—Reading 1st Balbodh Book. Recitation of the Poetry, and singing in unison. Object lessons.
- 100 3rd Head—Modi and Balbodh Barakhadya complete. Writing on black board or slate words of simple letters in Balbodh and Modi.

STANDARD II.

- 100 1st Head—75 (a).—In addition to Standard I., Paunki, Savayki, Didki, and Adichki, Notation and Numeration up to 1,000,000. Addition and Subtraction of numbers of not more than five figures. Multi-

N.B.—In all cases where departmental books are named, books of equal difficulty and of recognized merit will be accepted by the Department.

Marks.

plication and Division of similar numbers by numbers of not more than three figures.

25 (b).—Easy mental arithmetic involving questions in Ujalni prescribed for Standard I.

100 2nd Head—Reading 2nd Balbodh and 1st Modi Books, with understanding of the part read. The Poetry to be repeated.

100 3rd Head—50 (a).—Writing to dictation in Modi and Balbodh 2 lines from the book read. The words to be neatly and separately written and in a bold style.

50 (b).—Modi large hand pustis containing at least 12 letters of the kitta to be produced.

100 4th Head—Knowledge of what a map is; the four cardinal points; the boundaries, mountains, rivers, talukas, chief towns, made-roads, railways, &c., of the collectorate or State to be pointed out on the map.

STANDARD III.

100 1st Head—75 (a).—In addition to Standard II., tak, seers, maunds, payali and annas. Reduction and four compound rules according to the English and Native systems. Native tables of money, weight, measure and capacity.

25 (b).—Mental arithmetic involving questions in Ujalni prescribed for Standards I. and II.

100 2nd Head—Reading third departmental book in Balbodh and 2nd in Modi with understanding of the part read and meaning of words. Parts of speech to be understood and pointed out. The poetry in the reading book to be understood and repeated.

100 3rd Head—50 (a).—Writing to dictation in Balbodh and Modi 3 lines from the book read.

Marks.

50 (b).—Modi medium hand, pustis containing at least 20 letters of the kitta to be produced (the pustis of the previous 12 months).

100 4th Head—Definitions of geography to be learnt and understood. Geography of the Presidency, Boundaries, natural and political divisions, mountains, rivers, capital towns, ports and main roads to be pointed out on the map.

STANDARD IV.

(Standard after passing which boys are allowed to study English.)

100 1st Head—75 (a).—In addition to previous standards, Simple and Compound Proportion, Simple Interest and Vulgar Fractions. English tables of money, weight, measure and time.

25 (b).—Easy mental arithmetic, involving the use of Native tables in Standard III.

100 2nd Head—75 (a).—Reading the 4th Departmental Book, with understanding of the part read and meaning of words. Elementary Grammar and Simple Parsing. 150 lines of Poetry to be repeated and understood.

25 (b).—Reading Mody 3rd book or easy manuscripts from B. File.

100 3rd Head—50 (a).—Writing to dictation in Balbodh and Modi 4 lines from the book read.

50 (b).—Modi full copy-books to be produced (small hand).

100 4th Head—50 (a).—History of the Province.

50 (b).—Knowledge of the map of India, with particular knowledge of the Bombay Presidency.

Marks.

STANDARD V.

100 1st Head—75 (a).—In addition to Standard IV., Decimal Fractions, Compound Interest and Discount.

25 (b).—Mental Arithmetic. Harder examples.

100 2nd Head—75 (a).—Reading the 5th Departmental Book, with understanding of the subject-matter and meaning and derivations of words. Laghuvyakaran, 58 pages and Parsing. 200 lines of Poetry to be repeated and explained.

25 (b).—Reading ordinary Modi papers brought by the Examiner.

100 3rd Head—40 (a).—Writing to dictation in Balbodh and Modi 5 lines from the book read.

60 (b).—Writing Modi current hand. A full copy-book to be shown. Modes of writing private letters, bond, &c., to be known.

100 4th Head—50 (a).—Outlines of History of India up to A.D. 1800.

50 (b).—In addition to Standard IV., general knowledge of the maps of Asia and Europe, and some acquaintance with the physical and political geography of the countries contained in them.

STANDARD VI.

100 1st Head—40 (a).—Arithmetic complete.

30 (b).—Euclid Book I.

30 (c).—Native accounts.

100 2nd Head—40 (a).—Reading and explaining the 6th Departmental Book. Recitation of 300 lines of Poetry.

Marks.

30 (b).—Explanation of the Poetry. Grammar with easy questions in Prosody and Etymology.

30 (c).—Reading Modi papers with fluency (papers to be brought by the Examiner).

100 3rd Head—60 (a).—Writing in current Modi an abstract or report or letter on some story or incident read or told by the Examiner, or an essay.

40 (b).—Handwriting, separation of words, and punctuation as shown in the above.

100 4th Head—50 (a).—History of India complete, with some information about the system of Government.

50 (b).—In addition to previous standards, General Geography and Elementary Physical Geography of the world, inclusive of terms used in relation to the terrestrial globe, such as equator, poles, tropics, latitude, and longitude, and of natural phenomena, *e.g.*, seasons, night and day, eclipses, tides, climate, rains, dew, &c. An out-line map of India, with any Presidency, large province or Native State defined, or with mountains, large rivers or towns marked as named by the Examiner.

100 5th Head—Sanitary Primer.

N.B.—(1)—The teaching of the Sanitary Primer is not compulsory in aided schools.

(2)—Theoretical Mensuration may be taken up as an optional subject (50 marks).

(iii) SPECIAL STANDARDS FOR RURAL SCHOOLS.

(Commonly called "Modi Standarda.")

The Standard for Infant Classes is the same as for Ordinary Schools.

Marks.

STANDARD I.

100 1st Head—Anks up to 100. Multiplication table up to 30×10 , and Pavki and Nimki. Addition and Subtraction of numbers less than 12 to be done mentally. Use of the Arithmeticon.

100 2nd Head—Reading 1st Balbodh book, recitation of the poetry in it and singing in unison. Object lessons.

N.B.—In all cases where Departmental books are named, books of equal difficulty and of recognized merit will be accepted by the Department.

100 3rd Head—Modi and Balbodh Barakhadya complete. Writing on black board or slate words of simple letters in Balbodh and Modi.

STANDARD II.

100 1st Head—75 (a)—In addition to Standard I, Paunki, Savayki, Didki and Adichki. Notation and Numeration up to 1,000,000. Addition and Subtraction of numbers of not more than five figures. Multiplication and Division of similar numbers by numbers of not more than three figures.

25 (b)—Easy mental arithmetic involving questions in Ujalni prescribed for Standard I.

100 2nd Head—Reading 2nd Balbodh and 1st Modi books, with understanding of the part read. The Poetry to be repeated.

100 3rd Head—50 (a)—Writing to dictation in Modi and Balbodh 2 lines from the book read. The words to be neatly and separately written and in a bold hand.

Marks.

50 (b)—Modi large hand. A full copy-book containing all the letters of the kitta to be shown.

STANDARD III.

100 1st Head—75 (a)—In addition to Standard II., Tak, Seers, Maunds, Payali, and Annas. Reduction and four Compound Rules according to the English and native systems. Native tables of money, weight, measure and capacity.

25 (b)—Mental arithmetic involving questions in Ujalni prescribed for Standards I. and II.

100 2nd Head—Reading 2nd Modi book with understanding of the part read and meaning of words. The Poetry in the book to be understood and repeated.

100 3rd Head—Writing to dictation in Modi five lines from the book read. Modi medium hand. A full copy-book to be produced.

100 4th Head—Definitions of Geography to be learnt and understood. Knowledge of what a map is. Map of the Collectorate.

STANDARD IV.

100 1st Head—75 (a)—In addition to Standard III., Simple and Compound Proportion and Simple Interest.

25 (b)—Mental arithmetic involving questions in Native tables of weight, money, capacity, &c.

100 2nd Head—Reading 3rd Modi Book, with understanding of the part read and meaning of words. 150 lines of Poetry to be repeated and understood. Modes of writing private letters to be known.

Marka

100 3rd Head—Writing to dictation in Modi 7 lines from the book read. Modi small hand. A full copy-book to be shown.

100 4th Head—Elementary Geography of the Presidency. Boundaries, rivers, mountains, railways, principal towns, &c., to be pointed out on the map.

STANDARD V.

100 1st Head—40 (a)—In addition to Standard IV., Compound Interest, Discount and Vulgar Fractions.

30 (b)—Mental arithmetic complete.

30 (c)—Simple book-keeping. Calculation of interest of a khata.

100 2nd Head—Reading Modi manuscript papers from B. File or similar papers brought by the Examiner with fluency, and giving the substance of the paper read.

100 3rd Head—Writing in Modi current hand a simple letter or report on a given subject. Modes of writing private letters, bonds, &c., to be known.

100 4th Head—50 (a)—History of the province.

50 (b)—General Geography of India, with boundaries, mountains, rivers, capital towns, ports and main roads to be pointed out on the map.

100 5th Head—Sanitary Primer.

N.B.—The teaching of the Sanitary Primer is not compulsory in aided Schools.

GRANT-IN-AID CODE (1887).

SCHEDULE F.

STANDARDS OF EXAMINATION FOR GUJARATI PRIMARY SCHOOLS.

(i) STANDARDS FOR BOYS' SCHOOLS.

Standards for Infant Classes.

Suitable instruction in infant classes may include the following :—

- (a)—Repeating Anks up to 100 and Multiplication table up to 10×10 .
- (b)—Reading the simple letters of the Gujarati Alphabet.
- (c)—Simple instruction in the form, colour, and use of common objects.
- (d)—Occasional narration by the head teacher of simple and interesting stories.
- (e)—Recitation and singing of simple household songs.
- (f)—Infant drill and exercises.

Marks.

STANDARD I.

- 100 1st Head—Anks as in Deshi Hisab, Part I., up to Savaya inclusive. Use of the Arithmeticon.
- 100 2nd Head—Reading 1st Book. Singing in unison. Object lessons.
- 100 3rd Head—Barakhadi complete. Writing the lessons read with chalk-powder and water on a board or slate.

STANDARD II.

100 1st Head—In addition to Standard I.—

- 50 (a)—Anks up to Paya, Dhats of current coins, Seers, and Maunds.
- 50 (b)—Numeration and Notation up to 1,000,000. Sums in the four simple rules of not more than 4 figures.

Marks.

- 100 2nd Head.—Reading the whole of the Second and Third Books with explanation of the part read. Poetry to be repeated.
- 100 3rd Head—50 (a)—Dictation of words of two syllables with compound letters in Gujarati, on slate.
- 50 (b)—Writing large current hand. Copy Slip No. 1. Full slate or copy-book to be shown.
- 100 4th Head.—Knowledge of what a map is, the four cardinal points, Map of Collectorate, Prant, or State. Boundaries, sub-divisions, mountains, rivers, towns to be pointed out.

STANDARD III.

- 100 1st Head.—In addition to Standard II.—

50 (a)—Anks complete, except Dhinchas and Dhalia. Easy mental arithmetic, i.e., Deshi Hisab, Part II. The Seriam, Manikam, Khandinam, Sonarupanam, and Jaminam Lekhama.

50 (b)—Four Compound Rules and Reduction (Native tables).

- 100 2nd Head.—Reading the whole of the Fourth Departmental Book, with understanding of the part read. 150 lines of Poetry to be repeated and explained. Parts of Speech to be pointed out.
- 100 3rd Head.—Gujarati Dictation of 5 lines from the book read. Writing Copy Slip No. 2. A full writing-book or slate to be shown.
- 100 4th Head.—50 (a)—Geography of the Presidency, Boundaries, Native States, mountains, rivers, zillas, towns, ports, &c., to be pointed out on the map.
- 50 (b)—History of Gujarat up to the end of the Rajput period.

N.B.—In all cases where departmental books are named, books of equal difficulty and of recognized merit will be accepted by the Department.

STANDARD IV.

(Standard after passing which, boys are allowed to study English.)

Marka.

100 1st Head.—In addition to Standard III.—

60 (a)—Englishs tables of money and weight.
Simple and Compound Proportion,
Simple Interest and Vulgar Fractions.

40 (b)—Mental Arithmetic, *i.e.*, Rules from
Deshi Hisab, Part II., according to
the Zilla, Lugadam, Ghas, Naliyam,
Musara, Kata, Tolbardan, Vigham
and Ghaun.

100 2nd Head.—80 (a)—Reading the whole of the Fifth Depart-
mental Book with understanding of
the part read and meaning of words.
200 lines of Poetry to be repeated and
understood. Simple Parsing and the
Declensions, as in any small grammar.

20 (b)—Reading a well-written manuscript.

100 3rd Head.—60 (a)—Writing to Dictation in Gujarati and
Balbodh respectively three lines from
the book read.

40 (b)—Hand-writing as in Copy-book No. 3.

100 4th Head.—50 (a)—History of India, Mahomedan Period,
with special reference to the History of
Gujarat.

50 (b)—Knowledge of the Map of India, with
particular knowledge of the Bombay Presi-
dency.

STANDARD V.

100 1st Head.—In addition to previous Standards—

60 (a)—Decimals, Compound Interest and Discount.

40 (b)—Mental Arithmetic, *i.e.*, Deshi Hisab, Part II.
Revision of all the Lekhams with fractional
numbers and Interest.

Marks.

100 2nd Head.—70—(a)—Reading the Sixth Departmental Book with understanding of the part read and meaning of words. 250 lines of the Poetry of the book to be repeated and understood. Grammar—advanced Parsing, the Conjugations, &c., as in a small grammar. Hope's Grammar complete, except Syntax. Easy Etymology.

30 (b)—Reading an ordinary current hand (paper to be brought by the Examiner).

100 3rd Head.—40 (a)—Writing to Dictation in Gujarati and Balbodh respectively four lines from the book read.

20 (b)—A full writing-book (current hand) to be shown. Copy-book No. 4.

40 (c)—Writing a simple letter. Modes of writing private letters, bounds, &c., to be known.

100 4th Head.—50 (a)—Add to previous standards, History of India up to 1800.

50 (b)—Add to previous standards, maps of Asia and Europe, with general information as in previous standards. Drawing a map of the Presidency.

STANDARD VI.

100 1st Head.—40 (a)—Arithmetic complete.

30 (b)—Euclid Book I.

30 (c)—Native accounts.

100 2nd Head.—40 (a)—Reading and explaining the Seventh Departmental Book. Recitation of 300 lines of the Poetry.

30 (b)—Explanation of the Poetry. Grammar with easy questions in Prosody and Etymology.

30 (c)—Reading manuscripts with fluency (papers to be brought by the Examiner).

Marks.

100 3rd Head.—60 (a)—Writing in current hand an abstract, or report, or letter on some story or incident read or told by the Examiner, or an essay.

40 (b)—Hand-writing, separation of words and punctuation in the above.

100 4th Head.—50 (a)—History of India complete, with some information about the system of Government.

50 (b)—In addition to the Geography of previous standards, general Geography of the World, elementary Physical Geography. Knowledge of natural phenomena, such as the seasons, rain, dew, climate, tides, &c. An outline Map of India with any Presidency, large Province, or Native State defined, or with mountains, large rivers, and towns marked as named by the Examiner.

N.B. (1)—Theoretical Mensuration may be taken up as an optional subject (50 marks).

(2)—The Sanitary Primer is a compulsory subject in every Government school teaching Vernacular Standard VI. (50 marks).

(iii)—**SPECIAL STANDARDS FOR RURAL SCHOOLS.**

Standard for Infant Classes.

Suitable instruction in infant classes may include the following :—

- (a) Repeating Aaks up to 100 and Multiplication table up to 10×10 .
- (b) Reading the simple letters of the Gujarati Alphabet.
- (c) Simple instruction in the form, colour and use of common objects.
- (d) Occasional narration by the Head Teacher of simple and interesting stories.
- (e) Recitation and singing of simple household songs.
- (f) Infant drill and exercises.

N.B.—In all cases where departmental books are named, books of equal difficulty and of recognised merit will be accepted by the Department.

Marks.

STANDARD I.

- 100 1st Head.—Anks as in Deshi Hisab up to Hadies, excepting Ektrisa. Palakhans should be readily answered. Use of the Arithmeticon.
- 100 2nd Head.—First book complete. Singing simple songs. Object lessons.
- 100 3rd Head.—Writing on board or slate with a reed-pen, Gujarati Alphabet and Barakhadi and words occurring in the First Book.

STANDARD II.

- 100 1st Head.—In addition to Standard I.—
- 40 (a).—Anks, Utba, Paya, Ardha, Pena.
- 60 (b).—Numeration and Notation up to 1,000,000. The Addition and Subtraction of numbers of not more than five figures. Easy examples in Addition and Subtraction to be done mentally. Multiplication and Division by numbers of not more than three figures.
- 100 2nd Head.—Reading the Second Book complete with understanding of the part read. Poetry to be repeated.
- 100 3rd Head.—50 (a)—Dictation in Gujarati of words from the lessons read.
- 50 (b)—Writing large current hand on slate, or board, with a reed-pen from a copy set by the Teacher.

STANDARD III.

- 100 1st Head.—In addition to Standard II.—
- 60 (a)—Dhats of current coins, current weights, and other Native tables Lekhams, Seriam, Manikam, Khandinam, Sonarupanam. Reduction. The four Compound Rules involving Native tables of money, weight, measure and capacity, and easy sums in the Addition and Subtraction of An Pan.

Marks.

- 40 (b)—Easy sums of Multiplication and Division which can be worked mentally by the Anks.
- 100 2nd Head.—Reading the Third Book complete with explanation of the part read. Poetry lessons to be repeated and explained.
- 100 3rd Head.—50 (a)—Dictation in current Gujarati hand, of five lines from the lessons read. Learning to read Balbodh Alphabet and Barakhadi.
- 50 (b)—Writing in ink, a large current hand.
- 100 4th Head.—Geography of the Zilla or Agency (from a map).

STANDARD IV.

100 1st Head.—In Addition to Standard III.—

- 50 (a)—Multiplication and Division of An Pan, Simple Rule of Three, and Simple Interest.
- 50 (b)—Mental Arithmetic, Desi Hisab, Part II., pages 1—26 (according to local wants) with Ghas and Musara.
- 100 2nd Head.—70 (a)—Reading of the Fourth Book complete with understanding of the part read. 100 lines of Poetry to be repeated and explained, pieces of different metres being selected.
- (b)—Reading, in fairly-written current hand, of letters, petitions, and reports.
- 100 3rd Head.—50 (a)—Dictation of five lines in current Gujarati from the book read.
- 50 (b)—Writing letters—*ગાંધી-કાગળ, કૌટુંબી, ગાંધી વાચકની કાગળ, &c.*, in a fair hand: full copy-book to be shown.
- 100 4th Head.—Geography of Gujarat, including Kathiawar and Cutch (from a map).

Marks.

STANDARD V.

100 1st Head—In addition to Standard IV.—

40 (a)—Harder examples in Simple and Compound Proportion, Simple and Compound Interest, and Proportional Parts, Measurement of Land (by acre, guntha).

N.B.—In all cases where departmental books are named, books of equal difficulty and of recognized merit will be accepted by the Department.

25 (b).—Mental Arithmetic—all preceding Lekhams, now involving fractional numbers; Lekhams of Tolbardan and Vyas.

35 (c).—Calculation of interest of a Khata, knowledge of the forms Rojmel and Khata-vahi.

100 2nd Head—70 (a).—Reading Fifth Book complete with explanation of the part read. 100 lines of Poetry to be repeated and explained.

30 (b).—Reading rough current hand.

100 3rd Head—40 (a).—Dictation of five lines in current hand from the book read.

60 (b).—A knowledge of forms of agreements (to be written in ink in good current hand.) ગીરોખત, વેચાણખત, ફારમતી, મલોતનાખું, વસીયતનાખું, પાવતી, કરમજીખત, કાંધાખત, ઇમરપટલ.

100 4th Head.—Geography of India (from a map).

GRANT-IN-AID CODE (1887).

SCHEDULE D.

* STANDARD OF EXAMINATION FOR ANGLO-VERNACULAR SCHOOLS.

STANDARD I. (SUCCEEDING VERNACULAR STANDARD IV.)

Marks.

100 1st Head.—Arithmetic of Vernacular Standard IV. with Vulgar Fractions and Revision of Simple and Compound Proportion.

100 2nd Head.—Vernacular.

60 (a) Reading the 5th Book of the Departmental Series, First half, with understanding of the part read, and meaning of words. 100 lines of the Poetry to be repeated. The Grammar of Vernacular Standard V., and simple Parsing. Easy questions in Etymology.

40 (b) Writing to Dictation, in fair Balbodh, 5 lines of the book read: full writing-book to be shown. (Modi small-hand.)

100 3rd Head.—History and Geography.

50 (a) Outlines of Indian History, with dates of chief events.

50 (b) Elementary general knowledge of Geography of Asia, General, Physical, and Political Geography of India, including mountains, rivers, lakes and seas; boundaries, countries, capitals, and chief cities.

100 4th Head.—English.

50 (a) Reading the First Departmental Reading Book, with oral Translation into Vernacular. The meaning to be understood.

25 (b) Spelling 5 words in the book read. Marathi equivalents to be written.

* The Vernacular heads are those fixed for Marathi District, and apply elsewhere *mutatis mutandis*, e.g., in an Anglo-Gujarati School the writing under the 2nd head will be Gujarati instead of Balbodh or Modi.

25 (c) Writing easy words in large or text hand. Filled copy-book to be shown.

Marks.

STANDARD II.

100 1st Head.—Arithmetic.

Add to the Arithmetic of Standard I., Decimal Fractions.

100 2nd Head.—Vernacular.

60 (a) Reading the Fifth Book of Departmental Series, Second half, with understanding of the part read, and of the meaning of words. 100 lines of the Poetry to be repeated. The Grammar of Vernacular Standard VI. except Syntax.

40 (b) Writing to Dictation in fair Balbodh, 5 lines from the book read. Modi writing-book to be shown.

100 3rd Head.—History and Geography.

50 (a) Revision of Standard I., and History of India to Battle of Panipat, 1761.

40 (b) Revision of Standard I., with more detailed knowledge of Asia and India. Elementary knowledge of the geography of the world with principal, natural and political divisions; situations of capital cities.

100 4th Head.—English.

40 (a) Reading the Second Departmental Reading Book, with oral Translation into the Vernacular, giving meaning of words, and distinguishing Parts of Speech. Meaning to be understood.

20 (b) Writing text or half text hand. Filled copy-book to be shown.

40 (c) Written Translation into English of 5 short and easy sentences from the Second Reading Book or Standard Translation Book.

N.B.—In all cases where departmental books are named, books of equal difficulty and of recognized merit will be accepted by the Department. The whole amount of Reading Books appointed need not be required if the Inspector is satisfied that the amount offered is, considering the manner in which it has been prepared, a sufficient year's work.

STANDARD III. (TO BE PASSED BEFORE ENTERING A HIGH SCHOOL.)

Marks.

100 1st Head.—Arithmetic.

Add to the Arithmetic of Standard II. Simple Interest and Practice.

100 2nd Head.—Vernacular.

40 (a) Reading with understanding 100 pages of Sixth Book of Departmental Series, and 150 verses of Raghunath Pandit, or a similar Poet. 100 lines of Poetry by heart. Grammar of Vernacular Standard VI. Prayogs as in a large Grammar.

20 (b) Writing 5 lines in good Balbodh, to Dictation from the book read. Full writing-book to be shown (good Modi hand).

40 (c) Written translation of 5 lines from the English Reading Book.

100 3rd Head.—History and Geography.

50 (a) Revision of Standards I. and II., and History of India.

50 (b) Revision of previous Standards. Map of India to be drawn from memory, with political divisions to illustrate History.

100 4th Head.—English.

40 (a) Reading the Third Departmental Reading Book, with *vira voce* explanation in the Vernacular, and simple Parsing in English.

20 (b) Writing half text or small hand. Full writing-book to be shown.

40 (c) Written Translation into English of five short sentences from the 3rd Vernacular Book or a Standard Translation Book. Spelling to be taken into account.

STANDARD IV. (FIRST STANDARD OF THE HIGH SCHOOL COURSE.)

Marks. (*Questions and Answers to be in English.*)

100 1st Head.—Mathematics.

60 (a) Add to the Arithmetic of Standard III. Compound Interest and Discount.

40 (b) Algebra, 4 Rules Integral, easy examples.

100 2nd Head.—Vernacular and Classical Languages.

Vernacular.

50 (a) 150 pages from a Standard Vernacular Prose Author, and 200 lines of Vaman or Moropant, or a similar Poet (not learned previously) with special regard to Marathi Grammar and Idiom. 100 lines of Poetry by heart. Rules of Sandhi. Declensions and Conjugations as in a large Grammar.

50 (b) Written Translation into Marathi (Balbodh) of about 5 lines in any school reading-book used below Standard V. at the option of the Examiner—Spelling and writing to be considered; or composing a letter (Modi).

Classic.

100 I. Sanskrit.

60 (a) *Viva voce* Translation into the Vernacular of the Sanskrit exercises in Lessons I.—XXIV. of the 1st Book of Sanskrit, and written translation into Sanskrit of the English exercises in the same lessons.

40 (b) The common rules of Sandhi, the declension of nouns substantive, and adjective, ending in a vowel as given in the 1st Book of Sanskrit (9th edition), and the special tenses of roots of the 1st, 4th, 6th, and 10th classes.

100 Or II. Latin.

60 (a) *Viva voce* 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).

Marks.

40 (b) The regular Declensions and Conjugations to be learnt by heart.

100 Or III. Persian.

60 (a) Reading and *viva voce* Translation into English or Vernacular of 25 stories of Hikayat-i-Latif (or the First Book of the Panjab Series). Conjugation in 12 forms and declensions in all the persons and both the numbers of words from the portion learnt.

40 (b) Dictation of 3 or 4 lines from the first five stories of Hikayat-i-Latif (or from the first 15 pages of the First Book of the Panjab Series) and Persian Copy Book No. I. (such as G. A. Munshi's).

100 3rd Head—History and Geography.

50 (a) Outlines of History of India in English.

50 (b) Elementary general knowledge of Geography of Europe with more detailed knowledge of the British Isles. Revision of Geography of Asia and India.

100 4th Head—English.

40 (a) Reading from easy English Classics 60 pages of Prose, and 300 lines of Poetry, with explanation of the part read in the Vernacular, Parsing and easy Etymology of words in the English book, and explanation of difficult words in English. Poetry, 100 lines by heart.

20 (b) Writing 5 lines to Dictation from the book read. Full copy-book, small hand, to be shown.

40 (c) Written Translation into English of above 5 lines from the Third Book of the Vernacular Series or from a Standard Translation Book. Spelling to be taken into account.

Marks.

STANDARD V.

100 1st Head—Mathematics.

Add to the subjects of Standard IV.—

40 (a) Square and Cube Root and Profit and Loss.

30 (b) Euclid, to Book I. Prop. 32.

30 (c) Algebra, 4 Rules Integral, L. C. M. and G. C. M.

100 2nd Head.—Vernacular and Classical Languages.

Vernacular.

50 (a) A Standard Vernacular Prose Author not previously read, about 200 pages, and 300 lines from Kekavali or any similar work, with special regard to a scholarly knowledge of Marathi Grammar and Idiom. Syntax as in a large Grammar. 100 lines of Poetry by heart.

50 (a) Written Translation of 10 lines from the book read into the Vernacular. Composing a report on a given subject (Modi). Hand-writing, separation of words, and punctuation as shown in the above.

Classic.

100. I. Sanskrit

60 (a) *Viva voce* Translation into English of the Sanskrit exercises in the remaining lessons of the 1st Book and in Lessons I.—XII of the 2nd Book of Sanskrit (6th edition), and written translation into Sanskrit of the English exercises in the same lessons.

40 (b) Rules of Sandhi, continued; declension of nouns substantive and adjective ending in a Consonant and of pronouns and pronomina adjectives; the potential of roots of the 1st, 4th, 6th and 10th classes and the special tenses of the roots of the remaining classes.

Marks.

100. Or II. Latin.

60 (a) *Viva voce* Translation of Henry's First Latin Book, or a similar book. Easy Prose passages as in the *Delectus*, to be selected by the Master. Parsing of simple sentences.

40 (b) Accidence complete.

100. Or III. Persian.

60 (a) Reading and *Vivā voce* Translation of the first ten stories of the *Sad Hikayat* (or 20 pages of the Second Book of the Punjab Series) and the whole of the *Karima* with formation of the Aorist; declensions of nouns and pronouns and singulars of Arabic plurals.

40 (b) Written Translation into Persian of 6 sentences out of about 100 sentences taught from an easy prose book. Dictation of above 5 lines from the first eight stories of the *Sad Hikayat* (or 10 pages of the Second Book of the Punjab Series) and Persian Copy Book No. II. (such as G. A. Munshi's).

100 3rd Head—History and Geography.

50 (a) History of England to the year 1485.

50 (b) Revision of previous Standards. Map of any country of Asia to be drawn from memory, boundaries, mountains, rivers, and cities being marked; and in the case of India Political divisions, and lines of latitude and longitude. General Geography of America, Africa, and Oceania with special knowledge of British Foreign Possessions.

100 4th Head—English.

40 (a) Reading English Classics, 70 pages of Prose and 400 lines of Poetry—150 by heart—with explanation and parsing. Easy questions in Analysis of sentences, as in Morell, Part I., and easy Etymology of words in the book.

30 (b) Written Translation of a passage from the fourth Marathi Book or from any easy narrative in the Vernacular. Specimens 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.

N.B.—(1) Theoretical Mensuration may be taken up as an optional subject (50 marks).

(2) The Sanitary Primer is a compulsory subject in every Government School teaching Angol-Vernacular Standard V. (50 marks).

Marks.

STANDARD VI.

100 1st Head—Mathematics.

40 (a) *Arithmetic*—Add to the subjects of Standard V. Mensuration.

30 (b) *Euclid*—Books I and II.

30 (c) *Algebra*—Fractions, Simple Equations, Square and Cubic Root.

100 2nd Head—Vernacular and Classical Languages.

Vernacular.

50 (a) Revision of previous reading, and Dnyaneshwari Adhyaya XII. and XIII. as in Navanita with special regard to a scholarly knowledge of Marathi Grammar and Idiom (comparison with Sanskrit and English Grammar and Idiom), Etymology and easy Prosody.

50 (b) Translation into Balbodh of ten lines of the English Poetry read, Spelling and writing to be considered.

Classic.

100 I. Sanskrit.

60 (a) Translation into English of the Sanskrit exercises in Lessons XIII.—XX. of the 2nd Book of Sanskrit, 6th edition and of about 25 pages from

Marks.

the 3rd Book or from the Hitopadesh and written Translation into Sanskrit of the English exercises in the same lessons, and of about ten short English fables.

- 40 (b) The more rare and the irregular declensions ; comparison of adjectives ; numerals ; the perfect ; the two futures and the conditional ; (Dr. Kielhorn's Grammar, 2nd edition, Sections I—330 ; 368—379) ; the passive ; and compound nouns.

100 OR II. Latin.

- 60 (a) *Viva voce* Translation of Cornelius Nepos (30 pages) with Grammar and Parsing.
- 40 (b) Written Translation of six lines of easy narrative chosen by the Inspector.

100 OR III. Persian.

- 60 (a) Reading, *viva voce* Translation and explanation of any one of the first three Chapters of Gulistan and Sad Hikayat from stories 11 to 30. Arabic roots, plurals and adjectives ; and naming the number, person, case and tense in Persian.
- 40 (b) Written Translation into Persian of about 5 lines of any easy story from 25 stories taught out of Æsop's Fables or a similar book. Writing to Dictation 5 to 10 lines from the first 15 stories of the Chapter taught from Gulistan.

100 3rd Head—History and Geography.

- 50 (a) History of England. Revision of previous Standards.
- 50 (b) Detailed Physical and Political Geography of England. Map-drawing from memory to illustrate History. An outline map of the British Isles or any country of Europe to be drawn from memory and the boundaries, mountain ranges, rivers and cities to be marked.

Marks.

100 4th Head—English.

- 40 (a) Reading English Classics, 80 pages of prose and 450 lines of poetry (different authors from those under standard V.): 200 lines by heart. Questions in Grammar, Analysis and Etymology.
- 30 (b) Written Translation into English of about 10 lines of Marathi prose. Specimens of writing, as in fair note books, to be shown.
- 30 (c) A short theme on a simple subject.

STANDARD VII., MATRICULATION.

N.B.—(1). The examinations under high school standards will be conducted in English, except where it is otherwise specified in the standards.

(2). Schools will not be required to present boys in both the vernacular and the classic under the 2nd Head. They may obtain the full grant under that Head for the Vernacular only, and an extra grant of like amount for the classic if offered.

(3). By Girls the following may be brought up as an alternative to the Euclid and Algebra under Standards IV., V. and VI. :—Any portion of Science or Domestic Economy treated in a popular way, equal in amount and difficulty to one of MacMillan's "Science Primers."

PROGRAMME OF STUDY FOR THE AGRICULTURAL CLASSES ATTACHED TO HIGH SCHOOLS.

Students entering the Agricultural Classes must be learning a High School Standard (*i.e.*, one of Standards IV.—VII.).

At the end of the first year students will be examined in the subjects mentioned below :—

FIRST YEAR'S COURSE.

1. Chemistry. Preparation and properties of Oxygen, Hydrogen and Nitrogen. Carbon, its varieties and properties. Carbonic Anhydride, its preparation and properties. The Chemistry of air and water. Combustion.

2. The Introductory Science Primer No. 1 by Huxley.

3. Elementary Physics. Science Primer No. 3 by Balfour Stewart to the end of page 105 (*i.e.*, omitting Electricity).

4. Agriculture by Tanner (Science Primer Series).

5. Surveying. Gunter's Chain. Calculation of areas of simple rectilinear figures. Surveying with chain and cross staff. Mode of plotting the survey.

N. — A plot of ground of at least 10 acres in extent should be surveyed and plotted by the class and its area calculated. The plotted survey and field book should be submitted with proper authentication by each candidate.

Those students only who pass a satisfactory examination will be permitted to enter on the second year's course.

At the end of the second year the students will be examined in the course specified below :—

SECOND YEAR'S COURSE.

1. Chemistry. Science Primer No. 2 by Roscoe.
2. Physics. The whole of Science Primer No. 3.
3. Agriculture. Agricultural Text-book by J. Wrightson, F.C.S.
4. Botany. Science Primer by Hooker. (Johnston's Botanical Diagrams should also be studied.)
5. Physical Geography by Professor Geikie, Science Primer No. 4.
6. Geology by Professor Geikie, Science Primer No. 5.
7. Surveying. Construction of scales. Representative fraction. Diagonal scales. Prismatic Compass. Surveying with prismatic compass and chain. Plane table. Method of plotting surveys.

N.B.—Each candidate to submit a properly authenticated survey executed with chain and compass in class and plotted by himself (with field book of the same) and also a survey executed by the aid of the plane table.

8. Voluntary subjects in which students may obtain additional certificates :—

- (1). Levelling and Surveying.

BULLETIN
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BULLETIN

148

OF

THE JOHN RYLANDS LIBRARY

MANCHESTER

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VOLUME 4

APRIL, 1917—JULY, 1918

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† Honorary Governors are not Members of the Council.

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1. The use of the Library is restricted to purposes of research and reference, and under no pretence whatever must any Book, Manuscript, or Map be removed from the building.
2. The Library is open to holders of Readers' Tickets daily, as follows :
Mondays, Wednesdays, and Thursdays, from 10 a.m. to 6 p.m.
Tuesdays and Fridays, from 10 a.m. to 9 p.m. Saturdays, from 10 a.m. to 2 p.m.
The Library will be closed on Sundays, Good Friday, Christmas Day, New Year's Day, Bank Holidays, and the whole of Whit-week.
3. Persons desirous of being admitted to read in the Library must apply in writing to the Librarian, specifying their profession or business, their place of abode, and the particular purpose for which they seek admission.*
4. Every such application must be made at least two clear days before admission is required, and must bear the signature and full address of a person of recognised position, whose address can be identified from the ordinary sources of reference, certifying from personal knowledge of the applicant that he or she will make proper use of the Library.
5. If such application or recommendation be unsatisfactory, the Librarian shall withhold admission and submit the case to the Council of Governors for their decision.
6. The Tickets of Admission, which are available for twelve months, are not transferable, and must be produced when required.
7. No person under eighteen years of age is admissible, except under a special order from the Council of Governors.
8. Readers may not write upon, damage, turn down the leaves, or make any mark upon any Book, Manuscript, or Map belonging to the Library; nor may they lay the paper on which they are writing upon any Book, Manuscript, or Map.
9. The erasure of any mark or writing on any Book, Manuscript, or Map is strictly prohibited.
10. No tracing shall be allowed to be made without express permission of the Librarian.
11. Books in the Open Reference Shelves may be consulted without any formality, but after use they are to be left on the tables instead of being replaced on the shelves.
12. Other books may be obtained by presenting to the Assistant at the counter one of the printed application slips properly filled up.

* Forms of Application for Reader's Ticket may be had on application to the Librarian.

RULES AND REGULATIONS

13. Readers before leaving the Library are required to return to the Assistant at the counter all Books, Manuscripts, or Maps for which they have given tickets, and must reclaim their tickets. Readers are held responsible for such Books, Manuscripts, or Maps so long as the tickets remain uncanceled.
14. Books of great value and rarity may be consulted only in the presence of the Librarian or one of his Assistants.
15. Readers before entering the Library must deposit all wraps, canes, umbrellas, parcels, etc., at the Porter's Lodge in the Vestibule, and receive a check for same.
16. Conversation, loud talking, and smoking are strictly prohibited in every part of the building.
17. Readers are not allowed in any other part of the building save the Library without a special permit.
18. Readers and visitors to the Library are strictly forbidden to offer any fee or gratuity to any attendant or servant.
19. Any infringement of these Rules will render the privilege of admission liable to forfeiture.
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BULLETIN OF
THE JOHN RYLANDS
LIBRARY
MANCHESTER

EDITED
BY THE
LIBRARIAN

VOL. 4

FEBRUARY-JULY, 1918

Nos. 3 and 4

LIBRARY NOTES AND NEWS.

AT the January meeting of the Council of Governors the librarian presented his eighteenth annual report, in which the work of the library during the year 1917 was reviewed; and following our usual custom we offer to our readers a brief summary of such portions of its contents as are likely to be of interest to them.

WORK OF
THE LIB-
RARY DUR-
ING 1917.

As we looked forward at the commencement of the year it was not unnatural again to anticipate a decline in the library's activities, and it is gratifying, therefore, to be able to report that in no sense have those fears been realized. From whatever point of view the work of the library is regarded, notwithstanding the inevitable difficulties and inconveniences by which we have been confronted at every turn, consequent upon the exigencies of the war, there are unmistakable evidences of progress.

It is true that several important pieces of work, which we had in contemplation, have had to be set aside for the time being, in consequence of the absence on active military service of so many members of the staff, but that is not to be wondered at, for plans conceived in times of peace naturally change and shrink under the strain and stress of war. Much valuable work has been accomplished, however, and not only has the regular routine of the library been "carried on," but new avenues of service, wherever possible, have been opened out, thanks to the loyal co-operation and unflagging industry of the remaining members of the staff.

The only difference to be noticed in the number of readers making regular use of the library, during the period covered by the report, was that there were fewer males, with, at least, a corresponding increase in the number of women readers.

The most gratifying feature of the use made of the library is the steadily increasing amount of research, especially in history and literature,

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The most gratifying feature of the use made of the library is the steadily increasing amount of research, especially in history and literature,

which is being conducted not only by students of our own university, but by members of other universities including the older foundations, many of whom express their grateful appreciation of the facilities which the library offers for such work.

The development of the resources of the library has been continued along the lines which hitherto have been productive of such excellent results, and in this respect the officials renew their acknowledgments of the valuable assistance which they have received from readers, who often in the course of their investigations have been able to call attention to the library's lack of important authorities in their special line of research. In every instance these helpful suggestions have received prompt and sympathetic attention.

The additions to the library during the year numbered 3641 volumes, including many rare and interesting items, a few of which, taken almost at random, may be mentioned as furnishing some idea of the character of the accessions which are constantly being obtained. The printed books include: Barnabe Barnes's "Foure bookes of Offices," 1606; the first edition of John Bunyan's "Discourse on the Pharisee and the Publicane," 1685; the second edition of Richard Brathwaite's "English Gentleman," 1633; Clement Cotton's "Mirror of Martyrs," 1615; John Calvin's "Abridgement of the Institution of Christian Religion," printed at Edinburgh by Vautrollier in 1585; Simon Fish's "Supplication of Beggars," 1599, to which Sir Thomas More wrote a reply; Thomas Norton's "Treatise on the Nature of God," 1599; D'Urfey's "Pill to Purge State Melancholy," 1716; Bernardino Baldi's "Versi e Prose," 1590; Bernardo Capello's "Rime," 1560; A. F. Doni's "I marmi," 1552; Bernardo Tasso's "L'amadigi," 1531; Torquato Tasso's "Discorsi dell arte Poetica," 1587; "Les Quatrains des Sieurs Pybrac, Favre, et Mathiou," 1667; J. Boschius's "Symbolographia," 1701; Sadeler's "Symbola divina et humana pontificum imperatorum," 1601; Surius' "Vitae sanctorum ex probatis auctoribus et MSS. codicibus . . .," 1617, 5 vols.; Angelus a S. Francisco, "Certamen seraphicum provinciae Angliae pro sancti Dei ecclesia," 1649; Steinschneider's "Catalogus librorum Hebraeorum in Bibliotheca Bodleiana," 1852-60.

Sets of the following important historical publications were also acquired: "The Scots Magazine," from its commencement in 1739 to its termination in 1877, 97 vols.; Didron's "Annales archéologiques,"

GROWTH
OF THE
COLLEC-
TIONS.

1844-81, 28 vols. ; The Smithsonian Institution's "Annual Reports of the Bureau of Ethnology," 1879-1912, 33 vols. ; "Les Archives historiques du Département de la Gironde," 1869-1915, 52 vols. ; "Canada and its Provinces," 1914-17, 22 vols. ; together with sets of the transactions, proceedings, and other publications of the principal historical and archæological societies of the United States of America, including those of : Alabama, Connecticut, Dover, Essex, Illinois, Iowa, Kansas, Maine, Massachusetts, Minnesota, Montana, New Jersey, Newport, New York, Ohio, Pennsylvania, Rhode Island, Texas, Vermont, Virginia, and Wisconsin.

Furthermore, the library acquired a selection, numbering about 300 volumes, from the library of the late Professor J. H. Moulton, consisting of works of comparative philology and religion, and including some important authorities on Iranian language and literature ; also a collection of works, comprised in 150 volumes, on Roman Law, and Comparative Law, including many texts of, and commentaries upon, Justinian, from the libraries of Craigie Hall, and that of Andrew Fletcher of Saltoun.

The manuscript purchases, though not numerous, were of considerable importance. They comprise a collection of Greek papyri obtained by Dr. Rendel Harris during his stay in Egypt in the early part of the year, including a number of finds from the famous Oxyrhynchus site. The result of the examination of these documents is awaited with great interest, but it is unlikely that work upon them can be commenced until the close of the war. The Western Manuscripts consist of twelve Wardrobe and Household Expenses books which should prove of great interest to the historians of the period to which they belong. Three of them relate respectively to the 22nd, 28th, and 30th years of King Edward I ; one to the Household Expenses of Queen Joan of Navarre, widow of King Henry IV ; two to the Household Expenses of Queen Philippa [of Hainault], Consort of King Edward III ; one is the Wardrobe Book of Queen Katharine of Aragon for the year 1530 ; another is the Account Book of Receipts and Expenses of the Officers, Bailiffs, etc., of King Edward III, at Calais, Guisnes, and Ardres, 1371-72.

In the following list of donors, which contains 118 names, we have fresh proof of the ever-increasing interest in, and appreciation of, the work of the library, and we take this opportunity of renewing and emphasizing the thanks already expressed to each individually, in another form, for their generous gifts,

GIFTS
TO THE
LIBRARY.

assuring them that these expressions of goodwill are a most welcome source of encouragement to the Governors.

The gifts, which number 513 volumes, include many works which it would have been difficult if not impossible to obtain through any other channel, notably a number of privately printed works, and of publications relating to India, many of them printed in remote parts of our Eastern Empire, which by the instructions of the Secretary of State for India are regularly sent to us as they are published.

The names of individual donors and institutions are as follows :—

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 Reading. University College Library.
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 Rome. Biblioteca Apostolica Vaticana.
 St. Andrews University Library.
 Springfield, Ill., U.S.A. Insurance Department.
 Toronto University Library.
 Washington. Congressional Library.
 Washington. Department of Labour.
 Washington. Surgeon General's Office Library.
 Washington University Library, St. Louis, Mo.

Amongst recent gifts to the library is one of exceptional interest to the student of the history of the modern drama, consisting of ten quarto volumes of newspaper and other literary cuttings which deal with the history of the Irish National Theatre from its inception in 1903 to the present time.

THE IRISH
 NATIONAL
 THEATRE.

This interesting collection of fugitive, but none the less valuable material, which has been presented to the library by Miss Horniman, would have been lost, because through accident of birth it is buried in the files of the various newspapers and periodicals in which it appeared, but for the praiseworthy energy displayed by the donor in collecting it, and with her own hands preserving it and making it available to students in its existing form.

The Irish National Theatre is a natural outgrowth of the Celtic Revival ; and this in turn is but a phase of the Irish National Movement, which has met with a good deal of ridicule in this country merely because of certain extravagances and absurdities in which some of the more aggressive spirits have indulged, but amongst literary people who have looked upon it with unprejudiced eyes it has aroused a real sympathetic interest.

The aim of the little band of Irish enthusiasts to whom belongs the

credit of laying the foundation of the Irish National Theatre, was to render in dramatic form some of the best of the fascinating legendary tales and traditions which tell of the faith and life of the Irish people, of the deeds of their heroes, and of the glories of their kings, and in so doing to substitute a live national drama worthy of the name, for what Mr. Yeats describes as : " the machine made play of modern commerce, that lifeless product of conventional cleverness, from which we come away knowing nothing new about ourselves, seeing life with no new eyes, and hearing it with no new ears ". If it be true that the Irish are a hearing rather than a reading people, then this new movement is fraught with great possibilities, and is an event of far-reaching importance in the national history of Ireland.

In the ultimate realization of their aim Miss Horniman played a very important part, by generously undertaking to provide these struggling enthusiasts with a permanent home in Dublin, where they could develop the literary and dramatic instinct of the Irish people. Until the advent of this fairy god-mother they had had to write their own plays, and with very limited resources to produce them, often under the most distressing circumstances and amidst the most inconvenient surroundings.

The new experiment was a complete breaking away from the modern stage development. For one thing it provided no accommodation for an orchestra, since no musical instruments were employed or needed to give an artificial swing to the entertainment ; neither was there any bar, for as Mr. Yeats would say : " People who are on a pilgrimage in quest for truth and beauty, have no call for such distractions ". Limelight, too, was banned and tabooed, whilst the scenic arrangements were of the simplest and every-day order, not only with a view of avoiding unnecessary expenditure, but because rightly understood the proper rôle of scenery and mounting is to suggest and not to realize.

In this respect the Irish National Theatre is a return to the simplicity of the Elizabethan Stage, or of the Greek Drama, when the improvised stage was never cumbered, never tawdry as in those theatres where the actors and perhaps the audience are too little imaginative to trust to the work played for their effect. It is noteworthy that the Irish audience possesses that faculty of emotion, those easily aroused passions which distinguished the Elizabethan playgoers. Ireland was not hampered by either tradition or convention, for until the period to

which these volumes refer, drama had been non-existent in that country, that is to say, drama of home-growth, racy of the soil ; it is true there were so-called Irish plays, but they were sheer burlesques. Most of the plays of the revival are of the country people, so that a few coloured shawls, an old hat or two, a market basket, and (in normal times) a pennyworth of apples are almost all the stage properties required. The fact is that the young men in this new movement have turned back to the old masters of the art, and a new spirit has been breathed into the Irish valley of dry bones.

Since the publication of our last issue we have received a number of very important contributions to the new library for the University of Louvain, which, as most of our readers are aware, is in process of formation here in Manchester, and which already comprises upwards of ten thousand volumes. Up to the time of going to press it was our intention to include in the present issue a detailed report of these most recent contributions, but such have been the demands upon our space, that we have been compelled to postpone the publication of this report until October, when it is hoped that the succeeding number of the *BULLETIN* will make its appearance.

THE LOU-
VAIN LIB-
RARY
SCHEME.

The promised report will be accompanied by a complete list of the names of all who have in any way participated in this endeavour to restore the library resources of the crippled and exiled University, since its inauguration in December, 1914.

In the meantime we renew our appeal for further offers of help, which may take the form either of suitable books or of contributions of money. In order to obviate any duplication of gifts, those who may wish to participate in this scheme of reconstruction are requested to be good enough, in the first instance, to send to the writer, the Librarian of the John Rylands Library, Manchester, the titles of the works they are willing to contribute.

THE VENETIAN POINT OF VIEW IN ROMAN HISTORY.¹

BY R. S. CONWAY, LITT.D.,

HULME PROFESSOR OF LATIN IN THE UNIVERSITY OF MANCHESTER.

IT is a common diversion of historical writers to trace in the work of some individual member of a given race the characteristics which mark the race as a whole. This is often profitable and in some degree necessary, if either the race or the individual are to be clearly understood.

The name Venetian has for most English readers probably many associations; the ideas of a courageous independence, of the triumph of sea-power, of the use of that power in defence of civilisation against oriental barbarism, are part of what Venice stands for in history; but to most of us the name suggests also an architecture of unique beauty; and more than all a number of pictures that represent, perhaps, the highest level of perfection which the art of painting has ever reached.

The present writer desires to claim nothing that can be called a knowledge of that art, but only to be allowed to state simply the things which have given him especial delight in a few great pictures which he has visited many times. Probably there are many others like him who had never found themselves in the least excited about anything on canvas, until they saw the work of Titian and Giorgione or some others of the same school. These pictures seem to have the power to awaken, even in minds comparatively dull to such things, a certain humble eagerness and a strange sense of light and friendship, comparable to that which comes from hearing some great speech or poem or piece of music; a sudden consciousness that there is before us in these pictures something which concerns us intimately, so in-

¹ An outline of this paper was delivered as a Lecture in the John Rylands Library on October 10, 1917.

timately that their authors become henceforward friends who have made the whole of life deeper and richer. And the arresting quality, I think, in these great works of art is something that may be called dramatic. It represents some strong human feeling in a setting of circumstance which is in some way vitally related to it, so that the whole seems not a picture, but a part, of life. Titian's Holy Family with the little St. John offering roses to the Christ, and the grey headed St. Antony standing beside; or Santa Caterina devoting herself to the same lovely child with St. John this time playing with a pet lamb; or Giorgione's *Concerto*, where the young harmonist, who, after some seeking, has just found or is just finding the right chord, looks up with a flash of insight and delight; or the indescribable power of Titian's portrait of the armed warrior Giovanni De' Medici,—all these have a warmth of feeling, almost of passion, which till then we had never dreamt of seeing conveyed on canvas; and yet this spiritual element is somehow fenced in and surrounded convincingly with the concrete conditions of daily life. In Venice, as I learn from Mr. E. V. Lucas,¹ this warmth and vitality in the work of one of the painters of the school is called '*the glow of Giorgione*,' '*il fuoco Giorgionesco*'. The feeling depicted is not merely intense but moral in the widest sense, springing from the most essential parts of human nature and so making universal appeal; for example a great tenderness to women and children; a great reverence for old age,—especially natural to Venetians, who were long lived folk; a genial interest in the details of daily life; a sense of greatness in public relations; these are some, though only some, of the things which seem to be most deeply felt in the pictures of the Venetian masters.

Not long ago it happened to me in pursuing a rather obscure path of study among the monuments of the early languages of Italy, to realise what I might have known before, that this Venetian race, which to us is the glory of the Middle Ages and the Renaissance, had played a part in the civilisation of an earlier epoch, had made in fact no small contribution to the humanising of Central and Western Europe from the very beginning of history.

Few people in this country, and not very many in any other,

¹ *A Wanderer in Venice* (London, 1914), p. 293. To this delightful book I am much indebted, both for some points of Venetian history and for the choice of the typical lines from Shelley quoted below.

have even heard of a language known as Venetic, of which the only record is in a few score inscriptions dating from about 500 B.C. down to the Christian era. These scanty fragments are of considerable interest to students of Comparative Philology because they present to us a language in many ways intermediate to Greek and Latin; and a few years ago I began to collect materials for a complete edition of its remains. In 1916 I received from a friend who is a distinguished Italian scholar¹ a copy of some newly discovered inscriptions of considerable interest, which date from the third century B.C. They were found in the summer of 1914, at Pieve di Cadore during the construction of the station for the first railway ever built there. Both inscriptions were on rather beautiful bronze vases (*situle*, pails, as one might call them, if one regarded only their shape, not their ornament); and the Cadore valley has yielded so long a series of these and other objects of similar workmanship as to show that it must have been a centre of artistic manufacture and export from at least the fifth century B.C. At that date and later this valley was one of the regular tracks of communication between the head of the Adriatic and Central Europe. About twenty years ago there were discovered, on a hill which is known to-day as the Gurina, between the Gail and Drave valleys, in the Tyrol, almost north of the Alps, the remains of an important but hitherto nameless ancient city which must have been inhabited in the fifth and later centuries B.C., by people who spoke this same Venetic language; and among these remains there are a number of bronze plates, fashioned in what we should call *repoussé* style, which served, I believe,² to adorn the panels of doors, and which, if so, show that this characteristic feature of the art of North Italy, the decoration of doors by bronze panels, goes back to the third or fourth century B.C. The other remains of this race of Veneti, especially numerous on the site of the modern city of Este, connect them closely with the culture of Hellas and Crete of the sixth century B.C. But in the valley of the Piave, which lies in the route from this nameless city over the mountains to

¹ For the latest discoveries in this Piave valley see Pellegrini, *Atti e Memorie R. Acc. Sci. Lett. Art. in Padova*, Vol. XXXII. (1916), pp. 209 ff., 215 ff.

² The Venetic word *aksw's* occurs on the dedicatory inscription of two of them; and it is best interpreted, I think, to mean "door" (*cf.* Gr. *ἄξων*).

Italy, lie the towns of Treviso, Feltre, and Belluno, well known to students of the Renaissance; and Pieve di Cadore, where the two last inscriptions were found, was the birthplace of Titian.

In view of such facts one naturally asks whether there was any link between this early art of the Veneti and the great Venetians of the Renaissance. To ask the question is to answer it. They are demonstrably the same people. From whence were the Lagoons of Venice peopled? From all the district to the west of them when the barbarians overran it,—from Altinum, from Aquileia and especially from Padua, which was in ancient times the chief seat of the Veneti and only 14 miles from the sea. At the Christian era Padua still celebrated¹ every year a regatta in commemoration of the victory of Paduan sailors who repelled the invasion of a Greek pirate in the year 302 B.C.; and the point which historians choose as marking the real independence of the new Venice, is the year 584 A.D. when the claim of Padua to control the whole district (a claim based on the old traffic from Padua down the river Brenta which then ran out into the sea along the north side of what is now the Giudecca) was finally defeated through the Pact with the Exarch Longinus. And Padua, like Venice, lies in what seems to a northerner a sea of summer light between the Alps and the Euganean Hills, which Shelley has described in *Julian and Maddalo*:—

' . . . the hoar

And aery Alps, towards the north, appeared,
Through mist, an heaven-sustaining bulwark, reared
Between the east and west; and half the sky
Was roofed with clouds of rich emblazonry,
Dark purple at the zenith, which still grew
Down the steep west into a wondrous hue
Brighter than burning gold, even to the rent
Where the swift sun yet paused in his descent.
Among the many-folded hills—they were
Those famous Euganean hills, which bear,
As seen from Lido, through the harbour piles,
The likeness of a clump of peaked isles—
And then, as if the earth and sea had been
Dissolved into one lake of fire, were seen
Those mountains towering, as from waves of flame,
Around the vaporous sun, from which there came
The inmost purple spirit of light, and made
Their very peaks transparent.

¹ Livy, X. 2.

Padua, as became a city so gloriously placéd, was proverbially known in the ancient world as the home of simple living and high morals and an intense affection for freedom ; it became, as we all know, the seat of the greatest University of the Middle Ages, to which all our English Universities are deep in debt ; and its greatest ancient citizen was the historian Livy. And what I want to suggest here is that the truest way of judging and enjoying Livy's work is to regard him as taking essentially a Venetian point of view.¹ That is, to realise that what gave him most pleasure, and what he counted his greatest object, was to paint a series of pictures, each embodying, in the fewest words, some clash of feeling and circumstance, some struggle of rival passions, some triumph of wisdom or valour or devotion ; pictures instinct with dramatic imagination and coloured with lively human sympathy. The rest of his narration, though he dealt with it honestly and frankly in his own way, was to him only the setting for the true work of his art, the pictures of noble scenes.

If this seems new doctrine, let us at least remember how Livy describes his own design. He begins his Preface by an apology for attempting again a task undertaken by so many before him and acknowledges its enormous scope. But it will 'divert his mind from the miseries of recent times,' to dwell on the earlier period.

It is not my intention either to affirm or deny the truth of the stories which have gathered round the earliest beginnings of Rome. They are better fitted for the imagination of poets than the sober chronicles of history. Antiquity has the privilege of exalting the origin of great cities by interweaving the actions of gods and men ; and if it be reasonably granted to any people to hallow its beginnings and call the gods its founders, surely it is granted to the people of Rome. The glory which they have won in war is great enough for the world which acknowledges their supremacy to acknowledge also their claim to the son of Mars himself for their founder. But howsoever these stories and their like be judged or censured, will, I confess, trouble me but little. It is to other things that I would have my reader direct his best attention, the life, the character of the nation, the

¹ Some time after this lecture had been given, my friend Prof. W. B. Anderson, to whom the paper is indebted for other valuable help, called my attention to a note in Niebuhr's *Rom. Hist.* (Eng. Tr. new ed. II. 544) in which among 'Livy's own peculiar excellencies' he reckons 'that richness and warmth of colouring which many centuries after were the characteristics of the Venetian painters born under the same sky'.

men and the conduct, at home and on the field, from which its power sprang and grew. Then he may trace how the ancient government broke down, and how the ancient character of the nation gave way too, until at length we have reached a point in our own day when both the abuses of our national life and their remedies are greater than we can bear.

There you hear the free Venetian spirit, recognising, and yet lamenting, the necessity of the new Empire of the Cæsars. And the next sentence has a no less characteristic Paduan touch:—

Yet unless I am deceived by fondness for my task, there never was a nation whose history is richer in noble deeds, nor a community into which greed and luxury have made so late an entrance; or in which plain and thrifty living have been so long or so highly honoured. It is just this which is so health-giving and fruitful in the study of history, that you can fix your gaze upon well-attested examples of every kind of conduct, blazoned upon a splendid record.

From these words it is clear that what Livy first of all set before him was to paint these 'great examples': great men, great institutions, great deeds, are the things on which the reader must 'fix his gaze'. Take now as the first of a few such pictures from Livy's pages, a brief and to us not very exciting scene in a dilapidated temple in Rome, somewhere about 27 B.C. It is a footnote which Livy adds to the spirited story of a fight in the fifth century B.C. between a Roman called Aulus Cossus and an Etruscan Chief, in which Cossus had won what was called royal spoil, *spolia opima*, by defeating the enemy's leader in single combat (IV. 20. 5).

I have followed all the authorities in relating that it was in the office of military tribune¹ that Cossus won these spoils and dedicated them in the Temple of Jupiter. But in the first place spoil is only properly called Royal when it is taken by a Roman commander from the commander of the enemy, and we recognise no one as commander unless he is actually the general in charge of an army. And secondly, the actual inscription written upon the spoil itself proves that both I and my authorities are wrong and that in truth Cossus took them when he was Consul. This fact I learnt from Augustus Cæsar, the second founder of every temple in Rome, since I heard him say that when he entered the shrine of Jupiter Feretrius, which he restored from an almost ruinous state, he read with his own eyes this inscription written on the linen corselet. And I feel that it would be almost a sacrilege to rob Cossus of such testimony to his achievement, the testimony of the Emperor himself, the second founder of the temple. But if the source of the confusion lie in certain ancient authorities . . . that is a point on which every reader is free to use his own conjecture.

¹ A rank corresponding to that of a modern colonel.

Then after pointing out further difficulties in the traditional account Livy concludes :—

But we may toss these matters of small importance, to and fro, according to every man's opinion; and when all is done, the author of this battle his own self, having set up these fresh and new spoils in a holy place, in the sight of Jupiter himself standing thereby, to whom they were vowed, and Romulus also, two witnesses not to be despised nor abused with a false title, hath written himself, A. Cornelius Cossus Consul.¹

This is quite typical of Livy's whole attitude to difficult points in tradition. His judgment on the evidence is quite sound. He sees that his usual authorities must be wrong; but he leaves it to the reader to say so in so many words, because that, he felt, would cast doubt on the rest of his history, since he despairs altogether of explaining their vagaries. But his despair does not weigh on his mind at all; it did not even lead him to go to look at the inscription with his own eyes; what interests him is the picture of the young, triumphant Emperor Augustus, in the course of his devout restoration of the ancient shrines of Rome, stopping to read the archaic letters written on a linen breast-plate torn from a dying Etruscan chief by his vanquisher the Consul Cossus, 400 years before.

Let us turn to a few pictures on a larger canvas, putting first the familiar passage which led our own Turner to one of his most vivid paintings, Hannibal's crossing the Alps. Into the controversies that have sprung from the perennial interest of the story, we will not enter; but it is well to observe that on every point the course of modern research (in which the investigations of Dr. G. E. Marindin, Capitaine Colin, and Prof. Spenser Wilkinson may be especially mentioned) has vindicated the good faith and sound judgment with which Livy has interpreted, so far as he could, a tradition well attested but almost wholly devoid of local names. It is unlucky that the gravest piece of carelessness which ever sullied the high repute of Theodor Mommsen should have led him to impugn the truth of Livy's account on the ground of its divergence from the account given by Polybius; whereas it is only necessary to read the whole of what Polybius says about Hannibal's point of descent—and not the

¹ The discerning reader will have scented in this concluding paragraph of the rendering a freshness hardly to be compassed in our own labouring day. It is from Philemon Holland's version; on which see below.

first part only, which is all that Mommsen heeded—to see that in every essential point the two stories are closely parallel, and wholly worthy of credence.¹

This version and those that follow are either taken from, or largely based upon, the translation of Philemon Holland which was dedicated to Queen Elizabeth² and breathes everywhere the masterfulness and enthusiasm of her 'spacious times'. Those which, like the Hannibal passage, are here taken over, I have modified where we have now better knowledge of Livy's text or (which is rare) of his Latin; where the English of the sixteenth century would be now misleading; and where the richness of Holland's vocabulary and his manful resolve to discover in the Latin every atom of its meaning, have done less than justice to the pregnant gravity of Livy's style. Wherever Holland's English suggests a brilliant and voluble school-boy, that is the mark not of Livy, but of Holland and his century; but where it flows in a strong tide of feeling, moving with speed and power, there he has exactly expressed his original.

Let us begin at a point at which Hannibal, already in high altitudes, has had a sharp conflict with one Alpine tribe, and is approached by delegates from another (XXI., c. 34, 4).

First went in the van guard the Elephants, and the horsemen; himself marched after with the flower of his infantry, looking all about him with an heedful eye. So soon as he was entered a narrow passage which on one side lay under a steep hill, the barbarous people rose out of their ambush from all parts at once, before and behind, and attacked him; yea

¹ For the details of Mommsen's error see *Class. Rev.*, XXV. (1911), p. 156; Mr. F. E. A. Trayer gives an excellent comparison of the two narratives in the Appendix to his edition of Book XXI. (London, 1905, Bell & Co.). Prof. Spenser Wilkinson in a brilliant monograph (*Hannibal's March*, Oxford, 1911) gives the results of his own exploration of the district and makes a strong case for the Col. Clapier.

² A few sentences from this dedication I cannot withhold:—

'Vouchsafe also, of your accustomed clemency showed to aliens; of your fervent zeal to learning and good letters . . . to reach forth your gracious hand to T. Livius; who having arrived long since and conversed as a mere stranger in this your famous Island and now for love thereof learned in some sort the language, humbly craveth your Majesty's favour to be ranged with other free citizens of that kind, so long to live under your princely protection, as he shall duly keep his own allegiance and acquaint your liege subjects with religious devotion after his manner, with wisdom, policy, virtue, valour, loyalty; and not otherwise.'

and rolled down mighty stones upon them as they marched. But the greatest number came behind; against whom he turned and made head with his infantry, and without all peradventure, if the tail of his army had not been strong and well fortified, they must needs have received an exceeding great overthrow in that valley. Even as it was, Hannibal spent one night cut off from his baggage and cavalry. After this the mountainers (fewer in number and in robbing wise rather than in warlike sort) attacked him only in small bands, one while upon the vaward, other while upon the rereward, as any of them could get the vantage of ground. . . .

The Elephants though they were driven very slowly, because through these narrow straits they were ready ever and anon to run on their noses, yet what way soever they went, they kept the army safe and sure from the enemy, who being not used unto them, durst not once come near. The ninth day he won the very tops of the Alps, mostly through untrod paths: after he had wandered many times out of the way, either through the deceitfulness of their guides; or because when they durst not trust them, they had adventured rashly themselves upon the valleys without knowing the tops thereof. There the soldiers wearied with travail and fight rested two days: certain also of the sumpter horses (which had slipt aside from the rocks) by following the tracks of the army as it marched, made their way to the camp. When they were thus overtoiled and wearied with these tedious travailes, a fall of snow (for now the star Vergiliae was setting) increased their fear exceedingly. For when at the break of day the ensigns were set forward, the army marched out slowly through deep snow all around them; and there appeared in the countenance of them all heaviness and despair. Then Hannibal advanced before the standards and commanded his soldiers to halt upon a certain projecting spur of the mountains (from whence they had a goodly prospect and might see a great way all about them); and there displayed unto them Italy and the goodly champain fields about the Po, which lie hard under the foot of the Alps: saying That even now they had mounted the walls not only of Italy but also of the city of Rome; all besides (saith he) will be plain and easy to be travelled: and after one or two battles at the most ye shall have at your command, the very castle and head city of Italy.

Howbeit they had much more difficult travelling down hill, than in the climbing up; for well nigh all the way was steep, narrow and slippery, so as neither they could hold themselves from sliding, nor if any tripped and stumbled never so little, could they possibly (they staggered so) recover themselves and keep sure footing, but one fell upon another and horses upon the men. After this they came to a much narrower path of rock with crags so steep downright that hardly even a nimble soldier without armour and baggage (do what he could to take hold with hands upon the twigs and plants that there about grew forth) was able to creep down. This place being before naturally steep and precipitous, now was cut right off by a new fall of earth, which had left a bank behind it of nearly a thousand feet depth. There the horsemen stood still as if they had been come to their ways end: and when Hannibal marvelled much what the matter might be that stayed

them so, as they marched not on: word was brought him that the Rock was unpassable. Whereupon, he went himself in person to view the place and then he saw indeed without all doubt that he must fetch a compass about, however far round, and conduct his army, to pass through the wild places around it such as before had never been trodden. And verily that (of all other ways) was such as it was impossible to pass through. For whereas there lay old snow untouched and not trodden on, and over it other snow newly fallen, of a moderate depth: in this soft and tender snow, and the same not very deep, their feet as they went, easily took hold; but that snow, being once with the gait of so many people and beasts upon it, fretted and thawed, they were compelled to go upon the bare frozen surface underneath, and in the slabbery snow-broth, as it relented and melted about their heels. There they had foul ado and much struggling, for they could not tread sure upon the slippery ice: which betrayed their feet the sooner for the downward slope; so that whether with hands or knees they strove to rise, down they fell again, when those their props and stays slipped from beneath them; and there were here no stocks of trees nor roots about, whereupon a man might take hold, and stay himself, either by hand or foot; so all they could do, was to tumble and wallow, upon the slippery and glassy ice, in the molten slabbie snow. Otherwhiles also the poor beasts cut through the surface of the lower snow, where they trod hard upon it: and when once they were fallen forward, with flinging out their heels, and beating with their hoofs more forcibly for to take hold, they brake the under surface quite through; so as many of them, as if they had been caught fast and fettered, stuck still in the hard frozen and congealed ice.

At last, when both man and beast were wearied and overtoiled, and all to no purpose, they encamped upon the top of an hill, having with very much ado cleansed the place aforehand for that purpose: such a deal of snow there was to be digged, and thrown out. This done, soldiers were brought to break that rock, through which was their only way: and against the time that it was to be hewed through, they felled and overthrew many huge trees that grew there about, and made a mighty heap and pile of wood: the wind served fitly for the time to kindle a fire and then they all set aburning. Now when the rock was on fire, and red hot, they poured thereon vinegar¹ for to calcine and dissolve it. When the rock was thus baked (as it were) with fire, they digged into it and opened it with pick-axes, and made the descent gentle and easy by means of moderate windings and turnings: so as not only the horses and other beasts but even the Elephants also might be able to go down. Four days Hannibal spent about the levelling of this rock: and the beasts were almost pined and lost for hunger. For the hill-tops for the most part are bare of grass, and look what forage there is, the snow conceals. But the lower grounds have valleys and some little banks lying to the sun and streams withall, near unto the woods, yea and places more meet and beseeing for

¹ This device was practised in ancient times by Spaniards in their quarries (Pliny, 33. 96) and it was from Spain that Hannibal's best troops had been drawn.

men to inhabit. There were the labouring beasts put out to grass and pasture; and the soldiers that were wearied with making the ways had three days allowed to rest in.

Turn now to two pictures¹ of Roman character in an earlier century, of T. Manlius Torquatus the Consul and Q. Papirius the Dictator. The two are meant by Livy to stand as companion portraits;—their likeness, and their unlikeness, will appear.

The story of Titus Manlius is an incident in the great Latin War of 340 B.C., which was almost a civil war, since the Latins who were now in revolt spoke the language of Rome and had long served in the Roman legions; and many of the men in the rebel army were familiarly known to old comrades on the other side. To preclude the opportunities for treachery which these conditions offered, the Consuls, of whom one was T. Manlius, forbade all irregular fighting (*ne quis iniussu pugnaret*). But the Consul's own son, who was a commander of a cavalry patrol, was challenged to single combat by a Latin noble and did not refuse. The young Roman unhorsed his challenger and slew him. This is the sequel (VIII. 7. 12):—

Then the young Manlius returned with his spoil to his companions and rode back to camp amid their shouts of triumph. So he came into his father's presence in the prætorium, ignorant of what his destiny had in store, whether he had earned praise or penalty. "So that all the world," said he, "my father, might truly report that I am sprung from your blood, when I was challenged by an enemy, I fought him horse to horse, and slew him, and took these spoils." But when the consul heard these words, he could not bear to look upon his son, but turned away and bade the trumpet sound for an assembly of the soldiers.

The soldiers being assembled in great number, then said the elder Manlius to his son: "Since you, Titus Manlius, have neither feared the authority of a consul nor revered the command of your father, but have disobeyed our edict by leaving the ranks to engage in single combat; and since, so far as in you lay, you have broken the discipline of war on which the safety and the power of Rome have to this day depended; and have brought me to a strait pass where I must choose either to forget the commonweal, or to forget myself, you and I shall abide the smart for our misdeeds rather than that our country, to her so great damage, should pay for our folly and transgression. We shall afford a fearful but a wholesome example to young men of future time. I acknowledge as I look upon you that I am touched not merely by natural affection for my son but by the

¹ Both passages come from a Book too little read in our schools, the Eighth, perhaps partly because of a grievous difficulty in the text of the eighth chapter, which recent study of the MSS. has now, I think, removed.

deed of valour you have done, tempted by a false show of glory. But since the authority of the consuls must needs be either confirmed by your death, or if you escape the penalty of disobedience, be for ever annulled; and since, if you have aught of my blood in your veins, even you yourself will not, I believe, refuse to vindicate by your punishment the discipline that has been overthrown by your fault"—then said he to the lictor—"go, lictor, I command you, bind him to the block."

Vergil's comment on this scene is brief and famous, 'Torquatus, that stern headsman' (*saeuumque securi Torquatium*).

Twenty years later in the great Samnite War the Dictator Papirius, having to leave his army in order to discharge some ceremony at Rome, gave precise instructions to his Master of the Horse, who was left in command, not to engage the enemy until he, Papirius, should return. The instruction was disobeyed; and Fabius having won a victory announced it in a dispatch which was read to the Senate in the presence of the Dictator himself, who at once left Rome for the front, making no secret of his intention to inflict summary punishment on Fabius. Arrived in camp he found the army and its superior officers unwilling to surrender Fabius to be scourged and beheaded, and a long altercation ended in Fabius' escape to Rome. The Dictator hurried back after him. There followed a debate and resolution of the Senate, which had no effect upon the Dictator's resolve.

(Book VIII. 33. 7.) Then stepped forth M. Fabius the father. 'For as much,' said he, 'neither the authority of the Senate, nor mine old age, whom you seek to make childless, nor yet the noble courage of the Master of Horse, by your own self chosen, can prevail; nor any humble prayers, which are often able to appease the fury of an enemy, yea and to pacify the wrath of the Gods; I implore the lawful help of the Tribunes, and to the whole body of the people I appeal'. . . . Then out of the Council-house they went straight to the common place of audience; and when the Dictator, attended with some few, was ascended up to the rostra, and the Master of the Horse, accompanied by all the whole troop of the chief of the city, had followed him, Papirius commanded that Fabius should come down, or else be fetched, from the Rostra, unto the lower ground. His father followed after him. 'Well done,' quoth the father, 'in commanding us to be brought hither, from whence we may be allowed to speak our minds, even if we were no better than private persons.' Then at the first there passed no continued speeches so much as wrangling and altercation. But afterwards, the voice and indignation of old Fabius surmounted the other noise; who greatly cried out upon the pride and cruelty of Papirius. 'What, man?' quoth he, 'I have been also a Dictator of Rome myself, and yet was there never so much as a poor commoner, no Centurion, nor soldier hardly entreated by me. But Papirius seeketh victory and triumph over a

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Roman General, as much as over the leaders and commanders of his enemies. See, what difference there is between the government of men in old time, and this new pride and cruelty of late days. Quintus Cincinnatus when he was Dictator, proceeded no farther in punishment against the Consul Minucius, when he had delivered him lying besieged within his own camp, but to leave him as a Lieutenant instead of Consul, in the army whereof he had charge. . . . Neither the people itself, whose power is sovereign, was ever more angry against those that through rashness and want of skill lost whole armies, than to fine them a sum of money. For the miscarriage of any battle, that a General should be brought into question for his life, was never heard of to this day. But now, rods and axes, whipping and beheading, are prepared for the Commanders under the people of Rome, and those, who are conquerors and have deserved most justly triumphs. . . . What else (I pray you) should my son have endured, if he had suffered the field to be lost and his army likewise? If he had been discomfited, put to flight, and driven clean out of his camp, how far forth further would the Dictator's ire and violence have proceeded than to scourge and kill? And see how fit and seemly a thing it is that the city for the victory of Q. Fabius, should be in joy, in processions to the gods, and thanksgivings, with congratulation and feasting one another; and he himself by whose means the temples stand open, the altars smoke with incense and sacrifice, and are heaped up again with vows, oblations, and offerings, to be stripped naked, to be whipped and lashed to death in the sight of the people of Rome, looking up to the Capitol, lifting up his eyes to the gods, whom in two such noble battles he has invoked and not in vain? With what heart will the army take this, which by his leading and under his fortune achieved victory? What lamentation will there be in the Roman camp? and what rejoicing amongst our enemies?' Thus fared Fabius the good old father, calling upon God and man for help; and withall embraced his son in his arms, and shed many a tear. On the one side, there made with young Fabius, the majesty of the Senate, the love of the people, the assistance of the Tribunes, and the remembrance of the army absent. On the other side were alleged against him by Papirius, the invincible command and government of the people of Rome; the discipline of war; the Dictator's orders (reverenced at all times, no less than an oracle of the gods); the severe edicts of Manlius, whose fatherly love and affection to his son was counted less than the service and common good of the state; the same exemplary justice which L. Brutus, the first founder of Roman liberty, had executed in his two sons. And now, mild and kind fathers, fond old men, when other men's commandment have been contemned, gave liberty to youth, and pardoned as a small matter the overthrow of military discipline. Howbeit, he Papirius for his part would persist in his purpose: till nor remit one jot of condign punishment to him who contrary to his commandment, and notwithstanding the disturbance of religion and the doubtful auspices, had given battle; saying, that as it was not in his power to abridge any jot the eternal majesty of that State and Empire; so neither, would he diminish aught of the authority thereof; and he prayed that neither the Tribunes' puissance, sacred and inviolable itself, should, by their intervention violate the power of Rome; nor that the people

of Rome should in him above all others abolish and extinguish both Dictator and Dictatorship. Which if it did, the posterity hereafter should lay the weight and blame (although in vain) not on L. Papius, but on the Tribunes. For when once the discipline of war was profaned, no private soldier would obey his centurion nor any man in any rank in any army him that is set over him. . . . 'With these crimes and inconveniences (o ye Tribunes) charged you must be to the world's end; lay down you must, and gage your own lives for the audacious disobedience of Q. Fabius, for whom ye are now answerable.'

The Tribunes were astonished hereat, and for themselves now rather anxious and perplexed, than for him who had recourse unto them for succour. But the general consent of the people of Rome, turning to prayer and entreaty, eased them of this heavy load; and with one voice humbly besought the Dictator, to remit the punishment of the Master of Horse, for their sake. The Tribunes also, seeing that was the way, and all others, inclining and growing to petition, followed after, and did the like; earnestly beseeching the Dictator to forgive this human frailty, and youthful folly of Q. Fabius, saying that he had suffered chastisement enough. Then the young man himself, then his father M. Fabius, forgetting all strife, and laying aside debate, fell down at the Dictator's feet, and besought him to appease his wrathful displeasure. Hereupon the Dictator after silence made, 'Yea marrie,' quoth he, 'o Quirites, this I like well, and thus it should be; now hath military discipline got the victory; now hath the majesty of the Empire prevailed indeed, which lay both a-bleeding, and were in hazard to be abolished for ever, after this day. Q. Fabius is not acquit of his offence, in that he fought against his Dictator's commandment; but being thereof convicted and cast, is forgiven, nay is given to the people of Rome and the Tribunes' power, whose help was granted merely for his instant prayers, and not of right. Well, Rise up, Q. Fabius, and live, a more happy man for this agreement of the city in thy defence, than for that victory, upon which erewhile thou barest thyself so bravely. Live (I say) thou that hast been so bold to commit that fact which thine own father here, if he had been in L. Papius' place, would never have pardoned. And as for me, into my grace and favour thou mayest come again, at thine own will and pleasure. But to the people of Rome to whom thou art beholden for thy life, thou shalt perform no greater duty and service, than that the example of this day's work may be a warning to thee for ever, to obey, as-well in war as in peace, all lawful hests of superior Magistrates.'

We may glance finally at one or two examples of the high-minded tenderness towards women which is a marked feature of Livy's thought and which places his influence second only to Vergil's among such of the humanising factors of mediæval Europe as were older than the Christian Church. Some of the stories, like those of Lucretia and Volumnia, the mother of Coriolanus, are too famous to quote; perhaps the noblest of them is the story of Verginia's death by her father's

hand. The power of Livy's brevity—which allows a bare ten lines to the final scene of the tragedy—will be newly appreciated if it be compared with the prolix though not unspirited Lay of Virginia by Macaulay, himself no mean orator, when he chose. Let me rather end by quoting two less familiar passages, both eminently characteristic of Livy, one of his gentle humour, the other of his chivalrous grace.

The first is a picture of the rugged old Roman farmer and statesman, staunch Conservative and would-be Philistine, Cato the Censor ; who however gave way in his old age and learnt the Greek that he had for so many years defied and denounced. He is speaking on a question of women's rights. Twenty years earlier, at the darkest point of the struggle with Hannibal, a law called the *Lex Oppia* had forbidden women to possess more than half an oz. of gold or to wear brightly coloured dresses, the costly iridescent purple of Tyre being no doubt the chief luxury whose import was prohibited. Now that the danger was past and the sixteen years of war at last ended, the women and their lovers and husbands were eager to have the law repealed.

The whole speech of Cato against the repeal and the reply of his opponents are well worth reading,¹ though too long to quote here. But the opening passage will serve to show the humour with which Livy portrays the gruff old partisan :—

(Book XXXIV. 1. 5.) The dames of the city themselves could neither by persuasion nor advice nor authority of their husbands be kept within doors ; but do what men could, they bespread all the streets of the city, beset all the ways into the forum, entreating their husbands as they passed and went down thither, to give their consent, that seeing the good estate of the commonweal now flourished, and the private wealth of every man increased daily, their wives also might be allowed to have their gay attire again. The concourse of the women increased daily and they ventured now to approach and solicit even the Consuls, the prætors, and other magistrates.

But as for one of the Consuls, Marcus Porcius Cato by name, they could not with all their prayers, entreat him to incline unto their suit : who in the maintenance of the said law, and that it might not be revoked, spake to this effect : " My masters and citizens of Rome, if every one of us had fully resolved with himself, to hold his own, and keep the rightful authority that he hath over his own wife, less ado and trouble we should have had

¹ A brilliant though perhaps sometimes too forcible a version has been recently published by Prof. Darney Naylor of Adelaide (" More Latin and English Idiom," Cambridge, 1915).

with them all together at this day. But now having given them the head at home so much, that the curstness and shrewdness of women hath conquered our freehold there; behold, here also in public place it is trodden down and trampled under foot: and because we were not able every man to rule his own separately, now we stand in fear, and dread them all in general. Certes, I myself thought ever until now, that it was but a feigned fable and tale that went of a certain Island, wherein by a conspiracy of women all the men were murdered every one, and that sex utterly made away. But well I see now, be they creatures never so weak, let them once have their meetings, their conventicles and secret conferences, they will work mischief in the highest degree, and be as dangerous as any other."

The rest of the speech is taken up with two arguments, the first one which, I believe, is known to suffragists as 'the thin end of the wedge'; the second is a general, and quite sincere, plea for simplicity of living. The reply of Valerius is what one would expect from that noble house, dignified, liberal, and chivalrous; and the end of the story is that the matter was settled by a little "peaceful picketing".

After debate of words passed in this wise, in favour and disfavour of the law, the day following, the women flocked in greater multitudes into the open streets; and banding themselves together, as it were, in one troop, they beset the doors and houses of the Bruti, the tribune, who were threatening to interpose their veto upon the bill preferred by their fellow-tribunes: and the women never gave over to keep this stir, until those tribunes slackened in their opposition; which done, there was no doubt then, but all the tribes with one voice would abrogate and abolish the old law. Thus twenty years after the enacting thereof, it was repealed.

Lastly, consider the picture of the young Scipio, a man whom Livy admired, but with some reserves.¹ In the year 210 or 209 B.C. in the middle of the Hannibalic War, Scipio had just taken New Carthage, the chief stronghold of the Carthaginians in Spain.

(Book XXVI. 50.) After this there was presented unto him by his soldiers, a maiden of ripe years, taken also prisoner: but so surpassing in beauty that wheresoever she went, every man's eye was upon her in admiration. Scipio having enquired in what country she was born and of what parents, among other things learned that she was affianced to a young Prince of the Celtiberians, whose name was Allucius. Forthwith he sent home to her parents and her betrothed to repair unto him: and in the

¹ 'We see' (writes a distinguished Irish scholar, Prof. R. Mitchell Henry, in the Introduction to his recent edition of Book XXVI., p. 12) 'the lofty airs and self-approving virtue, the genuine kindliness and bonhomie of the young patrician, too kindly to be a prig and too young to know how near he is to being one.'

meantime, he heard that her husband that should be was wonderfully enamoured of her, and ready to die for her love. So soon as Allucius was come Scipio entered into more careful speech with him, than he did either with the father or mother of the maiden, and in these terms he entertained him. "I am a young man," quoth he, "as well as yourself. Come on therefore, let us, young men both, commune together more freely and be not too coy and bashful one to the other. When your espoused wife taken captive by our soldiers was brought unto me and when I heard of the exceeding affection that you cast unto her, I believed it full well; for her singular beauty deserveth no less. Now, for as much as myself, if I might be allowed to use the pastimes of youth,—especially in an honest and lawful love,—and were not called away by the common-weal, and employed wholly in affairs of state, I would think to be pardoned if I had an extraordinary liking to a betrothed of mine own; I must therefore needs favour and tender your love, which is the thing I can, considering that I may not the other in any wise. Your sweetheart I have entertained as well and as respectfully as she should have been with your father and mother-in-law, her own parents. Safe kept she hath been for you alone, that you might receive her at my hands, a gift unspotted and untouched and beseeching me and you both. In recompense, therefore, of this boon, I require at your hands again this one promise and covenant, that you will be a friend and wellwisher to the people of Rome. And if you take me indeed to be a good and honest man, such as these nations here in Spain have known my father and uncle to have been before me; know you thus much, that in the city of Rome there are many more like unto us; and that there cannot at this day a nation in the world be named which you would wish less to be an enemy to you and yours, or desire more to entertain as your friend."

The young gentleman being abashed for very modesty and yet right joyful withal, held Scipio by the hand, called upon all the gods, and besought them in his behalf, to thank and recompense him therefor, since it lay not in his own proper power in any measure to make requital, either as himself could wish or as Scipio had deserved. Then were the parents and kinsfolk of the maid called for: who seeing the damsel, freely given them again, for whose ransom and redemption they had brought with them a good round sum of gold, fell to entreating Scipio, to vouchsafe to accept the same at their hands, as a gift; assuring him, that in his so doing they should count themselves no less beholden unto him, than for the restoring and delivering of the maid. Scipio seeing them so earnest and importunate, promised to receive it, and withal, commanded that it should be laid down at his feet. Then calling Allucius unto him, "Here," quoth he, "over and besides your other dowry which your father-in-law must pay you, have from me thus much more money wherewith to mend your marriage; take this gold therefore to yourself, and keep it for your own use." So after this rich reward given, and honour done unto him, Allucius was dismissed, and departed home with much joy and heart's content: where he filled the ears and minds of his country-men with right and just praises of Scipio; saying, there was come into Spain, a young man most resembling the im-

mortal gods; who as well by bounty, and bestowing benefits, as by force of arms, is in the very way to conquer all. So when he had assembled and mustered all his vassals, he returned within few days, accompanied with a train of fourteen hundred of the best and most choice horsemen of his country.'

'No historian,' said Quintilian¹ of Livy, 'has ever represented feeling more perfectly, especially feelings of the gentler sort (*praecipue eos qui sunt dulciores*).' And in this too his spirit is proven kin to the great painters who made glorious the later days of his Venetian race.

¹ x. l. 101.

DREAMS AND PRIMITIVE CULTURE.¹

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THE influence of dreams upon the lives of savage and barbarous peoples is a theme which has often attracted the interest of students of human culture. These phantom visitations of the night have done much to determine human beliefs concerning the nature of the soul and of its continued existence after death,² and many peoples still trust greatly in the value of dreams as guides to the ordering of their daily conduct.

It is not, however, with this aspect of the subject that I shall deal in this lecture. Its purpose is rather to compare the psychological characteristics of the dream with those of the ruder forms of human culture. I propose to consider the psychological mechanism by means of which the dream is produced, and then to compare this mechanism with the psychological characters of the social behaviour of those rude peoples who are our nearest representatives of the early stages of human progress.

This subject has recently been taken up with much enthusiasm by the psycho-analytical school of psychologists, Freud and Jung and their followers. These writers have paid especial attention to the myth³ and have tried to show, with a certain degree of success, that the product of the collective mind has much in common with the dream. They believe that the myth of a people comes into being through the action of laws very similar to those which produce the dream of the individual.

I do not propose now to discuss the value of this work. In its

¹ Lecture delivered in the John Rylands Library, April 10, 1918.

² For instance, E. B. Tylor, "Primitive Culture," London, 1871, vol. i., p. 397; H. Spencer, "Principles of Sociology," London, 1885, vol. i., p. 132.

³ Cf. K. Abraham, "Dreams and Myths," New York, 1912; F. Ricklin, "Wishfulfilment and Symbolism in Fairy Tales," New York, 1915 (Nos. 15 and 21 of Nervous and Mental Diseases, Monograph Series).

present form it is open to serious criticism from several points of view. My aim on the present occasion is to extend the field of comparison. The relation of the dream to the myth forms but one part of the far larger problem concerned with the psychological relations of the dream to human culture in general, and especially to those less developed of its forms which we are accustomed to regard as primitive.

The wider problem has been approached by Freud himself in his book on "Totem und Tabu".¹ This work does not deal explicitly with the dream, but with the relation between certain manifestations of primitive culture and the symptoms of neurosis. In it Freud compares a number of social customs and beliefs with the behaviour and ideas of sufferers from different forms of functional nervous disorder. Only here and there does he refer to the dream. It is, however, a prominent feature of Freud's scheme of psychology that the processes which produce the dream are of the same kind as those which underlie the neuroses, so that a relation of totem and taboo to the dream is implied.

It is perhaps because Freud has dealt explicitly with neuroses rather than with dreams that he seems to have overlooked a number of remarkable resemblances between the psychology of dreams and that of the ruder forms of human culture. A more important reason, however, is that Freud's interest has been absorbed by certain special features of his psychological scheme, such as the rôle of incest in the production of dreams and neuroses. He has consequently neglected a number of resemblances which are not only closer, but of greater importance, than those considered in "Totem und Tabu". Some of these resemblances, and especially those connected with the subject of symbolism, have frequently been mentioned by writers of the psycho-analytical school, but no one has hitherto treated them systematically.

Though I shall deal with my subject in a manner widely different from that of Freud, yet the scheme of dream-psychology which I adopt is in the main that which we owe to the genius of this worker. I cannot on this occasion attempt to justify my adherence to Freud in this respect. It must be enough to say that this adherence is based on an investigation of dreams during the last two years, of which I hope

¹ Leipzig u. Wien, 1913.

to give a full account in the near future. This study has led me to accept, though with some important modifications, Freud's scheme of the processes by which the dream is produced.

The first and most essential feature of Freud's theory is that according to which the dream as we remember it, and record or relate it,—the manifest content of the dream—is the product of a process of transformation. By means of this process the motives producing the dream,—the latent content of the dream, or the dream-thoughts,—often find expression in a form differing profoundly from that by which they would be expressed in the usage of the ordinary waking life. Freud is accustomed to speak of this process as one of distortion and in many ways the term is appropriate. It has come to stand, however, in a close relation to a feature of Freud's scheme according to which it is the function of the transformation to disguise the real nature of the dream, so that the sleeper shall not recognise the motives by which it has been prompted. Since for the present I do not wish to commit myself to this portion of Freud's scheme, I shall abstain from using a term with which it is so closely connected. I shall therefore speak of the process by which the latent content of the dream manifests itself as one of transformation. Those familiar with Freud's work will recognise that my "transformation" corresponds almost exactly to his "distortion".

I will begin by considering the various processes through which this transformation comes about,—the dream-work of Freud. Departing slightly from Freud's own mode of exposition, I shall consider these under the headings of dramatisation, symbolisation, condensation, displacement, and secondary elaboration.

The dream has a dramatic character in which its events unroll themselves before the sleeper and preserve this character even if the dreamer himself is one of the actors. The dramatic quality is a property of the dream itself. The process by which this character is acquired is one of those by which the latent is transformed into the manifest content of the dream, the dream-thoughts finding expression by means of a process of dramatisation.

This dramatic character would hold good whatever view be held concerning the nature of the transformation, or indeed if no such transformation took place at all. The next process, that of symbolisation, implies a relation between the underlying motive of the dream and the form in which this motive is expressed, this relation being of such a kind

that the image of the manifest dream is a concrete symbol of the thought, emotion, or sentiment which forms its latent motive. Thus, thoughts and anxiety about a person who is out of harmony with his surroundings may find expression in a game of billiards in which the place of one of the balls is taken by a cup and saucer, or motives connected with the dreamer's personal safety may be represented by a burglar's life-preserver.

The process of condensation is one by means of which events which may range from those of the previous day back to the infancy of the dreamer, and thoughts and emotions connected with these events, find expression in the dream by some simple image or group of images. Thus, the life-preserver just mentioned may express a long story of the relations between a physician and a homicidal patient, while thoughts and anxieties concerning a suicidal patient may also contribute, the image of the dream being in this case the highly condensed product of two different sets of thoughts and emotions.

This condensation necessarily involves some degree of displacement of interest. If several different thoughts find their expression in a single image, certain interests arising out of one part of the latent content may be represented by an image with which they seem to have no natural connection. If the dream contains a number of images, symbolising different dream-thoughts, the interests which would seem to find their natural expression in one of the images may be transferred to another. Freud attaches special importance to a form of displacement in which an affective or emotional state which forms the most prominent motive of a dream finds expression, not in the form which would seem to be its most natural symbol, but in some apparently insignificant image of the dream. A frequent example of displacement is that in which a wish or other affective state of the dreamer's mind finds expression in the word or act of some other person.

Secondary elaboration is Freud's term for the process by which the dream attains such congruity and coherence as it possesses. He attaches especial importance to a process by which the phantasy of a day-dream is taken into the dream of the night, of which it comes to form part, preserving its relatively coherent structure. Freud's treatment of this process is closely bound up with his concept of the censor, a kind of personification of part of the unconscious which controls its more deeply lying elements. According to Freud the

ensor exercises a power of selective choice by which only certain elements of unconscious experience are allowed to manifest themselves in the dream, and then only in such altered guise that their real nature is not recognised by the dreamer. Freud regards the processes which have been described, dramatisation, symbolisation, condensation, displacement and secondary elaboration, as designed to distort the real meaning of the dream so that this shall not disturb and awake the sleeper.

Passing now from the processes of the dream-work to the dream-thoughts which thus find expression we come to the rôle of desire in the causation of the dream.

According to Freud every dream expresses the fulfilment of a wish, the most prominent underlying motive of every dream being some wish on the part of the dreamer. That a vast number of dreams can be so explained stands beyond all doubt, the expression being sometimes direct and subject to no special transformation, especially in the case of children and uneducated persons. There are, however, many dreams which can only be so explained on these lines if the term "wish" be used in an indirect and unusual sense, whereas they receive a natural explanation if they be the expression of some other emotional state such as anxiety, fear or shame. Desire is only one, though probably the most frequent, of the affective states to which dreams are due.

Another problem which will have to be considered is concerned with the part taken by sexual motives in the production of the dream. According to Freud, sexual motives form the predominant elements in the experience which is manifested in the dream. Freud uses the term "sexual" with a far wider connotation than that usually assigned to it in ordinary speech, but even if this be taken into account, there is no doubt that he has over-rated the frequency with which sexual elements enter into the production of the dream, while many of his disciples have far outrun in this respect the greater discretion of their master. Freud himself has provided us with abundant evidence in his "Traum-Deutung" that dreams may depend on such motives as professional jealousy, self-reproaches concerning patients, and other affective states incident upon the life and work of a physician.

I must be content with this brief description of the chief characters of the dream. I can now turn to the special task of this paper and inquire how far these characters apply to rude culture in general.

Dramatisation.—There is little question that dramatic representation has appealed to mankind from an early stage of his development, not so much as a means of amusement and instruction as among ourselves, but rather because he has attached special significance to mimetic representation and has believed that such representation has effects similar to or identical with those of the acts represented. Though we can have no direct evidence of such dramatic representation in palæolithic times, the rock-paintings and other forms of pictorial or plastic art of the Aurignacian and Magdalenian show clear evidence of ideas of a dramatic kind. The art of these peoples, and especially its situation in the darkest and most secluded parts of caves, receives its most natural explanation on the assumption that it was designed to bring success in the activities which it represented.

Dramatic representation is very prominent in the rites of existing savage and barbarous peoples. It is a feature of the ritual of all early forms of religion, being definitely present, for instance, in the Mass of the early Christian Church, the details of which become most readily intelligible as elements of a dramatic representation of the life and death of Christ.

Among existing savage peoples, dramatic representation goes far more deeply into the texture of their lives than would appear if we attend only to its place in religious ritual. It shows itself in many of the practices of their every-day life. Thus, the rich and complicated customs of avoidance between relatives which are practised by so many peoples may be regarded as a kind of dramatic representation, expressing certain sentiments arising out of the relation between the sexes, or, as I have tried to show,¹ out of those existing between migrant and indigenous peoples. Again, the large group of customs which were for long supposed to be relics of marriage by capture from hostile tribes receive a natural explanation as dramatic representations of sentiments formerly set up by relations between immigrant and indigenous peoples which made necessary the taking of women by force.²

The close resemblance between dreams and primitive culture in respect of the prominence in both of the dramatic quality becomes the more striking when we consider why dramatic representation should

¹ W. H. R. Rivers, "History of Melanesian Society," Cambridge, 1914, vol. ii., p. 333.

² *Ibid.*, vol. ii., p. 107.

bulk more largely in the minds of savage and barbarous peoples than among ourselves.

The dramatic quality of the dream is certainly due in large measure to the necessity for expression by means of sensory images. Thoughts may occur in dreams unaccompanied by such images, though even here images of some form of speech are probably more prominent than in the waking state. By far the larger part of the dream consists of definite images of sight and hearing, those of smell, taste, touch, temperature or pain, being, in the majority of persons, much less frequent. Often the images by which the dream-thoughts are expressed are more vivid than those of waking life, while persons in whom sensory imagery is almost or wholly absent when awake may see and hear the occurrences of a dream as definitely as if they formed a part of real life.

Similarly, there is reason to believe that sensory imagery is more vivid and more necessary to the savage than to civilised persons, many of whom are able to conduct their lives so as to be indistinguishable from the rest though the power of expressing their thoughts by means of sensory imagery is very defective or even wholly absent.

A difference in such a subjective character as the vividness of imagery among different peoples is not, of course, a theme on which it is possible to produce direct evidence, but the conclusion that imagery is especially vivid and necessary among savage peoples fully accords with their almost exclusive interest in the concrete, with the high degree of development of their powers of observation, and with the accuracy and fullness of memory of the more concrete events of their lives. This conclusion is supported by observation of their demeanour when describing events they have witnessed. I well remember the first time on which I had the opportunity of observing this. On Murray Island, where I gained my first acquaintance with savage people, courts were held by a British official in collaboration with the native chiefs, at which disputes were settled and offences punished. On the first occasion on which I attended these courts an old woman gave a vigorous and animated account of her experience in relation to the case. As she gave her evidence she looked first in one direction and then in another with a keenness and directness which showed beyond doubt that every detail of the occurrences she was describing was being enacted before her eyes. I have never seen a European show by his

or her demeanour with any approach to the behaviour of this old woman, how closely knowledge and memory depended on sensory imagery. I suggest, therefore, that as in the dream, the need for expression by means of sensory imagery furnishes the chief motive for the prominence of the dramatic quality in primitive culture. People who have to rely on imagery in order to remember will necessarily put their experience into such concrete and imaged form as will enable it to be grasped and held. Such a dramatic quality will be perhaps even more necessary when sentiments, and the memory of occurrences on which the sentiments are based, are to pass with success from one generation to another. It is natural, for example, that such sentiments as those existing between an indigenous people and aliens settled among them with regard to marriage should pass from generation to generation in a dramatic form. It is natural that this form should persist when the original relations have entirely disappeared in the complete fusion of the two peoples, producing what we call a "survival" of the state of society in which the dramatic representation had its origin.

Symbolisation.—The second special character of the dream is the expression of its deeper sense by means of symbols. Here again, the importance of this character in the culture of savage and barbarous peoples stands beyond all doubt. We cannot point to such clear evidence of its presence in palæolithic times as in the case of dramatisation, but there is much in the art of this period which will become easier to understand if we look for symbolic rather than direct meanings in many of its presentations. Even if we concede that the mangled hands of the Aurignacian caves are the direct reproduction of members from which digits have been severed, we are still left with the problem why these hands should be represented at all and why they should take so prominent a place in the pictorial art of this period.

Among existing peoples of rude culture the importance of symbolic representation is evident. When beginning to write this paper, I started to collect instances from the first volume of my "History of Melanesian Society," but gave it up because I found that I should have to cite nearly every page of the book which recorded any form of ceremonial.

All varieties of symbolism occur in Melanesia, ranging from such obvious examples as the representation of clouds by smoke, thunder

by beating the shell of a coconut, lightning by the rapid opening and shutting of clam-shells, and the rainbow by a bright orange-coloured fruit strung on a creeper,¹ to such an indirect and apparently irrational symbol as the representation of an absent child by a coconut.² A native of Mota in the Banks Islands who is marking out a plot of ground which is to be the property of an unborn child carries a dried coconut under his left arm or on his left shoulder as a symbol of his purpose. These examples are taken from magic and social custom, and symbolic representation is even more frequent in religious ritual.

This use of a concrete object as a symbol of abstract relations or vague sentiments difficult of expression by means of language is probably to be connected with the great prominence of sensory imagery in the mental processes of savage and barbarous Man. The relations which should exist between a man and his wife's brother are kept in mind the better and their importance the more fully realised if they are represented by some kind of concrete imagery which comes to form a symbol of the relations in question.

Moreover, to such people that which we call a symbol is much more than we understand when we use the term. To them there is an idea of community or identity of interest between an object and its symbol which is difficult for us to understand. The best known example of this community or identity of interest, which has over and over again aroused the interest of students of anthropology, occurs in the relation between a person and that special symbolic representation of him which we call his name.

Condensation.—The two characters which I have just considered as common to the dream and primitive culture are such as could be demonstrated quite apart from any special mode of interpreting dreams such as that which I have made the basis of this lecture. The character I have now to consider is one which is intimately connected with this question of interpretation. When we speak of condensation in relation to the dream, we mean that feature whereby the manifest content of the dream is the highly abbreviated and synthetic product of the life-long experience of the dreamer. The process of condensation is one in which a vast body of experience finds expression in perhaps

¹ W. H. R. Rivers, "History of Melanesian Society," Cambridge, 1914, vol. i., p. 157.

² *Ibid.*, vol. i., p. 56.

only a single incident of a dream. According to this view any immediate and obvious interpretation of a dream is almost certain to be false or at least incomplete, while any attempt to interpret a dream in a vague general manner as the result of a natural tendency to personify or represent in some other concrete manner is wholly inadequate. Only when the life-history of the dreamer has been thoroughly examined from every point of view which can possibly concern his dream is the investigator satisfied that he is getting somewhere near the truth.

Those who are acquainted with the recent course of speculation among students of early culture, especially in this country, will see how nearly we are approaching the point of view adopted by those who are trying to explain this culture on historical lines. The description which I have just given of the way in which Freud and his followers endeavour to interpret dreams might have been taken, with a few words changed, from a discussion of to-day concerning the interpretation of some element of primitive culture.

Wholly independently of one another, two groups of students concerned with widely different aspects of human behaviour have been led by the facts to adopt an almost identical standpoint and closely similar methods of inquiry. Both agree in basing their studies upon a thorough-going determinism according to which it is held that every detail of the phenomena they study, whether it be the apparently phantastic and absurd incident of a dream, or to our eyes the equally phantastic and ridiculous rite or custom of the savage, has its definite historical antecedents and is only the final and highly-condensed product of a long and complex chain of events. In this matter of condensation we meet a fundamental problem of those sciences which deal with human behaviour, whether individual or collective.

Human culture abounds in examples of condensation. Thus, to return to an example already mentioned, I may cite the carrying of a coconut by a native of the Banks Islands as the symbol or representative of a child on whose behalf he is marking out a plot of ground. Here the observer from another country would see a man carrying a coconut as he marked out his land. On inquiry he would find that the man attached great importance to this simple object and regarded its use as essential to the proper performance of the social ceremony in which he was engaged. On investigation our observer would find that the

coconut was used on other occasions as the representative of the human head and that the head was regarded as the representative of the body as a whole. If he were an anthropologist of the old school, he would point out how natural it is that the head with its eminently noble characteristics, the seat of the chief senses and of the more obvious organs of speech, should be chosen as the symbol of personality. If, instead of being content with this facile interpretation, he probed more deeply and extended the field of his inquiries, he would find that definite ideas were associated with the head in which sanctity and dangerousness were combined. He would learn that the heads, especially of certain persons, must not be touched, and that it is believed to be especially dangerous to pass above the heads of these persons. If the inquirer went further afield to Indonesia, a region which has certainly had much influence on Melanesian culture, he would find that the head is regarded as the seat of an entity, called "soul-substance" by the Dutch ethnographers to whom we owe our chief knowledge of this region. This entity which, regarded from one point of view is a kind of vital principle or essence, and from another point of view is what we ordinarily understand as the soul, is believed to be capable of leaving the body, usually passing out by the anterior fontanelle.¹ Our anthropologist would learn that the people ascribe death or disease to the loss of this soul and that there are definite ideas of danger in contact with the soul-substance of another person. The place of exit of the soul-substance on the top of the head almost certainly explains why it should elsewhere be regarded as so dangerous to pass above the head of another and why ideas of both danger and sanctity should attach to this part of the body.

The sketch I have just given may not wholly correspond with the true course of historical development of the Melanesian custom, but it illustrates a process which stands beyond all doubt, a process by which a long and highly complex chain of events finds expression in savage culture in some highly simple and concrete manner. Just as the disciple of Freud is not content to regard the image of a dream as due to the incongruous and irrational nature of this manifestation of mind, but does not rest until he has traced it back to events in the life-history of the dreamer, back even to his early infancy, so the modern student

¹W. J. Perry, "The Megalithic Culture of Indonesia," Manchester, 1918, p. 149.

of human culture does not accept a simple, even if apparently obvious, explanation of a savage custom as the expression of a need to personify or symbolise. He is not content until he has traced out the history of the custom, and should not relax his vigilance until his search has led him back to the infancy of the human race.

Just as a simple dream-image, described in a line of print, may require a chapter to enable its full meaning to be recorded, so does such an object as the coconut of the Melanesian cultivator, seen at a glance and described in a phrase, require a whole chapter or even volume to record its complete history and trace out the various influences which have led to its choice as a symbol.

Displacement.—The process of condensation which I have just considered is not limited to rude forms of culture. It is equally a feature of our own or any other advanced civilisation, just as, properly speaking, condensation is true of the waking as well as of the sleeping life. Every object we see, every word we utter, has a long and highly complex history behind it. It has been necessary, however, to consider the process of condensation at some length in order to understand how the concept of displacement derived from the study of the dream also applies to primitive human culture. As we have already seen, displacement in the dream signifies a process by which the interests associated with one motive are transferred from that image by which they would naturally be expressed to some other. A process resembling this exists in all culture, but it is much less striking in civilised than in rude society. Thus, the historical process by which any object we use, such as the paper on which, or the pen with which I write, is the final result of a long series of transitions in the course of which there has been displacement from one kind of material to another and from one to another form of technical contrivance, but such displacements are slight and orderly beside those which have been exemplified in the history I have cited of the coconut of the Melanesian agriculturalist. It would be difficult to find in the history of any modern object or institution such an extensive and apparently incongruous example of displacement as that by which a belief in a vital principle localised in the head has led to the use of a coconut as the representative of an unborn child. The Melanesian who believes in the sanctity and dangerous character of the human head is interested in the head for its own sake. So far as we know, he has no idea that this interest is derived from a

belief in the presence of a vital essence in this part of the body, though the belief in a vital principle or soul is present among his people in another form, having perhaps suffered displacement in some other direction.

Once we know the history of the custom and the reasons for these displacements, the final form in which the process finds expression among the Melanesians or other savage people no longer appears grotesque or irrational. It is seen to be the logical and natural outcome of a definite chain of causation just as the equally grotesque and seemingly equally irrational image of a dream becomes intelligible and natural when we have traced it back to its source and discovered the reason for the displacements to which its motives have been subject. Both dream and savage custom appear senseless or absurd because in each case we are viewing the final and highly condensed product of a process leading back to times widely remote from our present standpoint, going back, it may be, in the one case to the infancy of the individual; in the other, to the infancy of the race.

Secondary Elaboration.—As we have seen, this term is used by Freud for that part of the dream-work by means of which the manifest dream attains such sense and congruity as it may possess. Without necessarily accepting Freud's special interpretation of this process which he supposes to assist in the disguise of the real meaning of the dream by the censor, we must acknowledge the existence of a process whereby the symbolic expressions of a long history are woven together to form a scene which, at any rate at the moment it is experienced, has a certain amount of coherence, though often of a peculiar kind. As we all know, dreams differ greatly in their degree of coherence and apparent rationality, and this is due to differences in the extent to which the process of sensory elaboration has been in action.

We have here to do with a process which is less definite and less clearly worked out by Freud than the other features of the dream-work, and consequently there is an element of uncertainty in attempting to discover its counterpart in early culture. I will begin by pointing to the fact, obvious though it be, that just as we experience dreams differing greatly in coherence and apparent rationality, so when we examine examples of human culture widely different from our own we find striking differences in the corresponding characters, while in any one people we find that different parts of their ritual or customary be-

haviour show similar differences in intelligibility from our point of view.

According to the general line of the argument followed in this lecture, we must suppose that this is due to different degrees in which a process corresponding to the secondary elaboration of the dream has been in action. If we examine the histories of customs which seem to us the more coherent and rational, we find that often they show the presence of the same elements, or elements which correspond very closely with those which have helped to produce the customs which seem to us absurd or meaningless. On inquiry we find that the difference between the two kinds of custom is that in the one case these elements have undergone constructive development on lines approximating to those of our own culture, while in the other there has either been no such development or it has proceeded along different lines.

Thus, to return to the example I have used to illustrate other parts of my argument, the use of a coconut in the way I have described as the outcome of a belief in the localisation of the vital essence in the head is but one example of the need for concreteness and symbolic representation which I have supposed to be characteristic of early forms of mentality.

Elsewhere, including other parts of Melanesia, the belief in the presence of the vital principle in the head has led to the development of a cult which, though strange to us, is yet in itself quite coherent and rational. Thus, in the Western Solomons, the head of a dead relative is preserved in a shrine, this shrine forming an abode to which the ghost may resort in order to receive the offerings of his descendants.

In still other places, again including parts of Melanesia, the same belief has become the motive for a definite system of warfare, in itself coherent and rational, the main object of which is to obtain the heads of enemies in order that they shall act as representatives of the captured victims who were formerly sacrificed. Here the belief in the localisation of the vital principle in the head has been elaborated to produce a special kind of warfare and in some places, as in the Solomon Islands, this mode of warfare has so developed that it has come to form a highly complex religious ritual, the performance of which may extend over years before and after a head-hunting expedition.

This process of secondary elaboration is very prominent in the neuroses, and has consequently been commented upon by Freud in

DREAMS AND PRIMITIVE CULTURE

"Totem und Tabu".¹ Although the characteristics of the dream considered in this lecture are those first pointed out by Freud, secondary elaboration is alone mentioned in this book.

Disguise and Censorship.—The topics with which I have so far dealt are features of the dream-work, the reality of which I believe to be demonstrable. The subject now to be considered, though it takes a most prominent place in the scheme of Freud, is far more open to question. According to Freud the process of transformation of the latent into the manifest content, is definitely designed to disguise from the dreamer the real meaning of his dream. It is supposed that the distortion and disguise are effected by the action of an endopsychic agent which Freud calls the "censor". This censor is supposed carefully to scrutinise all which comes up from the unconscious, and only to allow that to pass which is so distorted that its real nature shall not be recognised by the dreamer.

Leaving aside for the moment the validity of this concept, let us inquire how far any similar process can be discerned in social culture. It is obvious, of course, that such a parallel exists, for Freud's concept and terminology are directly derived from a social institution. His endopsychic censor performs just such functions as would be appropriate to an exceedingly unscrupulous censorship of the Press, which not merely stops certain news from passing but deliberately falsifies that which it allows to pass. In this lecture, however, I am not concerned with social parallels in general, but with the comparison of dreams with the ruder forms of human culture. Let us inquire, therefore, whether there is anything corresponding to Freud's concept of the censor in the culture of savage peoples. Such parallels are certainly present. The culture of rude peoples abounds in features whereby those in power, especially priests and sorcerers, deliberately mystify the general body of the population. This disguise and mystification reach their acme in the secret fraternities which are found in so many parts of the world. These are organisations possessing knowledge which is only allowed to reach the general body of the people in some distorted and misleading form, effectually disguising its real nature. The widespread distribution of such organisations suggests that there is a tendency in rude society to act and react in a manner not far removed from that ascribed by Freud to his endopsychic censor.

¹ Pp. 60 and 87.

There is reason to believe that the knowledge thus inaccessible to the people at large has come from elsewhere,¹ having been derived from external cultures of which even those who act as its custodians have no tradition. The knowledge thus guarded is closely analogous to the unconscious experience of the individual in that it belongs to a remote past which has become inaccessible. In the secret societies we seem to have guardians of this unconscious experience who only allow its content to reach the general public in some disguised form. It is worthy of note that such esoteric knowledge is with especial frequency the motive of dramatic and symbolic representation. Of all the facts collected by me in Melanesia none show the dramatic quality and the use of symbolism more definitely than the ritual of the secret organisation of the Banks Islands called the *Sukwe*.²

Before I leave this aspect of the subject, I must refer briefly to the function which Freud ascribes to his mechanism of censorship. He supposes that the sleeper is thereby protected from being disturbed and awakened by thoughts which would have this effect if they came up from the unconscious in their real guise. According to this view the nightmare is due to the failure of the censor who is helpless before the overpowering strength of some emotional stress calling for expression, and in some cases, as in many dreams of warfare, is forced to let the experience through without transformation of any kind. Here the social parallel is obvious. The ruler, priest, or sorcerer, who only allows knowledge to reach the people in distorted form does so because his own power and comfort depend upon it. The social counterpart of the nightmare is the revolution. In the case of the dream as in that of the social event, the upheaval will be the greater, the more fully the controlling agencies have carried out their system of repression.

Wish-fulfilment.—I can now pass to an easier topic. Thus far I have been dealing with the nature of the processes by which the latent is transformed into the manifest content of the dream. I have now to consider the nature of the material which makes up the latent content of the dream. According to Freud this material consists wholly of wishes, or strivings actuated by desire. He believes every dream to be a wish-fulfilment. Here again, without criticising this view, let us inquire how far a similar process holds good of rude culture.

¹ W. H. R. Rivers, *op. cit.*, vol. ii., p. 210.

² *Op. cit.*, vol. i., pp. 61-143.

There is no question that the greater part of the rites and customary behaviour of savage, as of human culture in general, is actuated by desire. The rites of prayer and propitiation are in most cases obviously inspired by desire, while the mimetic acts by which the sorcerer attempts to induce rain, cause and cure disease, or stimulate the growth of animals or plants, are all of a kind naturally explained as the expression of desire.

It is one thing, however, to trace back the majority of savage rites and customs, on the one hand, or of dreams on the other, to wishes. It is quite another thing to say that desire is the only motive in either case. It is, of course, difficult to disentangle desire from other affective states, but there are many dreams which find their most natural motive as the expression of an emotional state in which the element of desire is far from obvious. Similarly, many savage rites and customs may be largely based on emotions such as fear or grief in which desire is far less obvious than in rites designed to bring benefits upon the individual or the community.

One striking parallel between the dream and rude culture is clearly present. There is abundant evidence that clear and manifest dreams of wish-fulfilment are especially frequent among children and uneducated persons. Similarly, the motive of desire is far more obvious and direct in the rites of savage peoples than among the more highly civilised. Though desire for benefits may have been the original motive of the rites of the more civilised, this in many cases is entirely overshadowed and transfigured by such emotional motives as adoration, thanksgiving, praise and love.

The Rôle of Sex.—According to Freud and his followers, sex plays the predominant part in providing the motives for the dream. The wishes which thus find ideal fulfilment are believed to arise in the vast majority of cases out of the needs of the sexual life. This part of Freud's scheme has aroused the liveliest opposition, and we seem now to be approaching a phase in the controversy in which the part taken by sexual motives will be underrated, the case thus obeying the law by which opinion swings alternately to one or other side of the truth.

A precisely similar movement has taken place among students of primitive culture. During the last century there was an influential school which scented sex throughout the whole texture of early culture, all kinds of rite and custom being traced to a phallic origin.

In anthropology we have now reached a stage in which no one argues for or against the influence of sexual motives in general. That motives of this kind take their part in the production of certain manifestations of culture is acknowledged by all and each case is treated on its merits.

Moreover, it is now widely recognised that we can only expect to assign its proper place to sex when we have traced out the history of each rite or custom and studied the various influences which have combined to give it its present form. The general trend of research goes to show that sexual motives are often present, and among some peoples occupy a very prominent place among the influences by which social behaviour has been moulded. There is little doubt, however, that among the majority of mankind emotions and sentiments based on the instinct of self-preservation take a far more important place as motives for rite or custom. There is reason to suppose that when sexual motives are found in apparently primitive culture, they are the result of an influence from without,¹ a product perhaps of degeneration rather than a sign of infancy.

It is noteworthy that in his comparison of primitive culture with the symptoms of neurosis, Freud himself has been led to see that sex does not take that prominent part as a motive for rite and custom which he believes it to have in the causation of neurosis. Freud explains² the difference between the two manifestations of mind which he is comparing by supposing that one deals with society, the other with the individual. He holds that sex is a matter of the individual life, and therefore regards it as natural that it should not manifest itself so strikingly in the social sphere. This mode of explanation implies a difference between the individual and the social mind which I for one am loth to accept. It is far more likely that the difference between the individual and the social put forward by Freud does not exist. A wider survey will show that in the history of human society, as in the history of the individual, sex furnishes only some of the motives by which development has been stimulated and directed. If it should appear that sexual motives are more prominent in producing the dream of the civilised person than in the determination of early rite and custom, this need not indicate any difference between the psycho-

¹ W. J. Perry, *op. cit.*, p. 108.

² "Totem und Tabu," p. 67.

logy of the individual and that of the group. It would rather indicate the fact that in general the sexual instinct is far more often the subject of repression in the civilised community.

I have now finished the comparison of the dream and of the psychological mechanism by which it is produced with the culture of rude peoples and the processes by which this culture has come to be what it is. I have now to inquire what we can learn from this comparison, what is the meaning of the remarkable series of resemblances shown by these two manifestations of the human mind.

The scheme of the mechanism of the dream which I have taken with little modification from Freud is one which lies at the foundation of the psychology of this writer. It is not necessary here to dwell on the opposition that these views have aroused, except to say that they form the best possible witness to their originality and to the greatness of Freud's discovery if the future should prove him to be right. The fact that resemblances so close should have been found in another aspect of human thought and action might well be held to provide striking confirmation of the truth of Freud's interpretation of dreams. I do not lay any great stress on this argument, but if, as I hope to show later, his scheme in its main features affords the best interpretation of the dream, then the fact that certain kinds of human culture show such close resemblances will add a corner-stone to the structure and thus contribute to its strength and stability.

I may say at once, however, that all the resemblances I have shown do not, in my opinion, necessarily imply the truth of Freud's scheme. Thus, I have shown that even so disputable a part of Freud's scheme as his doctrine of the "censor" has its definite counterpart in savage culture, and yet I believe that both the individual and the social phenomena may be explained more naturally, and more in accordance with our knowledge of other mental processes, by a different mechanism.

There is, however, another problem to the solution of which I believe the comparison of this paper supplies a definite contribution. It points strongly to the truth of the proposition that the dream is an expression of infantile mentality. This conclusion would only be justified, however, if the examples of human culture with which I have compared it were themselves representative of a primitive or infantile stage of human progress, and I must therefore consider briefly how far we are

justified in ascribing this character to the examples by which this lecture has been illustrated.

It is now widely recognised that existing savage races are not merely peoples who have been left behind in the stream of progress. They are not simply examples of early stages in the development of human culture beyond which other peoples have progressed. It can be shown that each one of them has a highly complex history in which rites and customs introduced from elsewhere, perhaps from some highly advanced society, have blended with others of a really primitive or infantile kind. From one point of view we cannot regard any existing culture as really primitive. I have tried to show elsewhere,¹ however, that introduced rites or customs only establish themselves by a process of modification or transformation which adapts them to their new home. By such a process of adaptation they necessarily come to acquire the primitive or infantile character of the culture which assimilates them.

Though existing cultures may not be primitive in the sense that they represent simple and uncontaminated stages of social development, we can safely accept the primitive character of their mentality and take them as our guides to the history of *mental* development, though they are of very questionable value as guides to the order of *social* development. We are thus justified in regarding the striking resemblances considered in this paper as evidence that the dream of the civilised individual represents a similar infantile stage of mental development.

It is necessary here to point out that when we speak of the dream as infantile, two quite different meanings must be distinguished. The proposition may mean that the dream is actuated, mainly or altogether, by motives which go back to the infancy of the dreamer, or, on the other hand, it may mean that the process by which the motives of the dream find expression are such as are characteristic of an early stage of mental development. I cannot consider these two meanings here, but must be content to point out that the evidence provided in this lecture bears only on the second of these two meanings. The interest that can be claimed for it is that it has shown the mechanism by which the dream-thoughts find expression to have the same general characters as those which have produced the rites and customs of savage man.

One important feature of the dream in its relation to primitive culture

¹ "Medicine, Magic, and Religion," "The Lancet," 1917, vol. cxciii., p. 960.

remains to be considered. It is an essential part, if not the most essential part, of Freud's scheme that the dream reveals the unconscious, that the thoughts which are manifested in the dream as we immediately experience it do not enter into consciousness in ordinary waking states. Freud's method of interpreting dreams depends on a process by which thoughts buried in the unconscious are brought to the surface. Many of the dream-thoughts which underlie the manifest content of the dream do not necessarily belong to the unconscious in this sense, but have occupied the mind shortly before the occurrence of the dream. The more deeply one goes in dream-analysis, however, the more certain does it become that dreams are essentially expressions of the unconscious. Even in those cases in which the manifest content of a dream seems at first sight to be wholly explained by recent occurrences, further study shows the existence of deeper meanings and general trends of mentation belonging to levels which do not ordinarily enter into manifest consciousness. Here again, without further criticism, let us inquire how far the social behaviour of savage peoples has its roots in the unconscious.

Anyone who has attempted to discover explanations of rude rites and customs from those who practise them will have no hesitation in accepting their origin in the unconscious. It is a striking feature of ethnographical investigation among peoples of lowly culture that it is quite impossible to obtain any rational explanation of rites and customs, even when such explanation would seem to us to be obvious. The people are content to follow without question their social customs, and to practise the often highly elaborate rites of their religion, merely because it has been so ordained by their fathers. If explanations are forthcoming they are given by sophisticated members of the community who have usually been influenced by external culture. They are the wholly untrustworthy results of a recent process of rationalisation. Here, as in the case of condensation (see p. 398), we are not dealing with a process peculiar to primitive culture. The meaning of our own social customs is quite unknown to most of us and the same is true of the details of our religious rites. When the meaning of these observances becomes known, it is not through any direct psychological insight, but is the product of historical research and scientific reasoning. The determination of social behaviour by the unconscious is not confined to rude culture, but is only somewhat more obvious in it than among more highly civilised peoples. It may be noted, however, that much the

same might be said of the dream as compared with the thoughts of the day. We have every reason to believe that our waking thoughts are largely determined by the unconscious. It is chiefly the greater obviousness of its determination by the unconscious which is characteristic of the dream.

It is, however, the special object of this lecture to demonstrate similarities between the dream and the more primitive forms of human culture. Before I leave the subject I may therefore ask whether there is any aspect of the relation of these two topics to the unconscious wherein they specially resemble one another. Such a resemblance appears if we turn from the extent to which the dream and rude culture are determined by the unconscious to the form in which the unconscious is expressed. Among the civilised, knowledge of the past rests on two foundations. One, direct tradition which, as civilisation has advanced, has come by means of writing to correspond more and more closely with the actual course of history. We all know the possibilities of transformation and distortion even with our present means of recording events, but these have become far less than in the times when tradition was handed down solely by word of mouth. The other means by which we acquire a knowledge of the past is science, that is, a body of knowledge resting upon accurately recorded facts, interpreted by strict canons of reasoning. History and science are two products of civilisation which furnish knowledge concerning the unconscious past by means of processes belonging to fully conscious levels of the mind. The more highly they are developed, the more widely do they differ from that mode of revealing the unconscious which is proper to the dream.

Among savage and barbarous peoples the place occupied by the history and science of the civilised is taken by the myth. The myth is a means of recording knowledge of the unconscious past, and, at the same time, the means by which social behaviour having its roots in this past is explained. The myth reveals the unconscious history of the race just as the dream reveals the unconscious history of the individual. Both show the same kind of expression in concrete image and dramatic form. Both are highly condensed products in which displacements of interest are very great. Both have undergone extensive processes of secondary elaboration, which in the case of the myth have adapted knowledge so as to bring it into a form suited to a rude grade of intelligence. The similarity between the dream and primitive

culture comes out strongly in the form in which the unconscious past is presented to consciousness.

I will conclude by considering two objections which might be brought against the argument of this paper. One is that I have been dealing with mere analogies. It may be accepted that for every feature and process of the dream I have found an analogy in primitive culture, and yet this, it may be said, does not prove any real community of nature.

I must be content to point to two lines on which this objection may be met. One is that the analogies I have considered, if they be only analogies, are so close and apply to so many aspects of the subject that their evidential value is raised far above that which would accrue to some two or three resemblances taken at random out of a large range of topics.

It may be said that the cultures of existing savage and barbarous peoples are so infinitely varied that if you cast your net widely enough, resemblances are sure to be found for anything. This objection is one to which I am so much alive that I have left no scope whatever for its application. I am not one of those students of anthropology who range from China to Peru to find their instances. Every illustration I have used in this paper has been drawn from the Melanesian or Papuan cultures with which I am myself familiar. Nearly every example, certainly all the more important, come from one tiny island only two miles in diameter, Mota of the Banks group. The examples I have used for comparison with the dream have been taken from as small and self-contained a social community as can be found anywhere on the earth.

The other line on which the objection can be answered is that the value of analogy as evidence of community of real nature differs greatly according as the analogous objects belong to different departments of nature or to one department. In the case before us, the dream and the savage rite or custom are but different manifestations of the activity of the human mind. The resemblances on which I have dwelt do not occur between animate objects, on the one hand, and inanimate on the other, or between the physical and mental aspects of some department of biology, but the phenomena compared belong to the realm of mind, the one individual and the other collective. The similarities between the dream and primitive culture occur in a sphere in which community of nature is to be expected.

The other objection I foresee is that the dream as I have considered it is only one out of many forms which consciousness may take in sleep. There are other kinds of dream in which experience is reproduced with complete fidelity, others in which there is but little difference between the latent and manifest contents, and others again which, in spite of a considerable amount of transformation, are yet transparent examples of wish-fulfilment with little if any displacement or disguise. The answer to the objection is that just as there are different kinds of dream, so are there different kinds of savage rite and custom. Each kind of dream that I have mentioned finds its definite counterpart in primitive culture. Lowly peoples often practise rites and customs in which they perform acts differing in no respect from those of some procedure which has come within the range of their external experience, say, some custom shown by a visitor or learnt by men of influence among them who have visited other countries. It is only necessary that it shall be of a kind which their minds can appreciate in the form in which it reaches them. The amount of transformation of an introduced custom depends largely upon the extent to which it is capable of direct assimilation, and many customs which become part of savage cultures resemble closely the experience from which they have been derived. Again, dreams of simple and direct wish-fulfilment find their counterpart in the prayer or in the simple offering of meat or drink by which the savage may express desire. The special aim of this lecture has been to find the social counterpart of those airy and phantastic structures of the sleeping life which seem to us peculiarly mysterious and unique. If I have shown that these appearances reveal the working of psychological laws identical with those producing the perhaps equally mysterious and phantastic rites and customs of the savage, I shall have succeeded in by far the most difficult portion of my task.

On such an occasion as this, it is only possible to deal with the subject in the barest outline. Each feature of the psychology of the dream to which I have endeavoured to find a counterpart in the social behaviour of savage peoples needs full and detailed consideration. The object of this lecture has been to make out a preliminary case for the essential similarity of two manifestations of the early stages of mental development; the dream as the expression of the infantile mentality of the individual; savage rite and custom as the expression of the primitive or infantile mentality of the race.

WAR AND CIVILISATION.¹

By W. J. PERRY, B.A.

EACH of us is endowed with certain innate tendencies, termed instincts. These instincts, which have been acquired during the evolution of the human race, play a fundamental part in the lives of its members. In addition, each human being is susceptible to the influence of his surroundings, and especially to that of his fellows; his actions are moulded according to the circumstances in which he lives, into manifold forms. Cruelty, kindness, pride, deceit, honesty, diverse modes of conduct and thought are possible, and it depends upon the relative strength of inherited tendencies and educative influences whether this, that or the other form of behaviour will result in any given circumstances. The intricate form of society in the midst of which we live produces a great variety of type and behaviour. Institutions already in existence exert their pressure upon the unsuspecting child from his earliest days, until, when arrived at maturity, he finds that, if he thinks at all about the matter, he has unconsciously acquired most of his opinions and tendencies from his surroundings.

There is a profound distinction between the innate tendencies and those acquired during life. The first—the instincts—are possessed by the whole of mankind; while the second are only found in those who have been subjected to the action of certain formative influences, who are living in the midst of particular forms of society. This is a truism. We expect to find the institution of marriage wherever we go in some form or other, but we should be surprised to find a savage of Central Africa behaving like a London clubman, or a working man voicing the sentiments of a duke. If, therefore, a certain form of behaviour is widespread among men, if it exists in all ages and in such circumstances that its presence could not be due to purely social influ-

¹ A Lecture delivered in the John Rylands Library on 15 February, 1918.

ences, we are entitled to say that this form of behaviour is instinctive, that it is characteristic of each member of the human family. If, on the other hand, it is only displayed by certain people and in definite circumstances, its social origin is thereby made probable.

With these general principles in mind, I will ask you this evening to consider the problem of determining the part that war has played in the development of civilisation. It is necessary first to define what is meant by a warlike people. This term can surely only apply to those peoples who attack others, not to those who fight solely in self-defence? Self-preservation will cause most human beings to defend themselves when attacked, and thus the act may be termed instinctive. But it is far otherwise in the case of acts of aggression. For a wide survey shows beyond doubt that aggressive warfare is not a common characteristic of all forms of human society. During the past half century our knowledge of the earliest stages of human society has increased enormously, and much of the handiwork of those times is known to us, so that it is possible to imagine with a certain degree of success what manner of men they were and how they lived in those days. An examination of the products of the earliest parts of the Stone Age has revealed nothing in the shape of a weapon, but merely implements designed for domestic purposes. All through the later stages of the Stone Age tools for scraping, cutting, and boring, abound and but few weapons are made (1). Even the arrow-heads of the last stages of the Palæolithic Age in Europe are incapable of killing anything much bigger than a rabbit (2). Men of the early Stone Age would have been quite equal to the task of designing weapons for combat: masters of their craft, they could easily have made pieces of jagged flint into formidable weapons. The complete absence of weapons on the early Stone Age thus constitutes strong evidence that fighting, even personal combat, was unknown at that period, or was so rare and innocuous as to be negligible. And the domestic note which is so prominent in the craft throughout the Stone Age is indicative of the main preoccupations of those times.

This evidence alone would be satisfactory enough for the purpose. But fortunately there exist peoples who, so far as is known, represent the cultural stage of very early times. They lack, in their pure state, any form of civilisation. They are hunters. They make no houses, wear no clothes, do not work metals, do not dispose of their dead, but

leave them where they die, and live in communities of relatives without social classes and holding their property in common. Such peoples are to be found in South India and Ceylon, Siberia, North America, South America, the East Indian Archipelago, Australia, and Africa, as well as in Northern Europe. These peoples are, one and all, when untouched by higher cultural influences, entirely peaceful. Wars between communities and combats between individuals do not happen (3). The existence of such peoples therefore makes it certain that a warlike form of behaviour is not a universal feature of mankind. It is not instinctive, and therefore must be due to certain causes, social or otherwise, which act upon some peoples and not on others. That being so, it is our task this evening to determine, if possible, what these causes are.

The entire lack of weapons in the earliest stages of the Stone Age and the close association between peaceful behaviour and cultural status which is exhibited by the hunting peoples, suggest that all mankind was once peaceful, and that certain peoples have emerged from the hunting stage and have somehow or other become warlike. Whether the advance in culture is a sign of innate superiority, or is the result of a process of natural selection, or of diffusion of culture or migration of peoples, is a matter to be studied, as is the relationship between the advance of culture and a warlike temper. The entire absence of any signs of warfare among the earliest peoples of the earth makes the problem historical in the sense that we can point to a time when, so far as we know, it did not exist, and it will be convenient to endeavour to find out how the warlike nations of the earth originated.

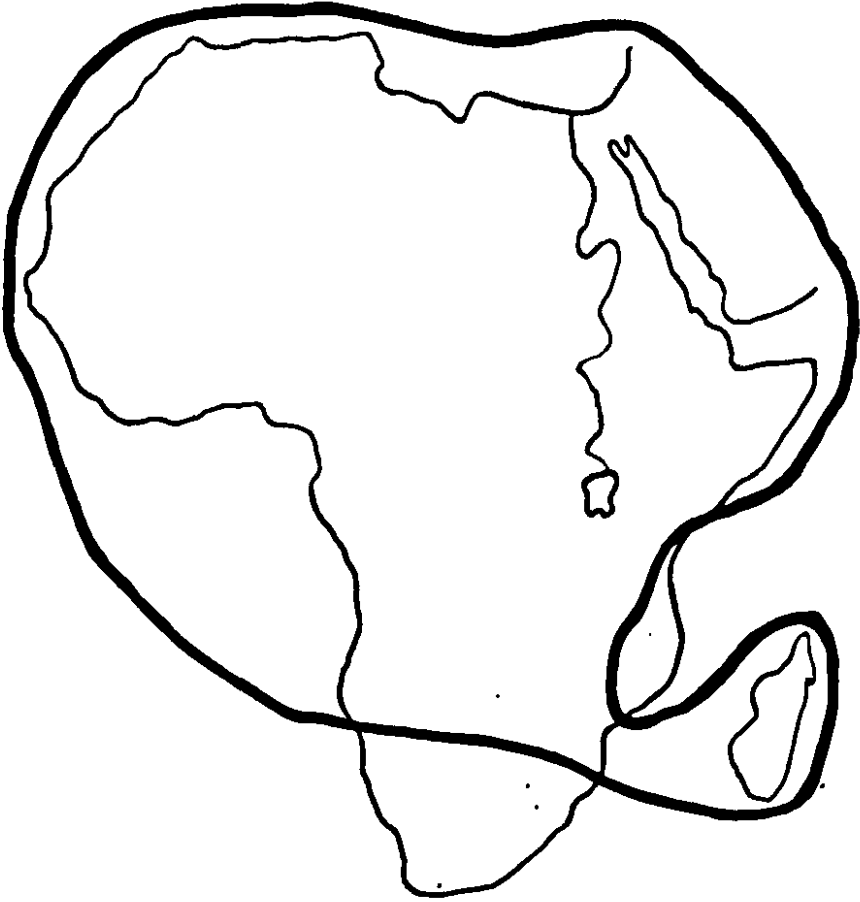
A broad preliminary survey does not appear to offer much hope of disclosing the beginnings of warfare. For, from the earliest times of which we have historical knowledge, there have been warlike states such as Egypt, Babylon, and others, whose origins cannot be discovered as yet. These states may for convenience be called the "Ancient Empires". The warlike nature of these ancient empires may be due to any of a number of causes, and to endeavour to dissect out from a consideration of the activities of these states the effective cause or causes would be a task of the greatest difficulty. I propose, therefore, to leave such states on one side for the present, and to ask you to consider those warlike peoples whose origins are known with

some degree of exactness. When we have watched the genesis of such peoples, it will then be possible once more to return to the examination of the ancient empires.

I shall survey each continent in turn, beginning with Africa.

Although the first Europeans found warlike peoples scattered practically all over Africa, there is ample evidence that formerly much of this continent was inhabited by peaceful Bushmen and Negritos, whose hunting grounds covered the whole of the region south of the Sudan and the Great Lakes. During the past thousand years or so negro races have migrated into this region. These peoples may be divided into two distinct groups. First there came tribes practising agriculture, who settled in certain spots and remained there in isolation, so that their languages became distinct. These first-comers were, and are still, quite peaceful. It therefore appears that warfare does not necessarily accompany an advance beyond the hunting stage of culture.

The second wave was of a very different constitution. The languages of the various tribes were all akin—whence they derive their generic name of Bantu—which shows that they are all intimately connected; they are pastoral, except in the basin of the Congo where natural conditions prevent this occupation; and they are all warlike (4). The similarity which exists between the warlike organisations of these Bantu peoples is emphasised by Ratzel. "The distinction between the settled agriculturalists in the West and in the interior and the restless cattle-breeders of the south, are far more sharply conspicuous than the dissolving boundaries between the dialects of Africa or between the characteristics of their anatomical structure. . . . Going south from the sixth parallel of south latitude to the south-east point of Africa, we find members of the Bantu family maintaining the sharply-defined connection between the pastoral and the warrior life; and from the same line to 5° North, three distinct groups of races live in comparatively narrow districts side by side, all keeping the same form of culture. . . . It is a gradual and slow change from the Indian Ocean through the Arab colouring to brown and deepest brown, from the Caucasic to the negroid type the languages are far apart, and yet all these races are shepherds of one and the same stamp, and all alike maintain a similar military organisation." He speaks further of "a military organisation which . . . shows striking points of agree-



SKETCH-MAP No. 1, SHOWING THE AREAS OF AFRICA OCCUPIED BY WARLIKE PEOPLES

ment from the most northerly Gallas to the most southerly Kaffirs," and goes on to say that "The development of a military aristocracy out of a race, rude and vigorous in itself, has been, from the point of view of politics and culture, the most important occurrence for the whole of East Africa. It has not stopped with the race from which it emanated, but has bound many races from the Fish River to the Blue Nile, more firmly together for protection, conquest and plunder. We meet with it, essentially alike in character, throughout the whole region" (5).

The source of this similarity of organisation, which Ratzel has noted, is known. The Bantu peoples are said to have spread from the region of the Great Lakes with a stereotyped form of culture which they have retained ever since. Traditions say that the great states round the Lakes were founded by light-skinned strangers who came from the north and imposed themselves upon the peaceful agriculturalists whom they found there as military aristocracies. These strangers were cattle-breeders, and thus it is that the Bantu peoples who moved out from this region carried with them a culture received from elsewhere (6).

The warfare of the Bantu peoples bears traces of its origin. For, as Stow tells us, "their wars were more cattle forays on an extensive scale than determined invasions for the purpose of securing territorial aggrandisement," and that "the warlike renown of any particular tribe seems almost in every case to have been derived more from the personal daring and energy of the particular chief ruling over them at the time than from any other causes" (7). Quarrels between chiefs or members of the aristocracy caused frequent wars, and the chiefs added slave-raiding to their activities (8).

The warfare of the peoples of the southern part of Africa is thus apparently bound up with the existence of a military aristocracy or foreign origin. The relationship between warfare and a military aristocracy is shown by Sketch-Map No. 1, from which it is evident that a similar relationship holds throughout the continent. In the Sudan, the Hausa, a peaceful agricultural and trading people, have been dominated by the Fulah, a pastoral people from Senegal. And other parts of the Sudan have been ruled by military aristocracies from North Africa and perhaps from Egypt (9). It is the essential problem of African warfare to discover the origin of these military

aristocracies which have dominated the peaceful agricultural negroes. These aristocracies have come from three regions which are indicated on Sketch-Map No. 2 : North-east Africa, Senegal, and the interior of Morocco and Algiers. The consideration of any special features common to these regions will be deferred until the survey of the earth has been completed.

Asia has been the scene of many struggles, and some of the greatest conquerors of history have emerged from various parts to work havoc and destruction over wide areas. Before examining the more warlike peoples, we will consider the peoples that inhabit the northerly parts of Siberia. Although these tribes are now spread over the inhospitable regions of the north, there is reason to believe that they have migrated comparatively recently from the south. The peaceful Lapps, Samoyedes, and tribes allied to the Finns are thought to have come from the region round the headwaters of the Obi and Yenisei. Further to the east a series of movements have taken place. The Chukchi, who now live on the coasts of the Behring Straits, have driven other tribes before them, and have in their turn been pushed on by Tunguse and others. The Yakut, probably driven out by the Buryat (who in the thirteenth century moved from the Amur to the Lake Baikal region), migrated up the Lena and introduced cattle-breeding there (10). The Siberian peoples have thus apparently spread from two regions ; one round the headwaters of the Yenisei, and the other round the headwaters of the Amur.

It is possible to divide the warlike peoples of Asia east of the Oxus region into three main groups : those of Manchuria, Mongolia, and the peoples of Turki stock. Of the three groups, those of Mongolia have undoubtedly played the most important part in history. The earliest Chinese annals tell of centuries of struggle with horse-riding nomads of Mongolia. Many great conquerors have arisen in this race, which has given several dynasties to China. The Turks have not always occupied the extended area over which they are now spread. They are supposed to have come either from the headwaters of the Yenisei, or from north-west Mongolia, or the region just east of Lake Baikal, in any case in close proximity to the Mongolians, to whom they are closely related. The accounts in the Chinese annals of wars with the peoples of Mongolia and Manchuria show that the various struggles were purely dynastic. The Huns



**SKETCH-MAP NO. 2, SHOWING THE CENTRES OF ORIGIN OF MILITARY
ARISTOCRACIES IN AFRICA**

and allied tribes were ruled over by hereditary military aristocracies, and their rulers were constantly struggling with each other and with the emperors of China. The peoples themselves played an entirely passive part in such contests. The boundaries of kingdoms were in a perpetual state of flux. After a successful battle the conqueror would kill the old men of the defeated side, appropriate the women and children, and enrol the young men under his banners. In this way the conquests of Asia were effected. An able warrior would arise and would overcome his neighbours, who thenceforth would fight for him. Other weaker peoples would attach themselves to him from motives of self-protection, and thus his empire would grow like a snowball until he died or was defeated, when it would break up and the process would recommence with a fresh grouping. The common people simply played the part of pawns in a game of dynastic chess, to be moved according to the changing fortunes of the contest (11).

These great conquerors were not men who had risen from the ranks. Professor E. H. Parker says that, during the ten centuries that the Chinese struggled with the Huns, there is no mention of the succession ever having gone out of the direct line of descent in the royal family. Some of the Tartar emperors of China themselves recognised the supreme importance of royal blood, for they extirpated, if possible, the whole family of a defeated rival, including collateral branches. In some cases they did not succeed, with disastrous results to their descendants (12).

The earliest inhabitants of India of which we have knowledge were tribes similar in physique and culture to the peaceful Veddas of Ceylon and hill tribes of southern Madras. The first known warlike kingdoms were built up by Dravidians and Aryans. The origin of the Dravidians is not known. They founded kingdoms in the Deccan and further south. Their three kingdoms in the extreme south, those of Chola, Pandya and Chera, are said to have been founded by three brothers from Korkai, a place on the Gulf of Manaar between India and Ceylon. These kingdoms are, so far as is known, the earliest in the south of India, and the introduction of warfare cannot, so far as is known at present, be associated with any but the founders of these three kingdoms (13).

The earliest warlike people of northern India of whom we have

positive knowledge are the Aryans. They were ruled over, in the period when trustworthy historical knowledge concerning them is first available, by a military aristocracy. Before their spread over the valley of the Ganges and to places such as Java, they were confined to the Panjab (14).

An important group of warlike peoples are those who have swarmed over Indo-China during the past two thousand years, the Tibeto-Burman group, who are said to have come from the region in Yunnan about the headwaters of the Yang-tse-kiang (15).

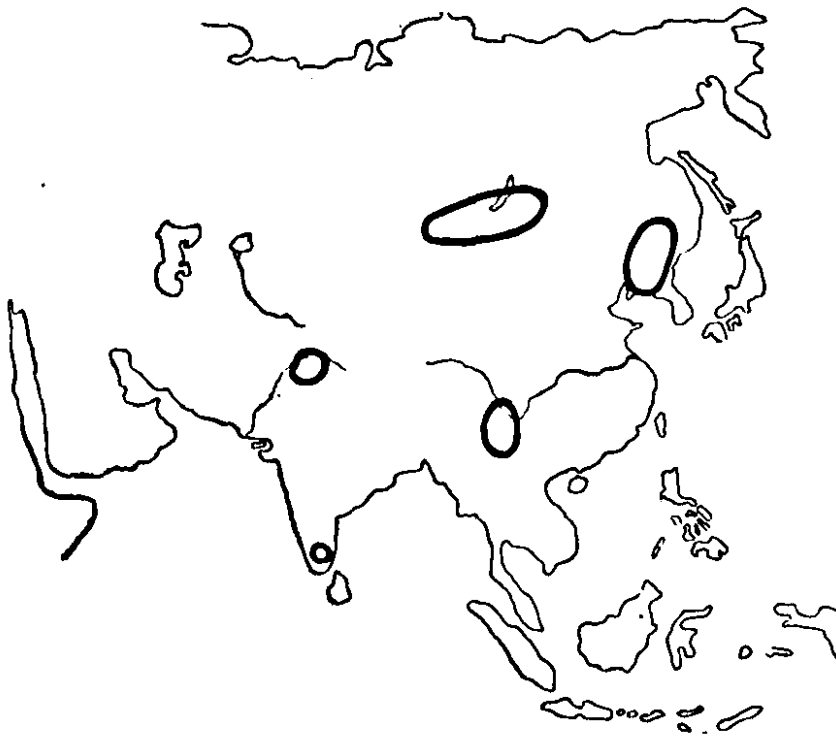
The warlike or peaceful habits of Asiatic peoples correspond closely with the presence or absence of a military aristocracy. Sketch-Map No. 3 shows the general agreement—the peaceful democratic hunting peoples, and the warlike peoples with a military aristocracy. In the warlike area the variations in behaviour correspond closely with the fates of dynasties. The early history of China is one of constant struggles between their ruling families and those of the Tartars and others. All the Chinese dynasties of whom we have certain knowledge are, moreover, of alien origin. The Chinese peoples are now, and must always have been, peaceful by nature, for how otherwise could a handful of Manchus have governed 300,000,000 people who hate them? And now that they have finally rid themselves of this incubus, the Chinese are entirely peaceful. The people of Mongolia, once so warlike, are to-day peaceful. The former conquerors of the world, now that their aristocracies are extinct or emasculated, are described as being cowardly to a degree (16). The Hindu people of India, who were warlike when they had a military aristocracy, are now peaceful, and warrior aristocracies are extinct except among certain peoples such as the Rajputs and some warlike hill tribes.

There are some remarkable contrasts in behaviour between Asiatic peoples who are closely related; for example between the peaceful Tunguse and their warlike Manchu kinsmen; the Japanese with their warrior aristocracy and martial spirit, and the closely-related peaceful people of the Lu Kiu islands (17); the warlike Turks of the west, and their peaceful relatives in the Lake Baikal region.

The problem of Asiatic warfare is thus apparently to discover the origin of military aristocracies. Those of the Manchurian peoples sprang from the region indicated on Sketch-Map No. 4, those of the Turks and some of the Mongolian peoples from the region extending



**SKETCH-MAP No. 3, SHOWING THE DISTRIBUTION OF WARLIKE AND PEACEFUL
PEOPLES IN ASIA**



SKETCH-MAP No. 4, SHOWING THE CENTRES OF ORIGIN OF MILITARY ARISTOCRACIES IN ASIA



**SKETCH-MAP No. 5, SHOWING THE DISTRIBUTIONS OF WARLIKE AND PEACEFUL
PEOPLES IN NORTH AMERICA IN PRE-COLUMBIAN TIMES**

from the headwaters of the Yenisei to those of the Amur; the Aryans spread over India from the Panjab, and the Tibeto-Burman conquerors came from Yunnan. The problem is therefore similar to that presented by the warfare of Africa. It is necessary to explain why warrior aristocracies have emerged from certain definite areas in Manchuria, Mongolia, Southern Siberia, the Panjab, Korkai and Yunnan to found kingdoms in various parts of the continent (18).

In North America, just before the arrival of Columbus, warlike tribes occupied the region between the St. Lawrence, the Mississippi and the Atlantic Ocean, a strip of land in the north-west, and the rest of the vast area, with the exception of Mexico (which may be included among the Ancient Empires) and its northern extension in the area of the Pueblo Indians, was either uninhabited or tenanted only by peaceful peoples.

The warlike Indians of the first-named area differ profoundly from the peaceful tribes in that they practised agriculture and made pottery, both of them crafts unknown among the peaceful peoples. Their chief food was maize. Since this plant is indigenous in Mexico or Honduras, it follows that the North-American Indians must have derived it, directly or indirectly, from this region. Moreover, the customs associated with its cultivation, the methods of cooking, for which pottery was always used, and the fact that during its cultivation the Indians lived, not in their usual tipis, but in rectangular houses such as are found in the south, all suggest that they have learned their agriculture from one ultimate common source, and that source must be in Mexico or Central America.

After the arrival of the Europeans several tribes adopted the use of the horse and went into the Plains west of the Mississippi, and there forgot their agriculture. It is said that those tribes possessed military organisations so similar in type that they must have been derived from one source. Since these Plains Indians have come from places east of the Mississippi, ranging from Illinois to Louisiana, it is therefore evident that the military organisations of the peoples inhabiting the regions whence they came, must likewise have had a common origin. Little is known of the military organisations of these peoples, but the really warlike peoples had hereditary military aristocracies, or else their chiefs were chosen from certain clans; and it is said that, if we knew their history, we should probably find that the

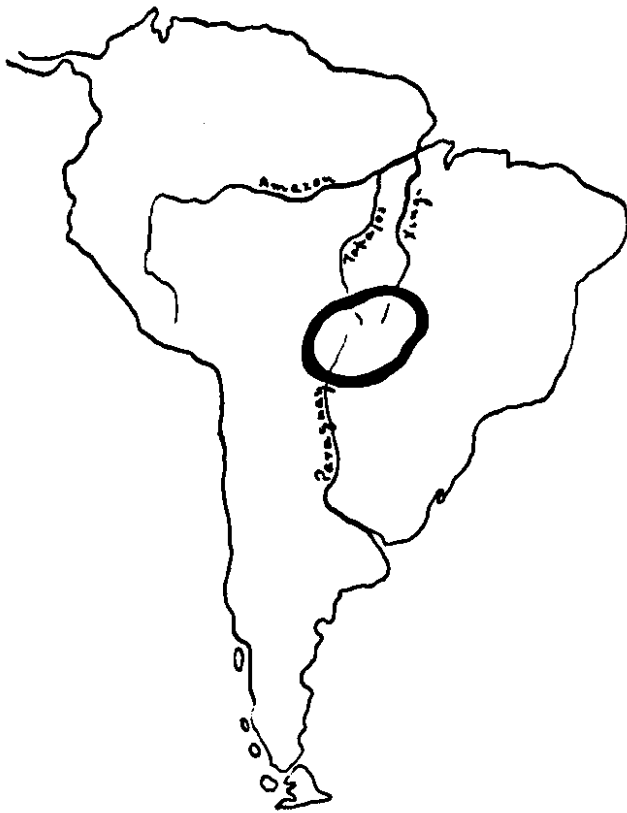
great Indian leaders were all members of these aristocratic warrior clans. Certain warlike tribes of the South possessed organisations similar to that of the Mexicans in that they were ruled over by hereditary military aristocracies; and the culture of the Iroquois, the most warlike of the northerly Indians, showed more signs of Mexican influence than that of any other people of the North, for they were the best agriculturists and pottery makers. So, putting these facts together it becomes probable that the North-American Indians derived their military organisations, directly or indirectly, from Mexico (19).

The most warlike people of America were the Aztecs, who, descending from some region in the north not yet identified, imposed themselves upon the Maya peoples of Mexico. Their wars were unique in America, and far surpassed in magnitude and ferocity those of the comparatively peaceful peoples still further north.

The great Empire of Peru, extending as it did from Quito to 30° South of the Equator, dominated the whole of South America. The Peruvians waged war to subjugate their neighbours and to extend their territory. They were ruled over by a military aristocracy. Since the origin of the empires of Mexico and Peru are not known, I shall include them among the Ancient Empires.

Other warlike peoples exist in South America. They may be divided into four groups: Caribs, Tupis, Awawak and Patagonians. None of these peoples have occupied their present habitat for long. The Caribs are said to have lived originally at the headwaters of the Xingu, and the Paranatinga, a right tributary of the Amazon; the Tupis originally came from the country round the northern affluents of the La Plata; the Arawak spread from Eastern Bolivia, and the Patagonians probably formerly lived in Matto Grosso. So combining these facts, it is seen that these peoples originated from eastern Bolivia and the region of Brazil called Matto Grosso (20).

Finally, I will call your attention to Europe. Three main groups of warlike peoples have contributed to its warrior aristocracies. The first consists of the peoples termed Celtic. One of the centres whence these people probably spread is in north-western Bohemia and south-eastern Saxony, in the neighbourhood of the Erz- and Fichtelgebirge (21). Then there are Asiatic peoples, such as the Huns, Turks, Magyars, of diverse race, but all originating from the region round Lake Baikal. Finally, there is the important group of Teutonic



SKETCH-MAP NO. 6, SHOWING THE AREA WHENCE THE CARIB,
TUPI, ARAWAK AND PATAGONIANS HAVE EMERGED



**SKETCH-MAP No. 7, SHOWING THE CENTRES OF ORIGIN OF TEUTONIC AND
CELTIC MILITARY ARISTOCRACIES IN EUROPE**

peoples, the members of which have originated from what may be termed the Scandinavian area ; Goths, Vandals, Normans, Saxons, Danes, Lombards, Burgundians, Russ and others, who spread thence after the fall of the Roman Empire to dominate for many centuries vast regions, profoundly influencing thereby the development of civilisation in Europe (22).

So far as is revealed by this survey, the warlike peoples whose origins are known have certain features in common. In Africa the rulers of the warlike negro tribes are of a light-skinned stock which has emerged from the centres denoted on the map ; in India the Aryans differed profoundly in race from the indigenous peoples whom they subjected ; the castes which originated from the fusion are distinguished by physical characteristics as well as by occupation, for the members of the higher castes are light-skinned and taller in stature than the dark-skinned lower castes (23). In central Asia peoples of Iranian stock have been dominated by conquering dynasties of Mongolian origin (24) : among the Mongolian peoples the dynasties in the various countries are, so far as is known, of alien origin ; those of China have always come from Mongolia or Manchuria, those of Indo-China from Yunnan, and so forth. In Europe the Turks and Magyars are examples of warrior aristocracies who have subjugated peoples of entirely different races. And after the fall of the Roman Empire the Teutonic conquerors who swarmed over Europe ruled over Latin and Slavonic races, as well as over stocks kindred to themselves. It follows that warlike states are not, in those cases where precise information is available, the result of a process of growth, or of natural selection, but of superposition. Their aristocracies are not, as might be expected, composed of families which have proved their superiority over the rest of the community, but are the descendants of warlike strangers who have imposed themselves upon peoples who, in several cases, are known to have been of peaceful habits.

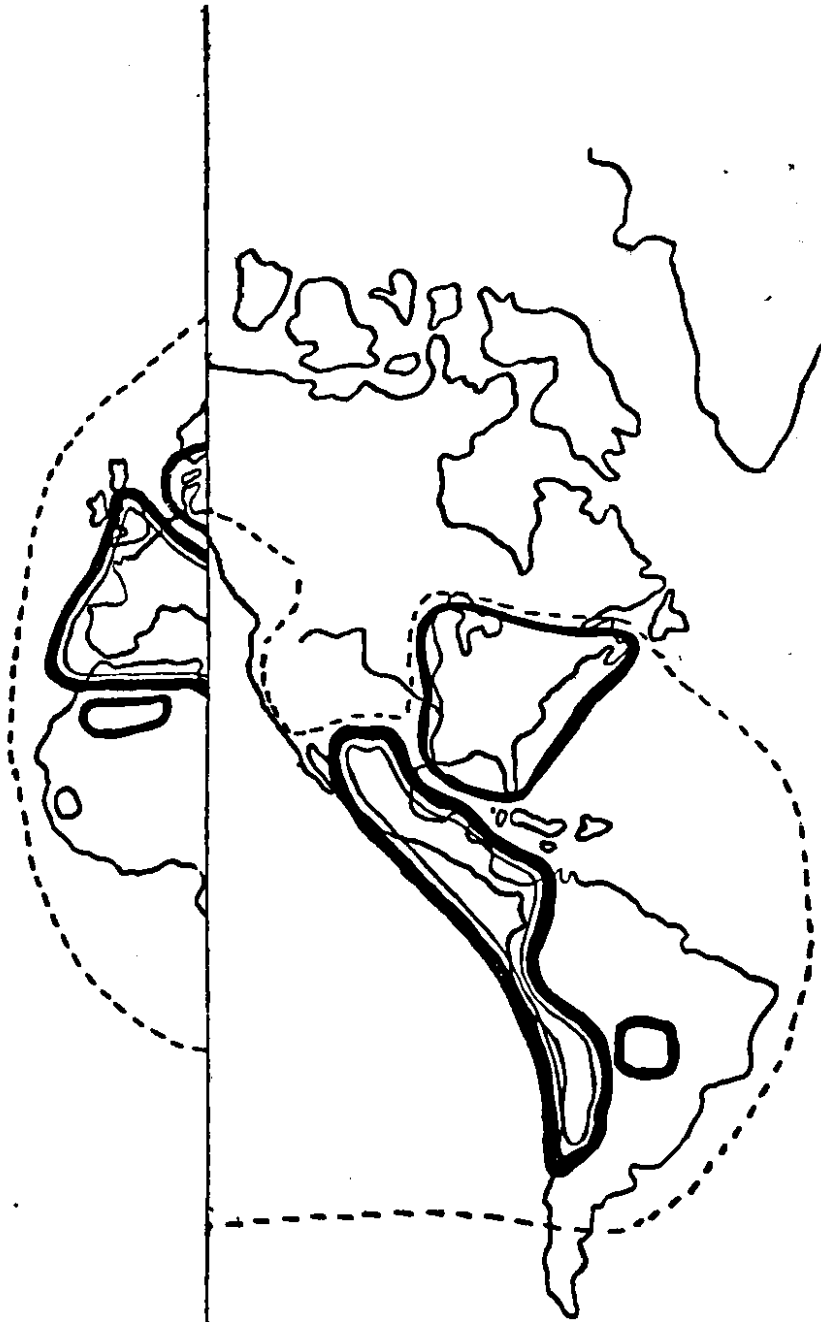
This survey has further shown that these warlike aristocracies have originated from certain regions, which are indicated on Sketch-Map No. 8. Moreover, the movements of these warrior aristocracies have taken place in historical times : that of the Bantu within the past thousand years or so ; that of the Fulah a century or so ago ; those of the Teutonic peoples at dates subsequent to the fall of

the Roman Empire ; those of the Magyars and Turks into Europe at certain times within our era ; that from Yunnan within the past two thousand years ; and those from Manchuria and Mongolia at periods subsequent to the beginnings of precise historical records in China (25).

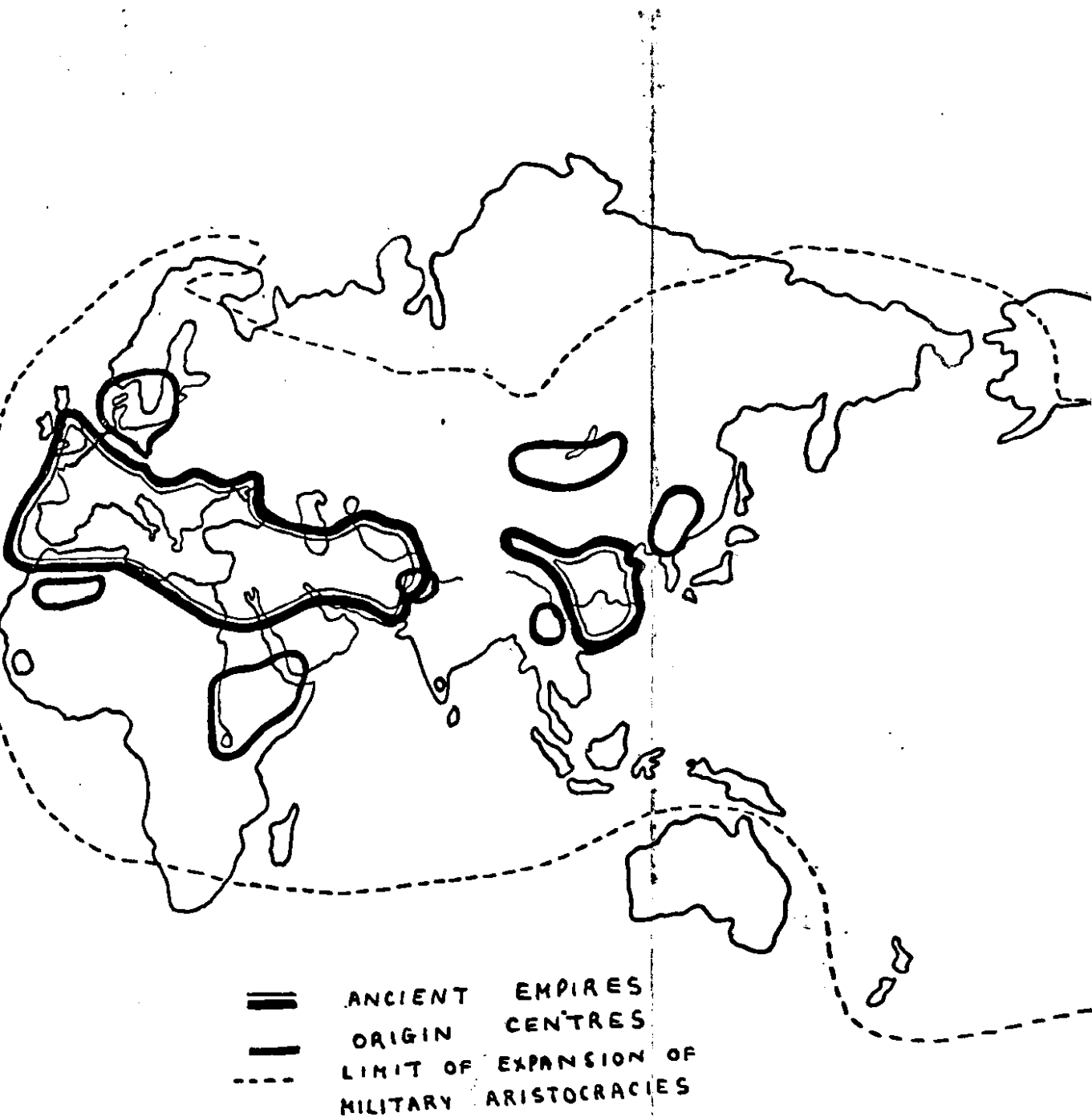
A broad survey of the problem has thus revealed the existence of three groups of peoples. There are the great empires of antiquity, warlike and ruled over by military aristocracies, the precise origins of which are not known. There are also warlike states whose origins in time and place are approximately established. These ruled over by military aristocracies which have emerged from certain centres have in some cases, to our certain knowledge, occupied lands hitherto tenanted by peaceful peoples—the third group—who have been forced thereby from their immemorial hunting grounds to occupy the outlying parts of the earth.

Sketch-Map No. 8 shows the relative distribution of these three groups, a distribution which is similar both in the land mass of Europe, Asia, and Africa, and in the continent of America. Although our knowledge of the origins of peoples is fragmentary, yet when shown in the form of a map it reveals an extraordinary degree of uniformity. The central regions have been the sites of Ancient Empires of the past : then, on the boundaries of these empires, are the centres whence the historical migrations of warlike peoples have set out : finally, on the outskirts there are peaceful peoples.

The survey of the warlike peoples showed that their aristocracies have emerged from the frontier kingdoms of the Ancient Empires to found warlike states further afield. Since the origin centres are adjacent in space to, and of later origin than, the Ancient Empires, it would seem from a consideration of the map that they have been formed from the Ancient Empires in exactly the same way as other warlike states further afield have originated from them. There is conclusive evidence that this is so. Speke, in his "Journal of Discovery of the Source of the Nile," says that the pastoral military aristocracies of the Bantu races probably arose as follows : "It may be presumed," he says, "that there once existed a foreign but compact government in Abyssinia, which becoming great and powerful, sent out armies on all sides of it, especially to the south, south-east and west, slave-hunting and devastating wherever they went, and in process of time be-



SCUPIED BY PEACEFUL HUNTING PEOPLES



SKETCH-MAP No. 8, SHOWING THE RELATIONSHIP BETWEEN THE ANCIENT EMPIRES, THE ORIGIN CENTRES, AND THE A

coming too great for one ruler to control. Junior members of the royal family then, pushing their fortunes, dismembered themselves from the parent stock, created separate governments, and, for reasons which cannot be traced, changed their names" (26). This view has gained common acceptance as the explanation of the origin of the Bantu military aristocracies. The foreign government in Abyssinia had close relationships with the ruling dynasties of Egypt, for the King of Abyssinia, when he went to Egypt, officiated as high priest in the temple of the sun—and therefore of the Pharaohs—at Heliopolis. The Bantu aristocracies are consequently, in a sense, ultimately of Egyptian origin (27). Sir H. Johnston indeed claims that many of them are obviously Egyptian in type, although they are entirely ignorant of the existence of such a country (28).

In the case of the regions adjoining China a precisely similar explanation is given by Professor E. H. Parker. He says that: "In nearly every case the Chinese trace the political beginnings of their frontier kingdoms to some Chinese exile or adventurer who, accommodating himself to local circumstances . . . succeeded in welding a series of homogeneous tribes into a nation. It is quite certain that this was later the case in Corea, Foochow, Canton, Yunnan, Kansuh, and Formosa, and this being so, there seems no good reason for rejecting the traditions that the same thing took place with the nomadic races of Tibet, Manchuria, and Mongolia." He says further that, "The Huns have a tradition that about B.C. 1200 a royal personage, who had most probably been misconducting himself, fled to the nomads of the north and founded among them a sort of dynasty (29)." The kingdoms founded by the Aryan conquerors of India in the East Indian Archipelago were ruled over by members of the warrior caste, and from these kingdoms have gone out younger members of royal houses to intermarry with the indigenous peoples and to found warlike dynasties among the less civilised peoples of that region. In that way there has been produced a network of chiefs and ruling houses all ultimately descended from the warriors who entered the Panjab at the dawn of history (30).

In North America the rulers of the Natchez of Louisiana were aliens speaking a language different from that of their subjects, who claimed to have come from a place which, so far as can be told, was Mexico (31). There is thus at least one direct connecting link be-

tween the warrior aristocracies of Mexico and those of the North American Indians.

Although there is no direct testimony with regard to certain of the other regions, there is an immense mass of indirect evidence, to be submitted in due course to students of ethnology and comparative religion, which shows that the ruling families of the warlike frontier kingdoms are intimately connected with the dynasties of the Ancient Empires.

The evidence just quoted shows that the historical process here concerned has been one of expansion. The military aristocracies of the Ancient Empires, spreading out into regions beyond, have founded new states which in their turn have propagated others. The circumstances of this expansion present a problem of great importance. The boundaries between warlike peoples and the peaceful hunting tribes mark what is apparently the limit reached by the outward movement of migrant warriors. The profound cultural distinctions between the warlike peoples with social classes on one side of the boundary, and the peaceful democratic hunters on the other side, as exemplified, for instance, in North America, cannot, in the absence of intermediate stages of culture, be explained except on the hypothesis of a cultural movement which has stopped short at these borderlands.

The conditions of this movement must now be examined. The earlier part of the lecture has been devoted to the consideration of the belt between the region of the Ancient Empires and those of the peaceful hunters. The warlike peoples of this region whose origins are known with any definiteness are ruled over by aristocracies which have originated from certain centres situated near the boundaries of the Ancient Empires. It is now necessary to inquire into the condition of affairs in this vast region before the spread of the warrior aristocracies. Was this area in the days before the founding of the frontier kingdoms which have spread so widely in various directions occupied solely by peaceful tribes, or have the warlike peoples exterminated or subjected pre-existing warlike tribes?

One remarkable feature of the origin centres must particularly be noted. None of them are inside the boundary of the Ancient Empires which gave them birth. (The apparent exception of the Panjab is due to the fact that I have drawn the boundary in this region as it was at a date far subsequent to that of the first settlement of the

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Aryan warrior aristocracy in this region.) The royal founders of these frontier kingdoms evidently could not establish domains of their own inside their ancestral empires, but had to seek their fortunes elsewhere.

It is also to be noted that, while in the region of the Ancient Empires the origins of states are obscure and uncertain, directly the boundary line is crossed comparative certainty obtains. For example, no one can yet demonstrate exactly whence came the Aryan invaders of the Panjab, but it is well known that their descendants founded kingdoms in other parts of India and in Java. The origin of the Chinese Empire is obscure, but, as has been seen, we have certain knowledge of the foundation of such kingdoms as Corea.

How is this profound contrast between the two regions to be explained ?

It is well known that the region of the Ancient Empires was, while these states flourished, the scene of countless wars and campaigns, in the course of which the destruction of life and property was simply tremendous. Whole nations were annihilated, transported, or incorporated among the subjects of their conquerors. Consequently the histories of peoples such as the Hittites are practically lost, and can only partially be reconstructed from scattered fragments of evidence or from stray references in the literature of contemporaneous nations. Who can tell the beginnings of the Hebrews, the Medes, the Babylonians and many other peoples ? And what other cause can be assigned for this widespread obscurity than the warlike nature of all these states which has led to their mutual destruction ?

Outside the boundary the conditions are vastly different. The origin centre of the Scandinavian peoples was directly contiguous to regions occupied by peaceful peoples. And in North America the area of warlike peoples at the time of Columbus was adjacent to that of peaceful hunting peoples. In Africa the Bantu aristocracies founded kingdoms among the peaceful agricultural negroes of the region of the Great Lakes, and the expansion of the Bantu group gradually forced the peaceful Bushmen and Negritos out of their former hunting grounds. The conditions in Siberia are such as to warrant the belief that the origin centres round Lake Baikal were established in regions occupied by peaceful peoples. Indeed in the country round the headwaters of the Yenisei remnants of this early

population are still to be found (32). The gradual occupation of India by warlike Dravidian and Aryan peoples can be assumed with confidence. And the existence in the East Indian Archipelago of peaceful representatives of the earliest stocks which are known to have inhabited that region is conclusive evidence concerning the former condition in that region (33).

Some cases are doubtful. Such is that of South America, of which so little is known outside Peru. The Tibeto-Burman conquerors from Yunnan found in Indo-China a civilisation of Indian origin (34). It is therefore difficult to say from the consideration of this region alone whether its earliest inhabitants were peaceful. It must be remembered, however, that the wave of Indian culture which engulfed Indo-China also swept over the Archipelago, introducing warfare among many peoples of that region, but leaving certain remnants of the original peaceful inhabitants stranded high and dry above its high-water mark. So, in view of the close relationship which the peoples of Indo-China bear to those of the East Indian Archipelago, on the one hand, and to the Chinese on the other, they can be credited with the general peaceful disposition of these two last-named branches of the Mongolian stock. In this case there is a direct analogy with the Ancient Empires, for the displacement of one ruling caste by another has obscured the manner of origin of the earlier states.

I do not propose to discuss the problem of the Pacific, and shall content myself with remarking that warfare is everywhere associated with a military aristocracy of immigrant origin, so that there is no reason to believe that the conditions have been different from those obtaining elsewhere (35).

The general trend of the evidence, therefore, makes it highly probable that the frontier kingdoms were first founded among peaceful peoples, and that the initial outward expansion thence of military aristocracies was always into regions occupied by unwarlike tribes, part of whom were subjugated by them, and part of whom retreated before them until they occupied the regions indicated on the map. Such a mode of expansion is entirely consonant with the known facts. It accounts for the position of the centres, for the royal wanderers would have no difficulty in founding kingdoms in such circumstances. And it affords an explanation of the comparative

precision of the knowledge which we have of the origin of military aristocracies in the region outside the Ancient Empires. It must be remembered, too, that the existing remnants of the earliest stocks which are known to have inhabited these regions are invariably peaceful when untouched by higher cultural influences.

So, in whatever way the matter be regarded, the conclusion reached is that the dynastic expansion proceeded uniformly outward among peaceful peoples until certain limits were reached. The subtraction of the origin centres thus brings the borderland of peaceful peoples right up to the boundary of the Ancient Empires.

If the process of reversing history be continued, it follows that, if historical continuity be assumed, the states which gave rise to the frontier kingdoms must in their turn originally have been frontier kingdoms of pre-existing empires. The area of the Ancient Empires would therefore, as still earlier times were reached, contract, and that of the original peaceful peoples would expand. Finally, if this process be persisted in, there would remain a nucleus of one or more states to contest the priority of aristocratic government and warfare, and the rest of the world would be tenanted by peaceful peoples.

The examination of the manner of growth of warlike peoples has thus led to a conclusion entirely consonant with that already formulated as the result of the consideration of the earliest known forms of human culture. In both cases the evidence unhesitatingly points to a former time when men were entirely peaceful. The investigation just ended has shown that the ultimate problem is to discover the manner of origin of the aristocracies of the primordial warlike state or states.

If the introduction of warfare into all parts of the earth be due to a dynastic expansion which has its focus in one or more original states, it follows that all the dynasties of the earth would really be descended ultimately from one or more parent stocks, though intermarriage with men and women of all races would produce physical diversity. In spite of ramifications there will persist links of kinship connecting the dynasties of the different stages of the expansion. This is a matter which, although of crucial importance, must be left on one side. But all over the earth the ruling classes are exclusively associated with so many similar customs and beliefs that the assumption that they are all related is open to far less objections than any other. A continuity of that sort affords an entirely satisfactory explanation of the known facts.

The prominent part played by warfare and by aristocracies since historical records have been made has necessarily attracted the attention of students to the comparative exclusion of other less obtrusive features of the growth of civilisation, so that aristocratic institutions and warfare have come to be looked upon as the necessary concomitants of progress. That this is false will be apparent later.

One feature of the distribution of the origin centres must now be explained. They are few in number and are scattered in an apparently haphazard manner along the boundary. This apparent capriciousness is the result of a definite cause, which is revealed by Sketch-Map No. 9. The shading shows the gold-fields situated near the boundary. The small squares mark the area in the Baltic where amber is found, and the small circles denote pearl fisheries (36). The migration centres are therefore situated on gold-fields or in places where there existed pearls and amber, both of them highly prized and much sought after in antiquity. The founders of the military aristocracies, therefore, had a reason for settling in such places that will appeal to each one of us. They evidently appreciated the same forms of wealth as ourselves, and the extent of their appreciation is manifest.

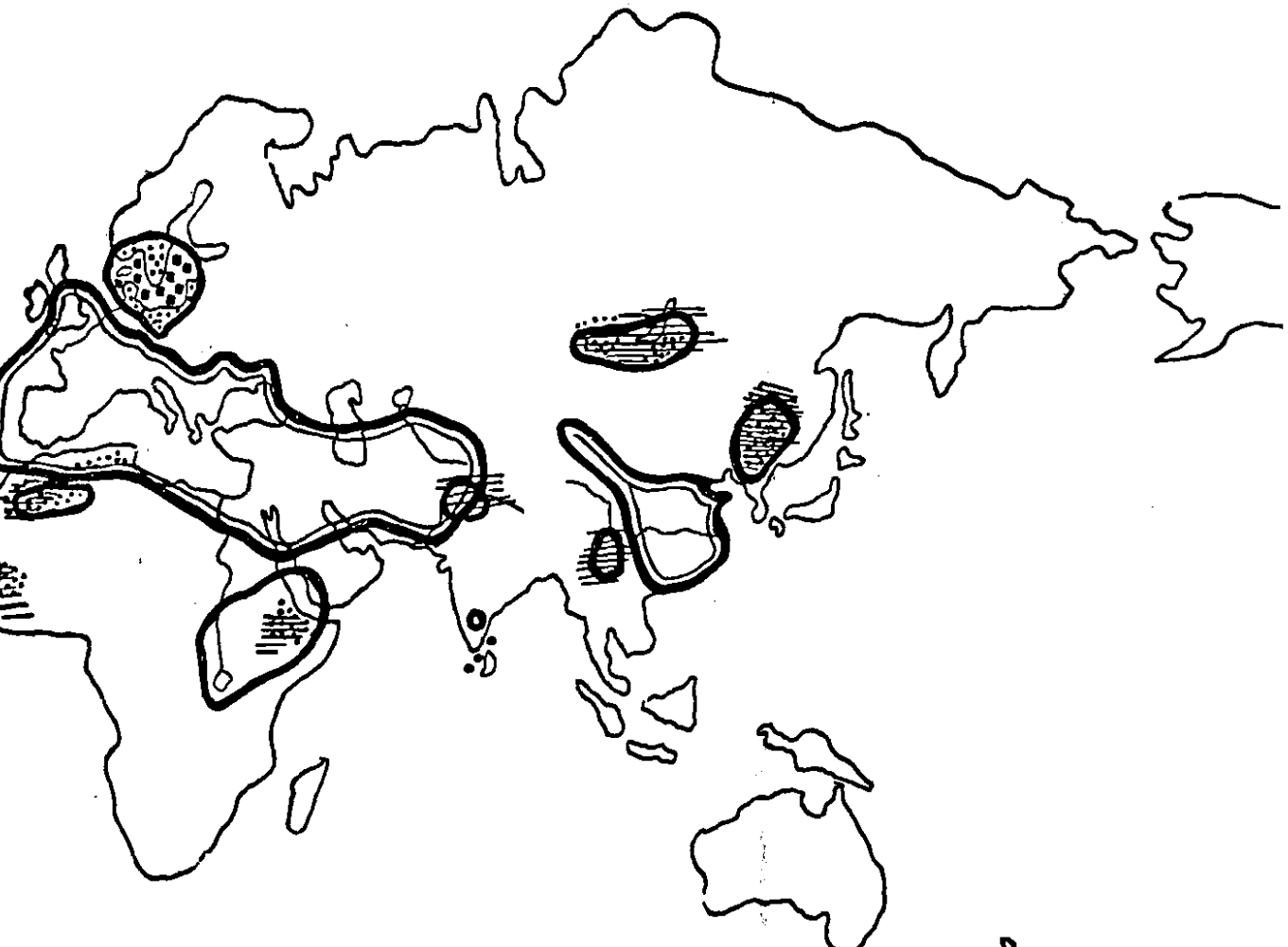
It must not be imagined that the founders of these warlike states were pioneers of civilisation who set out on a journey of discovery and settled with a few followers in places where they found gold and other treasures. In the Yenisei region, in Mongolia and perhaps in Manchuria, in the Sudan and Northern Africa, in the Scandinavian region and Bohemia, there is the clearest evidence that the gold and amber of these regions were being exploited long before the arrival of any warrior aristocracies (37). In some cases the extent of the workings show that many centuries must have passed before the arrival of aristocratic strangers. The expansion of the Bantus was not into a region tenanted only by Bushmen, for it has already been said that a peaceful agricultural people had preceded them. In North America there are many signs of the presence of a population prior to the warlike Indians who lived there at the time of Columbus. These people built mounds which are strangely like those of Mexico. These mounds are grouped near streams, occurring but rarely in the open country, according to the map of Cyrus Thomas. They contain many pearls and are mainly concentrated in the valleys of the



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- == ANCIENT EMPIRES
- ORIGIN CENTRES
- ≡ GOLD
- ooo PEARLS
- AMBER
- PRE EXISTING CIVILIZATIONS

SKETCH-MAP No. 9, SHOWING THE CAUSES WHICH HAVE LED TO THE EXPANSION OF MILITARY

WAR AND CIVILISATION

Mississippi and Ohio, and on the gold-field of West Virginia, Carolina, Georgia, and Tennessee. Their northernmost extension coincides with the distribution of old copper mines in Michigan and round Lake Superior. In short their distribution is precisely that which would be expected if their makers had wandered northwards from Mexico seeking pearls, gold, copper, and other things. Their gold-work is very similar to that made in Mexico (38).

The presence of gold and other forms of wealth in certain places just outside their boundaries seems to have attracted the peoples of the Ancient Empires. This point does not need labouring, for once gold is accepted as a standard of wealth, our modern experience tells us that such an expansion is inevitable. Gold rushes are not an exclusive feature of the last few centuries, for the men of a few thousand years ago were endowed with the same fatal greed for wealth that many of us possess. Once gold is accepted as a standard of value, nothing can prevent a world-wide movement in search of it.

The existence of earlier inhabitants in such regions suggests that the settlement of royal strangers from the Ancient Empires has not been influenced simply by the presence of gold and other forms of wealth. They appear to have sought not merely the wealth itself, but, what is much more important, a wealth-producing population which could be dominated and made to support them and supply them with what they desired. The dynasties in such places, in addition to controlling those who work the mines, always control the gold mines.

The further movements of these military aristocracies show that the desire for domination over other people is the great factor determining their movements. In Africa the warlike Bantus have moved on southwards, and were still subjugating the peaceful agricultural peoples that they had pushed in front of them when the Europeans arrived on the scene and caused the tide to reverse its direction. The Tibeto-Burman conquerors from Yunnan have moved southwards to dominate the peoples of the settled wealthy and fertile regions of Indo-China : the Aryan conquerors have spread over much of India and even into the East Indian Archipelago, to dominate the populations ; the Fulahs have spread out to dominate the peaceful Hausas. The steppes of Russia and the mountains of Norway have had no attraction for the military aristocracies from the Scandinavian region, who overrun those

parts of Europe which were occupied by wealthy settled populations. And the warrior aristocracies of the Turks, Mongols, and Manchus did not conquer the icy wastes where there was much gold, but no one working it, but left them to the hunters and turned south to dominate the settled gold-producing agricultural populations of Central Asia.

The localisation of the empires of Mexico and Peru on the sites of the richest gold and silver mines of that continent, and contiguous to the most important pearl fisheries, suggests that they were founded by peoples who appreciated these forms of wealth. This at once opens up the question of outside influence in America, which cannot be considered here.

This all shows that where there is wealth, and a population to produce it, military adventurers will sooner or later arrive, bent on securing for themselves ease and luxury, and using their docile subjects as the means whereby to gain their ends. If the wealth be very great, the competition will be correspondingly keen, and war will succeed war until some ruling house is triumphant, or the rival dynasties so emasculate one another that they bring ruin and desolation upon the region for the possession of which they are struggling, and thus defeat their own ends. Thus it is apparent why so many military adventurers have struggled for the wealth of Bactria, which region they have in the end nearly depopulated, bringing ruin on themselves in the process.

Warfare thus appears to owe its origin to migrant military aristocracies. These have settled in places where there is an established population producing tangible and desired forms of wealth, and live the lives of social parasites. They force their subjects to feed, clothe, house, and amuse them, and to form armies to aid them in their quarrels with their rivals or in their plundering expeditions to secure the wealth of and to dominate surrounding peoples. Their subjects are looked upon by them as mere ciphers, creatures who do their will and serve their pleasure without questioning, passing, as the fortunes of war decide, from one ruler to another. The essence of warfare thus appears to lie in the fact that peoples will usually submit to such treatment without resistance. In short it can be said that : *Warfare is the means whereby the members of a parasitic ruling class of alien origin endeavour, while exploiting their own subjects, to*

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dominate those surrounding peoples who produce wealth in a tangible and desired form.

This process of exploitation and domination of the many by the few will last until the common people of the earth recognise their condition and become aware of their power. The spread of education has caused the masses in every civilised country to develop a class consciousness which is destined eventually to produce the greatest revolution in the world's history. The day when the peoples of Europe say to their rulers and dominant classes, "We will no longer work to maintain you : we care not one jot for your quarrels and refuse to be parties to them ; we will not be your instruments to enable you to plunder our neighbours," will see the end of war. The very patience with which the peoples of this earth have submitted to domination, and their resignation under the most unjust and cruel treatment, constitute powerful evidence of the innate peacefulness of mankind. And now that the democracies of civilised countries are uniting and voicing their sentiments, who can deny that they are on the side of peace, that they alone proclaim the brotherhood of man and the solidarity of interest which unites all branches of the human family ?

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(25) Johnston, "Survey of the Ethnography of Africa," *loc. cit.*, 391 *et seq.* Haddon, *op. cit.*, pp. 31, 59.

(26) Speke, *op. cit.*, p. 202.

(27) Oldham, *op. cit.*, p. 198.

(28) Johnston, *op. cit.*, p. 385.

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(30) The Indian origin of the earliest civilisations of Java, Sumatra, and elsewhere in the East Indian Archipelago is well known. (See G. A. Wilken, "Handleiding voor de Vergelijkende Volkenkunde van Nederlandsch-Indie," 1898, for an account of the spread of Indian dynasties; and D. W. Horat, "De Rum-Serams op Nieuw-Guinea," 1893, for evidence concerning the influence of Indian religions upon those of the peoples of the East Indian Archipelago. See also W. J. Perry, "The Megalithic Culture of Indonesia," 1918, for the evidence concerning the immigrant origin of the ruling classes of the less advanced people of that region.) I hope to discuss the whole question of Indian influence in this region at some time in the future.

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(34) *See*, for example, Ch. Lemire, "Les anciens monuments des Kiams en Annam et au Tonkin," *L'Anthropologie*, iii., 1892, p. 135.

(35) *See* Perry, "An Ethnological Study of Warfare," *Manchester Memoirs*, vol. lxi., 1917, pp. 6-7.

(36) This map is compiled mainly from the information given by A. G. Lock, "Gold"; J. Calvert, "Gold Rocks of Great Britain and Ireland," 1853; and, especially, the "Oxford Economic Atlas," by Bartholomew and Lyde.

(37) *See* H. H. Johnston, "The Opening-up of Africa and A Survey of the Ethnography of Africa"; J. L. Todd and G. B. Wolback, "Stone Circles in the Gambia," *Man*, 1911, 96; W. Borlase, "The Dolmens of Ireland," pp. 713, 716, 718, 719; Gsell, "Hist. Anc. de L'Afrique du Nord," pp. 164, 215, 287, 303, 357; Playfair, "Travels," pp. 32, 34, 38, 39, 42, 44, 82, 92; D. Carruthers, *op. cit.*, p. 60; H. Leder, *Mitt. Anth. Ges.*, Wien, xxv., 1895, pp. 9 *et seq.*; *Mitt. Geogr. Ges.*, Wien, 1895, pp. 88 *et seq.*; W. Radloff, "Aus Sibirien," ii., 68 *et seq.*, 91 *et seq.*; C. de Sabir, "Le Fleuve Amour," 1861, pp. 155, 157; P. McD. Collins, "Voyage down the Amur," 1866, pp. 126, 186, 293; Desplanges, *L'Anthropologie*, xvii., 1906, pp. 532 *et seq.*; E. F. Gautier, *ibid.*, xviii., 1917, pp. 37 *et seq.*; J. J. A. Worsae, "The Pre-History of the North," 1886; L. Siret, *op. cit.*, pp. 150 *et seq.*

(38) *12th Annual Report Bureau of Ethnology*, Plate XX; W. H. Holmes, "Handbook of American Indians," i., p. 848.

A PURITAN IDYLL, OR, THE REV. RICHARD BAXTER'S LOVE STORY.¹

BY FREDERICK J. POWICKE, M.A., Ph.D.

THE story I am going to tell will not be found in Baxter's Autobiography called "Reliquiæ Baxterianæ"; nor in Calamy's abridgment of that amorphous folio; nor in any of Baxter's contemporaries; nor at all fully in Orme, his modern biographer. We may assume, then, that the story is not a familiar one. Most people are aware that Baxter was a great and vivid figure in the greatest of all English centuries, the seventeenth. They know the titles of one or two of his books, such as "The Saints' Everlasting Rest" and "The Call to the Unconverted"; and, perhaps, that he was the most voluminous writer of his age. They have heard, too, of his extraordinary success as a parish minister in Kidderminster, and of his immense popularity as a Puritan preacher. And they have seen, no doubt, what is called his true portrait (*vera effigies*)—with its lean cheeks, its high Roman nose, its firm thin lips, its full ample brow partly concealed by a close-fitting velvet skull-cap from which the hair hangs down upon his ministerial white band and black silk robe. But it may be news to them that the owner of that grave and severe face² married at the age of forty-seven a lady, Margaret Charlton, twenty-five years younger than himself; and that, after a

¹ An elaboration of the Lecture delivered in the John Rylands Library on March 14, 1917.

² There is another portrait—similar in outline but evidently taken at an earlier date—now in possession of Mr. John W. Standerwick, of Ilminster. It was painted for his ancestor Wm. Standerwick by an unknown artist; and is milder as well as younger in expression. Baxter's friend and biographer Matt. Sylvester supplements the portrait when he says: "His Person was tall and slender, and stooped much; His Countenance composed and grave, somewhat inclining to smile, and, he had a piercing eye"—Funeral Sermon, p. 16 (at end of R.B.).

wedded life of nearly nineteen years, he survived her for ten years—her age at death being forty-two and his seventy-seven.

But such is the fact; and the story forms a human document of no small interest. Mrs. Baxter died on June 14th, 1681; and within the next six weeks her husband showed what it is to have the pen of a ready writer. For during that time he wrote *four* biographies, not very brief, though he calls them 'Breviates'.

The first was one of his wife; the second was one of his step-mother;¹ the third, one of his old friend and housekeeper;² and the fourth, one of Mrs. Baxter's mother—who had been dead twenty years. Acting on the advice of friends he cast them all aside except his wife's; and this alas! he greatly curtailed. He speaks of his friends as wise, and perhaps in general they were; but one is sorry he listened to them in this particular case. For what he left out included "the occasions and inducements of" his marriage—or just its most piquant passages. One would give up much of the rest to recover these; and I had hopes of recovering them from the Baxter MSS. in Dr. Williams's Library. But neither there nor among those of the British Museum has been found any trace of them. We are obliged, therefore, to make the best of the narrative as it stands.

Baxter tells us that he wrote the memorial to his wife "under the power of melting grief". He was a great, or, to say the least, an erudite Theologian. His study of theological questions was incessant. There might seem to be no room in his mind or heart for anything else. But after all he was no 'dry-as-dust'. However arid and abstract the terms or topics of his theology they did not lessen his humanity. He remained always what he was naturally, 'a man of feeling'. His popular appeal as a preacher—an appeal of such wonderful attractiveness to all classes of hearers—was due far less to the intellectual than to the emotional elements of his sermons. In the

¹ A daughter of Sir Thomas Hunks. She died 'the same year' as his wife—aged ninety-six or ninety-seven; and so the statement in N.D.B. (sub. R. Baxter) that she long survived her stepson is incorrect. "She was"—says Baxter—"one of the most humble, mortified, holy persons that ever I knew." Baxter's own mother was an Adeney.

² Jane Matthews—died about a month or six weeks before Mrs. Baxter, aged seventy-six or seventy-seven, of "mere decay". A "pious, humble virgin of eminent worth". She must have attended him from Kidderminster.

pulpit passion, though usually under firm restraint, vibrated through every sentence. "When he spoke of Weighty Soul-Concerns you might find his very Spirit Drench'd therein"—says his editor and colleague Sylvester.¹ And he defends the exercise of passion.

"Reason is a sleepy half-useless thing till some passion excite it; and learning to a man asleep is no better for that time than ignorance. . . . I confess, when God awakeneth in me those passions which I account rational and holy, I am so far from condemning them, that I think I was half a fool before, and have small comfort in sleepy reason. Lay by all the passionate parts of love and joy, and it will be hard to have any pleasant thoughts of Heaven."² We must bear this in mind if we are inclined to wonder how a face like that of Baxter's traditional portrait could be the face of an ardent lover. There is no need to wonder. The traditional portrait is a mask. The real man was the most sensitive of personalities. I cannot say whether he had any 'heart-affairs' in his youth. He makes no reference to any, and he soon passed into a state of mind which would pronounce judgment upon them as a sin in his case. But I should not be surprised to learn that he had. At any rate, it is certain that he loved Margaret Charlton. He may not have done so at once; and there is clear evidence that he did not yield to the sweet attraction without a struggle. The point is, however, that he yielded; and that his love took possession of him, and swept away all the obstacles erected

¹ "Elijah's cry after Elijah's God," p. 14 (at end of the "Reliquiæ Baxterianæ"). "He had a moving *πᾶθος* and useful Acrimony in his words, neither did his Expressions want their Emphatical Accent, as the Matter did require."

At the same time there was no 'gush'. He was "a Man of clear, deep, fixed thoughts; a Man of copious and well-digested Reading". "Rational Learning he most valued and was an extraordinary Master of" (*id.*, p. 17).

² "Poetical Fragments"—Epistle to the Reader. Of these 'Fragments'—dated "London, at the door of Eternity, August 7th, 1681," he says: "As they were mostly written in various passions, so passion hath now thrust them out into the world. God having taken away the dear companion of the last nineteen years of my life, as her sorrows and sufferings long ago gave being to some of these Poems (for reasons which the world is not concerned to know) so my grief for her removal, and the revived sense of former things, have prevailed with me to be passionate in the open sight of all." In the original title they are described as "The concordant discord of a broken-healed heart".

by his scrupulous conscience, and brought him into the happiest period of his life, notwithstanding the fact that outwardly it was the most troubled.

He met her first as a girl of seventeen or eighteen at Kidderminster. This was in 1637 or 8 when his great ministry was at its height. She had come from Oxford—the residence at that time of her elder sister, wife of Mr. Ambrose Upton, a Canon of Christ Church.¹ Her mother had been living at Kidderminster for some time; and seems to have chosen it for her home on purpose to enjoy the benefit of Baxter's preaching at the Parish Church of St. Mary's.² She and Baxter belonged to the same county of Shropshire; but were of a different social rank—her family being "one of the chief Families in the County," while his was that of "a mean Freeholder (called a Gentleman for his Ancestors' sake, but of a small estate, though sufficient)".

Her husband, Francis Charlton, Esq., "did not marry till he was aged and gray, and so dyed while his children were very young". There were three of them—two daughters, of whom Margaret was the younger, and one son. His death took place in the opening years of the Civil War; and the reality of the war was brought home to the bereaved family in a strange way. Their home was "a sort of small castle" (B., p. 2) named "Apley, nr. Wellington"³ (B., p. 44); and was garrisoned for the King—not that Mrs. Charlton was a strong Royalist, but because she needed the King's protection against her husband's brother, Robert, who was bent upon getting the children, particularly the son and heir, into his own hands. To avert this she, in the first place, besought relief from the King at Oxford; and in the second, married one Mr. Hanmer,⁴ a Royalist and a man of influence. It may have been under his direction that Apley Castle was garrisoned; and so might be legally attacked by a Parliamentary

¹ B., p. 3.

² She lived in a "great house" near the Church—"in the Church-yard side"—within sight of "all the Burials" (B., pp. 44, 45).

³ "Within a mile of Wellington on the right of the road leading to Hodnet is Apley Castle eminent as the seat of the ancient family of the Charltons"—Halbert's "History of Salop," vol. ii., 156 (1837).

⁴ He appears to have died before the end of the war and nothing further is known of him.

force. This the uncle was strong enough to bring about. In Baxter's words "he procured it to be besieged by the Parliament's soldiers, and stormed and taken" (B., p. 2). A part of the house was burnt. Some of the men were killed. All the inmates were "threatened and stript of their cloathing, so that they were fain to borrow clothes"¹ (B., p. 44).

"So Robert got possession of the children" (B., p. 2). By dint of "great wisdom and diligence," however, they were at length snatched away from him "and secretly conveyed to one Mr. Bernards in Essex";² and, with the close of the war her troubles on that score came to an end. Then, as her son's guardian, she took charge of his estate; and "managed things faithfully, according to her best discretion, until her son marrying took the estate into his own hands". Why she did not continue to live with him or near him is not said. But there was something which rendered it undesirable³ and decided her to follow her inclination and make a home in Kidderminster.⁴ Here she lived (says Baxter) "as a blessing among the honest poor weavers—strangers to her—whose company for their piety she chose before all the vanities of the world".

When Margaret joined her—probably in 1658—she did so "for mere love of her mother".⁵

¹ Baxter mentions this experience as one of the nerve-shocks which afterwards rendered Margaret so 'fearful'.

² He appears to be the same as Sir John Bernards who afterwards boarded and educated Baxter's nephew, William Baxter (see Baxter Correspondence, Dr. Williams's Library).

³ Baxter hints at "passion in her," or some "fault in him" (B., p. 3).

⁴ First of all she desired Baxter "to take a House for her alone". He declined on the ground that he would do nothing to separate mother and son; and advised her to go back. "She went home, but shortly came again, and took a house without my knowledge." Baxter seems careful to note this fact because at a later time it was made a charge against him by her son that he had unduly influenced her. See a letter of his dated July, 1658, "to Mr. Charlton, Esq., at Appley in Shropshire," justifying himself and "Mr. Charlton's own mother against his hard speeches," Baxter MSS., vol. iv., ff. 130 a, b, 131 b, Williams's Library.

⁵ "She was the greatest honourer of her mother, and most sincerely loved her, that ever I knew a Child do to a Parent" (B., p. 81).

On the other hand, her mother "loved her least of her three children" before the time of her conversion. Then she "began to esteem her as her Darling" (B., p. 5).

Baxter himself did not interest her nor did she care for the people. Indeed she "had great aversion to" their "poverty and strictness," and put on a very unpuritan appearance of worldliness—"glittering herself in costly Apparel and delighting in her Romances". But this was only on the surface and did not last long. Already she was feeling a sort of divine discontent. She knew "she was not what she should be" and that "something better (she knew not what) must be attained".¹ Even while at Oxford the change had begun. A sermon "of Mr. H. Hickman's," which she heard there, had "much moved her". She had tried to throw off its influence; and her efforts to do so would account for the levity which rather shocked the Kidderminster saints. She was, in fact, 'kicking against the pricks'. And so it is not surprising that Baxter's preaching soon laid hold of her. His doctrine of conversion "was received on her heart as the seal on the wax". From being careless of religion (as it seemed) she became its most earnest devotee. She tested herself by all the marks of conversion set forth in Baxter's 'Treatise' on the subject and fell into a morbid state of mind because of her failure to stand the test. Some who chanced to overhear her praying in a remote room of her mother's house "said they never heard so fervent prayers from any person". Casting aside her romances she read none but serious books, and entertained none but serious thoughts, and "kept a death's head (or skull) in her closet" (B., p. 44) to remind her continually of her mortality. All this was quite according to the Puritan scheme, and "all her religious Friends and Neighbours" as well as her mother "were glad of so sudden and great a change". But the strain proved almost fatal to her—the more so as she was of what Baxter calls "a concealing temper" and said nothing. Her health broke down. She seemed to be wasting away. The doctors spoke of consumption and despaired of her life. Then an experiment was tried which to Baxter and his people was a most natural outcome of their faith. They "resolved to fast and pray for her". The result is best told in his own words: "Compassion made us all extraordinary fervent and God heard us, and speedily delivered her as it were by nothing, or by an altogether undesigned means. She drank of her own in-

¹ As a girl she had been put by her mother—for a time—under "an imprudent *rigid* Governess". Her levity was a reaction against this excessive restraint. The circumstance points to a Puritan home (B., p. 4).

clination, not being directed, a large quantity of syrup of Violets and the next morning her nose bled (which it scarce ever did before or since) and the Lungs seemed cleared, and her pulse suddenly amended, her cough abated, and her strength returned in short time" (B., p. 9).¹

She was at her worst on December 30th, 1659,² and this would be the date of the prayer meeting. Her recovery was sure but not rapid. There is no suggestion of miracle about it. It was not till April 10th that she seemed well enough to justify her mother in calling upon "those that had fasted and prayed for her to keep a day of Thanksgiving for her Deliverance".

Margaret wrote of the day—a Thursday—as one never to be forgotten. She sat late into the night recording her thoughts of it. She thoroughly agreed with the others that her recovery was due to a direct act of God and emphasized God's claim upon her. So, in Puritan fashion, she solemnly renewed her covenant with God—a covenant which Baxter, about the same time, rendered into verse. We sing a part of it in the well-known Hymn

Lord, it belongs not to my care
Whether I die or live,

though in the original the first line runs—"Now it belongs not to my care," while the line "to soar to endless day" is an unwarranted alteration for the line—"that shall have the same pay".³

¹ This, in Baxter's view, was one of many similar instances. His people had lately prayed for 'a Demoniack' who ("after some years' misery") was suddenly cured; and for a 'violent' Epileptic who recovered on the second day and "never had a fit since"; and often for himself "in dangerous illness" with "speedy" success. Once *e.g.* he had "swallowed a Gold bullet for a Medicine, and it lodged in me long, and no means would bring it away, till they met to fast and pray, and it came away that morning". "God"—he adds—"did not deny their prayers, though they were *without Book*, and such as some deride as extemporare." One rather wonders why Baxter was always so inveterate a dealer in medicine!

² She afterwards kept it "secretly as an anniversary Remembrance of the Sentence of Death from which she had been delivered" (B., Preface, p. i).

³ The whole Hymn consists of eight stanzas—of eight lines each—in common metre and was *meant* to be sung. She made her covenant in public. "This day I have, under my Hand and Seal in the presence of Witnesses, nay in Thine own presence . . . devoted my all to Thee.

A PURITAN IDYLL

On April 13th, 1660—three days later—Baxter went up to London¹—eager to watch and have a part in the measures then on foot to bring about the Restoration. Unknown to himself, or them, he had said goodbye to his beloved Kidderminster flock. On April 30th he preached before the new House of Commons at St. Margaret's, Westminster.² On May 10th at their desire he preached before the Lord Mayor and Aldermen in St. Paul's (*id.*, 219). On June 25th he was sworn the King's Chaplain in Ordinary (R.B., p. 229). On November 1st he refused an offer of the Bishopric of Hereford (R.B., pp. 282, 283). Later in the year he petitioned the Lord Chancellor "to restore" him "to preach to" his "people at Kidderminster again" (R.B., p. 298)—and his people supported him by gathering in a day's time the signatures of 1600 communicants out of a possible 1800.³

He was willing to go and do the work on the "lowest lawful terms" or even for nothing; but it was not to be. The story of the calculated deceits which were practised upon him in this connection does not belong here. All through the year 1661 and part of 1662 he exerted himself to the uttermost in the interest of a reconciling policy. His efforts (as is well known) and every other effort failed. Hence on May 25th, 1662, by which time the Uniformity Act was a certainty, he pointed the way to his fellow-Nonconformists by preaching his last sermon as a minister of the Anglican Church.⁴ He was far and away the most active spirit on the Nonconformist side; but the currents against him were too strong; and he was not,

. . . " (B., pp. 16, 17). (She was writing in her room 'at twelve of the clock' a.m.). Baxter says she "subscribed it with a cheerful will" and "never lost sight" of it—"Poetic Fragments," p. 70.

¹ If April 10th (as Margaret says) was Thursday, then the 13th would be Sunday. But this is Baxter's own date (R.B., p. 215) and was Monday. Margaret meant Friday. Probably . . . meant Friday (about the dawn of which she wrote in her diary).

² "The next morning" "did the Parliament unanimously vote Home the King" (R.B., Pt. ii., pp. 218, 219).

³ R.B., Pt. ii., p. 299. "The rest were such as were from home." The whole population of the Parish was about 4000 (R.B., Pt. ii., p. 286).

⁴ "At Blackfryars." He had preached here once a Sunday for some months and previously at St. Bride's and St. Dunstan's, Fleet Street. He also lectured for a year at Milk Street on week days, *i.e.* (probably) once a week (R.B., Pt. ii., pp. 302, 303).

if he had known it, the best of pilots. His very simplicity and sincerity betrayed him.

Meanwhile, where was Margaret Charlton? She also was in London and her mother with her. She had, in fact, followed him; and had taken the resolution to do so almost as soon as she heard of his going. Thus she writes on April 10th: "My pastor . . . is by Providence called away and going a long journey";¹ and about the same time, she adds: "I resolve, if Providence concur, to go to London as soon as I can after the day of Thanksgiving for the Reasons mentioned in another place".² What other place was meant, or what were the Reasons, even Baxter did not know. But he quotes a passage from her Diary of April 10th which more than hints at one of them: "It may grieve me now he is gone that there is so little that came from him left upon my soul. O let this quicken and stir me up to be more diligent in the use of all remaining helps and means. And if ever I should enjoy this mercy again, O let me make it appear that . . . I was sensible of my neglect of it."³

Here it is her need of Baxter as a teacher and guide that she feels—no doubt sincerely and acutely. But was this all? Was it *enough* to explain the mood of deep despondency which returned upon her after his departure?⁴ Above all, does it suffice to account for her precipitate resolve to follow him?

I think not.

There is a pathetic little sentence in the secret paper she wrote near midnight on April 10th which tells its own tale. She is trying to wing her soul toward Heaven alone and away from mundane desires. Why? Because *there* "shall friends meet and never part and remember their sad and weary nights and days no more. *Then may we love freely.*" Then may we love freely—does not this lift a corner of the veil and show what she hardly confessed even to herself, viz. that love for the "wise and good" pastor had grown into love for the man; and that she found it hard, nay at last impossible, to endure the prospect of living far away from him? *That* is my own impression; and I imagine that her mother, while listening and yielding to her other pleas for going to London, may have divined her secret and been glad. For of the mother's devotion to Baxter there can be no question.

¹ B., p. 19.

² *Ibid.* p. 29.

³ *Ibid.* p. 20.

⁴ *Ibid.* pp. 29, 30.

At any rate to London they came—notwithstanding Baxter's Remonstrance. "It is not lawful (he said) to speak an idle word . . . much less to go an idle journey. What if you fall sick by the way, or some weakness take you there, will not conscience ask you who called you hither?"¹ Did the good man also suspect the truth; and did he wish to ward off from himself what he feared might be a too fascinating temptation? Possibly; and when she actually appeared on the scene he may have addressed her again with the like pastoral gravity. But, in such cases nature has a way of her own which usually prevails. Margaret could not be in London—within easy distance—and no meeting take place. She knew where he preached, and (we may be sure) was as often as possible one of his hearers at St. Dunstan's or St. Bride's or Blackfriars; while he was not an infrequent guest at her mother's lodgings in Sweeting's Alley or Aldersgate Street (B., p. 76). Nor could the fact of their acquaintance be long hid, even if they tried to hide it. It went on through more than two years and was not interrupted by Mrs. Charlton's death in 1661. Rather this event—an unspeakably sad one for Margaret who was only twenty-one (B., p. 3)—was perhaps the chief means in bringing matters to a head. Baxter links together her mother's death and her consequent "friendless state" as contributory causes of a "diseased fearfulness" to which she became liable. How could he help doing his best to comfort her; and in doing so was it not more than likely that their mutual attachment should declare itself? Anyhow, the attachment did come to a head and was widely known by the end of 1661. Such a love story excited more interest in some circles than even the burning questions which were then convulsing the Church. It reached the Court in the form of a definite report that Baxter, the hypocritical impugner of all clerical marriages, was himself married; and what the refined entourage of Charles II made of it there is no need to say. The Bishop of Worcester, Morley, who hated Baxter, seems to have been the first to 'divulge' the report; and he did so "with all the odium he could possibly put upon it". Outside the Court it was "everywhere rung about"—"partly as a wonder and partly as a crime". "I think," says Baxter, "the King's marriage was scarce more talked of than mine;" and

¹B., p. 42. Baxter is not named, but there is little room for doubt that the remonstrance was his.

this "near a year before it came to pass".¹ There were plausible grounds for the widespread gossip, malicious and otherwise. There was, e.g. the disparity of age—suggestive of a merely amorous fancy on Baxter's part; there was the disparity of rank—suggestive of misused pastoral influence over a guileless girl; then there was her wealth—suggestive of covetousness; and especially there was his avowed and acknowledged disapproval of the married state for ministers—suggestive of hypocrisy. But the truth, known to the few, really made the story a romantic and beautiful idyll. For the simple truth was that they loved each other—with a love of that high spiritual character which unites soul to soul, and transfigures life, and is immortal. Hence, neither the scoffs of the frivolous nor the sneers of the malignant could have any weight with them; and in due course, when at last the way was clear, they were married. "On September 10th we were married"—says Baxter—"in Bennet Fink Church by Mr. Samuel Clark . . . having been before contracted by Mr. Simeon Ash, both in the presence of Mr. Henry Ashurst and Mrs. Ash;"² and, he goes on, "when we were married her sadness and melancholy vanished; counsel did something to it, and contentment something; and being taken up with our household affairs, did somewhat. And we lived in inviolated love and mutual complacency, sensible of the benefit of mutual help. These near nineteen years I know not that ever we had any breach in point of love, or point of interest, save only that she somewhat grudged that I had persuaded her for my quietness to surrender so much of her estate, to a disabling her from helping others so much as she earnestly desired."

The reference in these last words is to one of the conditions of their marriage which he had exacted, viz. that she should so alter her affairs as to prevent his being entangled in any law suits.

Her brother, in fact, appears to have made claims upon what she had inherited from her mother; and Baxter had induced her to concede them, although legally disputable. He would rather she suffered unjust loss—which evidently she did—than gratify the

¹ R.B., Pt. i., p. 384.

² "Good old Mr. Simeon Ash was buried the very Even of Bartholomew Day"—i.e. August 24th, so that the contract of marriage must have taken place before that date (R.B., Pt. ii., p. 430).

scandalmongers by a law suit. Her fortune as thus reduced was not by any means large. How much she had given up is not clear ; but the remnant, after crossing off bad debts, amounted to no more than £1650,¹ equal perhaps to £5000 at the present time. Her marriage left this entirely at her own disposal : for a second condition, insisted upon by Baxter, was that he should have nothing that before was hers, so that, as he says, " I (who wanted no outward supplies) might refute the charge of covetousness ".² However she may have rebelled against this condition in after days, he held her to it. Of course he could not hinder her from using some of her money in house-keeping and had no wish to do so. But he would not handle any of her money himself nor inquire how she spent it. He let her do with it as she pleased ; and so, after she was gone, he could say : " Through God's mercy and her prudent care, I lived in plenty and so do still, though not without being greatly beholden to divers friends ; and I am not poorer than when I married : but it is not by marriage nor by anything that was hers before ".³

Their first home was in Moorfields (B., p. 51), where they lived for ten months. Then on July 14th, 1663, they removed to Acton in Middlesex—for the sake of Baxter's health and studies and a quiet country life.⁴ Here they lived for nearly six years when " a new sharper law against " the Nonconformists—known as the Oxford or Five mile Act—forced them away.⁵ Towards the end of 1669, they took lodgings with a farmer at Totteridge near Barnet—ten miles from London, exchanging these for a separate house the next year. Their last 'remove' was back to London on February 20th, 1673, into what Baxter calls " a most pleasant and convenient House " at Southampton Square, Bloomsbury—⁶ " where she died ". This marks the outline of their married life ; and its contents, from more than one point of view, are full of interest. But our concern just now is chiefly with Mrs. Baxter and the sort of woman she proved herself to be.

1. She turned out an excellent housewife. Probably she had been well trained by her mother. Anyhow " her household-affairs (says Baxter) she ordered with so great skill and decency as that others

¹ B., p. 48. ² *Ibid.* p. 47. ³ *Ibid.* p. 101. ⁴ R.B., p. 440.

⁵ For the circumstances which permitted Baxter for some years to escape the force of this Act, see R.B., Pt. iii., pp. 46 ff.

⁶ B., p. 51 ; R.B., Pt. iii., pp. 60, 103.

much praised that which I was no fit Judge of: I had been bred among plain mean people, and I thought that so much washing of Stairs and Rooms to keep them as clean as their Trenchers and Dishes, and so much ado about cleanliness and trifles, was a sinful curiosity, and expence of servants' time who might, that while, have been reading some good book. But she that had been otherwise bred had somewhat other thoughts" (B., p. 80). It will be noticed that she kept servants; and Baxter testifies that she was a lenient mistress. "When her servants did any fault unwillingly she scarce ever told them of it. When one lost Ten Pounds worth of Linnen in carriage carelessly, and another Ten Pounds worth of Plate by negligence she shewed no anger at any such thing. If servants had done amiss, and she could not prove it, or knew not which did it, she would never ask them herself, nor suffer others, lest it should tempt them to hide it by a lye (unless it were a servant that feared God, and would not lye)" (B., p. 74). Evidently the moral welfare of her servants was something for which she felt a responsibility. Baxter felt it, too; and his part was to catechize them weekly besides expounding the Scriptures at morning and evening prayers. But now and then, absorbed in his studies, he was apt to forget; and his wife never failed to remind him with an "expression" of "trouble" in her face at his "remissness" (B., p. 70). She kept him up to the mark, too, in other ways. Her ideal of a home required it to be bright. To this end, she encouraged conference and cheerful discourse. She did not like her husband to come from his study and sit at table and say little or nothing—not even if he seemed to have good reason in his "weak pained state of body". And this was good for him—there being no doubt that he was rather apt to dwell somewhat morbidly upon his ailments. It was no less good for him that she tried to curtail his hours of study; and to make him see that by spending more time in 'religious exercise' with her and his Family and his neighbours, he would be furthering his ministerial work just as much as by writing books. Indeed, she told him, that he "had done better to have written fewer books and to have done those few better". "Some others" thought the same, while *he* thought that writing was the chief of his duties and the study in very truth his 'sanctum sanctorum'.

All the same, there is no doubt that he sometimes yielded to her persuasion; and went back to his books none the worse for having

wasted (as he might fancy) some precious half hours in her drawing-room. In a word it is plain that his home-life, under her gentle reign, was as wholesome for him as it was delightful. If she was exacting in some ways, she was as exacting with herself as with him. Nay, if she seemed to make light of his physical sufferings, she also made light of her own—which were often no less acute. He found her utterly unselfish. She had, moreover, the best of tempers. If she was ever angry she “little made it known” (he says). She rarely ever *spoke* in anger or in an angry tone; nor could she well bear to hear *another* speak angrily or even loud. Best of all, experience proved them to be, what they hoped to be, as regards religion—its beliefs, its duties, its ideals and its hopes. Here, at the centre of their life, they were one; and here she remained to the end his grateful pupil—though to a greater extent his teacher than she was aware. Thus in the deepest things there was never a jarring note. One illustration may be quoted. They were both fond of singing Psalms to sacred music. And (says Baxter) “it was not the *least* comfort that I had in the converse of my late dear wife that our first in the morning and last in bed at night was a Psalm of Praise till the hearing of others interrupted it”.¹

A husband and wife who began and ended each day with a ‘Psalm of Praise’ sung so heartily as to evoke a protest from the neighbours need no further testimony to their mutual content!

2. Baxter dilates upon her charm outside as well as inside the home. “I know not (he says) that ever she came to any place where she did not extraordinarily win the love of the inhabitants (unless in any street where she staid so short a time as not to be known to them).” This he admits was due partly to her liberality. But “her carriage” (i.e. her behaviour) won more love than her liberality. She could not endure to hear one give another any sour, rough, or hasty word. “Her speech and countenance was always kind and civil whether she had anything to give or not.” She was the same to rich and poor; or, if she made a difference, more considerate of the poor than the rich. Among the poor were her chief friends. “And all her kindness tended to some better end than barely to relieve peoples bodily wants—even to oblige them to some duty that tended to the good of their souls or to deliver them from some straits which fill’d

¹ “Fragments of Poetry”—Address to Reader, p. 3.

them with hurtful care, and became a matter of temptation to them. Nor was there anything sectarian in her kindness. "If she could hire the poor to hear God's word from Conformist or Nonconformist, or to read good Serious practical Books, whether written by Conformists or Nonconformists, it answered her end and desire: and many an hundred books hath she given to those ends."¹ Baxter refers in particular to her influence over the people of Acton, among whom she lived and moved for six years. They all "greatly esteemed and loved her." Not a few of them were "accounted worldly ignorant persons"; but to please her they came to hear her husband preach in her house and what he calls "her winning conversation" drew them to goodness even more than his powerful sermons. He gladly notes this when telling how on one occasion "the people hearing that" he "again wanted a house . . . they unanimously subscribed a request to" him "to return to" his "old house with *them* and offered to pay" his "house-rent". What moved them most, he says, was their love for her (B., pp. 50, 51).

3. Something has already been said as to her liberality. This played a great part in her life; and it was from Baxter that she learnt how to use her money. She had been in the habit of giving, he says, "but a tenth of her incomes to the poor; but I quickly convinced her that God must not be stinted, but as all was his so all must be used for him by his stewards, and of all we must give account; only in his appointed order we must use it which is—1, For our own natural necessities; 2, For public necessary good; 3, For the necessities of our children and such Relations as are part of our charge; 4, Then, for the godly poor; 5, Then for the common poor's necessities, and, 6, lastly, for conveniences, but nothing for unuseful things" (B., p. 53). This was his lesson; and she learnt it almost too well. In order to give away "she used mean clothing and a far meaner diet for her own person" than was consistent with her health, or (as some thought) with her rank. In fact, she gave away so much that there were times when she had nothing to give. Then she begged. She did not dream of begging for herself; but "she at length refused not to accept with thanks the liberality of others, and to live partly on charity that she might exercise charity to them that could not so easily get it

¹ B., pp. 49, 50. In this she was an imitator of her husband. See R.B., Pt. I., p. 89, § 14.

from others as we could".¹ Failing to get what she had need of by begging she had recourse to borrowing; and, as she could always offer "sufficient security" she found borrowing easy. But the net result was, that when her affairs were wound up at her death most of her property turned out to be mortgaged; and Baxter came off badly. This led to the accusation "that she was wasteful and imprudent in leaving" him "so much in debt".

To which he replied that there were no debts, since all obligations were covered by her securities. Nor was there any sense of grievance on his part that nothing was left for him, since that was what he desired. Nevertheless, we differed (he says) on two points. One was this—that he disliked her borrowing—"unless in some public or extraordinary case," whereas *she* thought "that, while she could give security, she *ought* to borrow to relieve the poor, especially the most worthy".² The other point was this—that while He was for "exercising prudence in discerning the degrees of need and worth," she held "that we ought to give more or less to everyone that asketh, if we have it".

Still she did discriminate in her own way. Thus she gave more readily to poor widows and orphans than to the poor generally. ("Alas I (says Baxter) I know many" of these who "think they have now lost a mother".) And she was specially compassionate of any worthy person "in Prison for debt". One of her last acts "a Fort-night or Month before she died" was to promise £20 for the release of one of these—hoping to beg the amount and having to pay all but £8 herself (B., p. 63). But the chief objects of her bounty were religious enterprises, and her poor kindred. As to the latter, her poor kindred were really Baxter's—³ "to many of" whom (says he) "she

¹ B., p. 60. There were "faithful pious friends" so "kind and liberal" in this respect that Baxter had "much ado to forbear naming them".

² B., p. 65. There is a sentence here which seems to imply that Baxter's means as well as his wife's went in charity. It is—"I thought I was to give but all my income and not to borrow to give. . . ." But this must be read in the light of his own scheme (p. 53).

³ Except her sister Mrs. Upton and her brother, with their families she had no near relations of her own, so far as we know. "Her sister's children she loved as if they were her own, especially three daughters" (B., p. 64). Baxter mentions a strange story how she compelled him (first satisfying his reason) to be "a motioner of a Wife to her brother's son" who brought him £20,000. He mentions it to illustrate her wish, next to saving their souls, to settle her kindred well in the world!

was much more liberal than " himself—though " her way was not to maintain them in idleness ; but to take children and set them to some Trade, or help them out of some special straits". The most notable of these was his nephew, William Baxter, afterwards well known as a Distinguished Classical scholar and antiquary. The letters between him and Mrs. Baxter which have been preserved in the Baxter Correspondence of Dr. Williams's Library show the unfailing interest she took in his career as long as she lived, and his grateful admiration.¹ As to religious work, her gifts were incessant. When, e.g. they came to live in Bloomsbury and she found herself surrounded by the " ignorant untaught poor " of St. James's Parish, she could not rest until she had " set up a school there to teach some poor children to read and the Catechism," free of charge. She engaged for the purpose " a poor honest man " (Mr. Bruce) " who had a wife and many children " and no other maintenance—paying him ' six pounds a year till her death ' mostly out of her own purse.² This surely was one of the first free schools of the kind established in London ; " and " (says Baxter) " she would fain have set up more, had she had the money " .³

¹ His posthumous works were published in 1726 in a book of the same title as his uncle's, viz. " Reliquiæ Baxterianæ ". He died in 1723—aged seventy-three. One of his included works contains a pedigree of the Baxter family which makes it very ancient and respectable. The name Baxter he derives from a Saxon word meaning ' Baker '. He himself was born at Lanugan—vicus admodum obscurus—in a house belonging to his great-grandfather William—his father's name being John and his mother's Catherine. The family circumstances were poor (in tenui re).

He was married by the time of Mrs. Baxter's death ; and his eldest child was born in the same year, 1681. There were three others—two daughters and one son—all born in Tottenham High Cross, Middlesex, where he lived and kept a boarding house or school. Then (after 1700) he was for more than twenty years Master of Mercer's School, London. He ought to be an authority on the number of his own children. But Nicholls (" Literary Anecdotes," vol. i., 165) makes the number six ; and calls the eldest Rose instead of Richard.

He speaks of Baxter as " Richardus majoris patrii mei Richardi filius " .

² B., p. 58. " For this she beg'd a while of her good friends but they quickly gave over."

³ He pleads with ' charitable people ' to extend the movement, for the sake of the multitude of poor children, " in the many great out-parishes of London," who " spend their time in idleness and play, and are never taught to read ". There " are many good poor women " who would be glad to do the work for " a small stipend " and results might be attained

But chapels, or rooms for preaching, were her main concern. When they came to London in February, 1673, there was no meeting house which Baxter could call his own. Most of the available places of worship had been taken up by ministers on the spot. He wished this; and had delayed his return expressly for this. "I thought it not just"—he says—"to come and set up a congregation there till the Ministers had fully settled theirs who had borne the burden there in the times of the raging Plague and Fire, and other Calamities—lest I should draw away any of their Auditors and hinder their Maintenance."¹

But his wife thought he held off from preaching too long. She was not content for him merely to deliver "a Friday Lecture at Mr. Turner's Church in New St. near Fetter Lane". Such a Lecture did not reach the *people* and it was the people she thought of. She wanted to see them flocking again to his preaching as they always did, so she contrived a little scheme. "She first fisht out of me (says Baxter) in what place I most desired more Preaching. I told her in St. Martin's Parish where are said to be 40,000 more than can come into the Church, especially among all the new Buildings at St. Jameses where Neighbours many live like *Americans* and have heard no Sermon of many years." She at once set to work, and, after more than one failure to find "some capacious Room," hired one over the market-place consisting of "divers Rooms" "laid together" and upheld by one big central beam. Here he agreed to preach every Sunday morning—the afternoon service to be taken in turns "by the ablest Ministers they could procure in London". To 'supply' for these a Minister out of charge was brought up from some place "a hundred miles off" at a stipend of "£40 a year". And the point is that she paid this herself—besides most of what was required to hire and prepare the room, and "to pay a Clerk," and to engage "a woman to look to the Seats". The people indeed raised something by collections; but she detested collections for fear they might suggest a device to turn godliness into gain; and soon dropped them (B., pp. 54, 59).

parallel to those of "honest" Mr. Gouge's work in Wales. Mr. Gouge set up "about 300 or 400 schools in Wales," etc. (see R.B., Pt. iii., pp. 190, 148).

¹R.B., Pt. iii., p. 102. The licence to preach which he had taken out (or had been taken out for him in October) seems to have been a Licence at large, i.e. for no particular place.

One day when the room was crowded the supporting beam gave way. There was a resounding 'crack' which "put all the people in a fear"; then another, which set them "running and crying out at the windows for Ladders". Baxter from the pulpit "reproved them sharply for their fears". But what averted a catastrophe was his wife's presence of mind. For somehow she managed to get out of the room, and lay hold of a carpenter, and induce him to strengthen the sagging beam with a tough prop—all in a few minutes. But the shock unnerved her; and the room was abandoned (B., p. 55).¹ Then, however, she built a chapel in Oxenden Street upon land only procurable on a short lease; and at a ground rent of £30. She begged the money to defray the cost of the building;² but herself bore the burden of the ground rent and other expenses. But once more her venture came to grief—this time through the malice of a neighbour who happened to be a considerable personage, Mr. Secretary Henry Coventry.³ For in consequence (it was thought) of Mr. Secretary's information, there came out a warrant, after Baxter had preached just once, to apprehend the preacher. Next Lord's day this was done; but the preacher turned out to be someone else—Baxter having gone to preach "twenty miles off". So the arrest with its penalties fell on his unfortunate substitute. And here the point is that Mrs. Baxter, because she had been the means of his coming, felt bound to discharge his lawyer's fees, etc., amounting to £20 (B., p. 57).

In addition, the new chapel was left useless on her hands, and entailed a loss, from first to last, of more than £400. She had now come to the end of her resources; and all she could do was to *hire* a chapel in Swallow Street, which she did until Baxter was again turned out. This was her last effort for him, but not her last in the way of chapel-building. For "she got from her friends money to help to build another very usefull Chappel for another, among a numerous poor people where still much good is done. And she promoted two or three such more" (B., p. 59). All this public activity was unconventional and set going not a few critical tongues. It took her—they said—out of her proper sphere. Why was she "not content to live

¹ See also R.B., Pt. iii., p. 152. The date of the accident is here mentioned—July 5th, 1674.

² Baxter gives a list of the contributions in R.B., Pt. iii., p. 172.

³ R.B., Pt. iii., pp. 171, 174.

privately and quietly" like other Puritan women? (B., p. 64). And no doubt her notion of woman's work was something strange in the seventeenth century. One does not need to ask what she would have been had she lived in the twentieth. But her husband, at least, was not disturbed. All he found to say was that she did good in the way she deemed best; that her zeal in doing good sprang from a keen sense of a stewardship for which she must give account; and that it was a pity she had so few imitators.

4. The quality in her character which, according to Baxter, outshone every other, was her cheerful courage. There would have been no great scope for this had she married him in the heyday of his popularity, or if he had been a Bishop. But she linked her lot to his when he had just declared himself a Nonconformist; and so was stepping out into the dark way of trial. She knew of his refusal of a Bishopric. Did she wish him to accept the glittering bribe? Nay, his refusal (he tells us) heightened her esteem and love which would otherwise have been much alienated (B., p. 48). Nor was she incapable of forecasting "the scorn and the jealousies and wrath and persecutions" which awaited him. For she had heard what Bishop Morley had said and done against him in Kidderminster; and of the like, or worse, treatment already meted out to others. She *expected* suffering, but her spirit rose at the prospect; and, having once made her choice she never flinched. On the contrary her husband bears abundant witness that she was, under all circumstances, the brightest as well as the bravest of his human helpers.¹

Her first serious trial happened at Acton when Baxter was carried away to the 'common gaol'² for holding a conventicle. "I never," he says, "perceived her troubled at it. She cheerfully went with me into prison. She brought her best bed thither; and did much to remove the removable inconveniences. . . . I think she had scarce ever a pleasanter time in her life than while she was with me there" (B., p. 51). So it was on other occasions. The first winter at Totteridge

¹ She said at the outset of her Christian career "that, 'if she was but in a condition, in which God's service was costly to her, it would make her know whether she were sincere or not'; so she had her wish, and proved her sincerity by her costliest obedience" (B., p. 73).

² The new Prison in Clerkenwell, June 3rd, 1669 (R.B., Pt. iii., pp. 49; cf. 50, 51, 58).

was a dreadful time. "Few poor people," he says, "are put to the hardness that she was put to ; we could have no house but part of a poor Farmer's, where the chimneys so extremely smoak't, as greatly annoyed her health : for it was a very hard Winter and the Coal smoak so filled the Room that we all sate in, that it was as a Cloud, and we were even suffocated with the stink. And she had ever a great straitness of the Lungs that could not bear smoak or closeness." Her own bodily condition, therefore, was wretched ; and, added to this, was the anxiety of nursing Baxter who was "in continual pain".¹ Yet amidst all "she lived in great peace" (B., p. 52). We have seen some of the troubles which followed their removal to London. Of course compared with those of many other Nonconformists the Baxters came off lightly. But their troubles were quite bad enough. The very eminence of Baxter marked him out for all sorts of annoyance. He was a favourite object of slander and was dogged by spies. And, although during the rest of her life he was not again in prison, he escaped only at the cost of repeated heavy fines. For every sermon he was liable to a penalty of £40 which could be distrained upon his goods. Sometimes the fine was paid in money, sometimes in goods. But Mrs. Baxter was always for paying it in one form or the other ; and then for his going on to preach as before. Many a wife might have thought it right to urge that £40 was too big a price for a sermon. Not so Mrs. Baxter. "If," he says, "she did but think I had the least fear, or self-saving by fleshly wisdom, in shrinking from my undertaken Office work, it was so great a trouble to her that she could not hide it (who could too much hide many others)" (B., p. 61).

In this connection he says : "She was exceeding impatient with any Nonconformist Ministers that shrunk for fear of suffering, or that were over-querulous and sensible of their wants or dangers ; and would have no man be a Minister that had not so much self-denial as to lay down all at the feet of Christ and count no cost or suffering too dear to serve him" (B., p. 61). She even went so far as to blame Baxter himself "for naming in print his Losses, Imprisonment, and other Sufferings by the Bishops, as being over selfish querulousness, when" he "should

¹It was from Totteridge that he wrote to the Earl of Lauderdale (June 24th, 1670) stating reasons for a refusal of the Earl's offer to secure him a place in Scotland. One of these is, that he "hardly expects to live another year" (R.B., Pt. iii., p. 75).

rather with wonder be thankful for the great mercey we enjoyed". Baxter thought her hardly fair in this point—because he had never mentioned his privations by way of personal grievance, but in order to place on record instances of a great public injustice. But he understood, and sympathised with, her attitude. Her principle was that the persecuted should suffer in silence ; should forbear railing for railing ; should be proud to suffer in a righteous cause ; and should leave the vindication of their cause to its own intrinsic merits. For this reason she deprecated sectarian strife. She did not like "to hear *Conformists talk't* against as a Party"; she wanted it to be realized that conscience belongs to both sides ; and that the way of peace is for each side to recognize this and respect the other (B., p. 75).

May we not say that Baxter had good reason to admire her brave spirit and clear mind ?

5. These last words "a clear mind" point to another of the precious qualities which her husband discovered. He discovered that in matters practical, as distinct from speculative—where he was easily first—she was the safest of guides : "Her apprehension, he says, was so much quicker and more discerning than mine, that, though I was naturally somewhat tenacious of my own conceptions, her reasons, and my experience, usually told me that she was in the right ; and knew more than I. She would at the first hearing understand the matter better than I could do by many and long thoughts." So in things relating to "the Family, Estate or any civil business" he left her to her own judgment. In particular he found her possessed of an extraordinary insight where cases of conscience came up for decision.

"I often put cases to her which she suddenly so resolved as to convince me of some degree of oversight in my own resolution. Inso-much that of late years, I confess that I used to put all, save secret cases, to her, and hear what she could say. Abundance of difficulties were brought me, some about Restitution, some about Injuries, some about References, some about Vows, some about promises, and many such like ; and she would lay all the circumstances presently together, compare them, and give me a more exact resolution than I could do" (B., pp. 67, 68). It speaks well for Baxter's humility as well as common sense that he put himself so readily under her guidance where she was best qualified to lead ; and no doubt she saved him from many a mistake. Here is a fine passage of appreciation and self-confession :—

“She was so much for calmness, deliberation, and doing nothing rashly and in haste; and my condition and business, as well as temper made me do, and speak much, so suddenly that she principally differed from me, and blamed me in this. Every considerable case and business she would have time to think much of before I did it, or speak, or resolved of anything. I knew the counsel was good for one that could stay, but not for one that must ride Post: I thought still I had but a little time to live; I thought some considerable work still called for haste: I have these Forty years been sensible of the sin of losing time: I could not spare an hour: I thought I could understand the matters in question as well at a few thoughts as in many days: and yet she (that had less work and more leisure, but) a far quicker apprehension than mine, was all for staying to consider, and against haste and eagerness in almost everything; and notwithstanding her over-quick, and feeling temper, was all for mildness, calmness, gentleness, pleasingness and serenity” (B., p. 78).

Had she no faults? Baxter mentions two or three. But they do not strike the reader as very serious.

One, strange to say, was her tendency to be righteous overmuch—by which he seems to mean that she lacked a due sense of moral perspective or proportion. In other words, she was apt to fasten on one duty and pursue it to the exclusion of other duties no less important. Thus, “she set her Head and Heart,” he says, “so intensely upon doing good that her head and body would hardly bear it” (B., p. 72). She forgot that in her case it was a duty to think of her physical weakness and not spend her strength in doing good to the extent of ruining her health. Again, she overlooked the fact that it is a mistake to be so sedulous about the exact and perfect performance of one duty as to leave too little time for due attention to another. We are limited in our capacity and time. No man can afford to concentrate *all* his time upon one thing until it is done to perfection. We must take note of all duties and neglect none—but so apportion our attention as to give most to the highest. He thought his wife not regardful enough of this necessity sometimes—perhaps, when he saw her like Martha too busy in keeping everything clean and neat about the house.

Another of her faults was her slowness to speak about religious things. He means in public: for “she would talk privately to the servants and read good books to them”. Of course, he did not ex-

pect her to preach ; but like every good Puritan he thought a Christian bound to bear his witness in company ; and in company Margaret seldom spoke of religion. She loved to listen while others talked and could herself have said much to the point. "I scarce ever met (says Baxter) with a person that was abler to speak long, for matter and good language, without repetitions." But she was possessed of a fear that if she talked of religion, or of her own religious experience, people might fancy she was better than she knew herself to be, or might be made to stumble by her inconsistencies. In Baxter's words, she had "a diseased enmity to ostentation and hypocrisie". So she left "the open speaking part of Religion" to others. Evidently this was but a phase of the first fault—that is to say, her over-righteousness in the direction of sincerity led her to neglect the duty of "profitable speech".

Baxter remarked a similar fault in his friend Sir Matthew Hale, the eminent judge—who "would make no great shew of zeal in Religion lest if he did anything amiss, Religion should be reproached for his sake" (B., p. 100); and he quotes approvingly a saying attributed to Cardinal Richelieu that "he hated no Counsellor more than those that were always saying—*Let us do it better*—by *that* hindering the doing of *much* at all". And certainly, if we never spoke or acted until we could be quite sure of not doing harm to anybody or to our cause we should hardly dare to speak or act at all.

To these two venial faults Baxter adds a third which is best described simply in his own words. It sprang out of her eager, trustful, sanguine temperament :—

"She was apt when she set her mind or heart upon some good work which she counted *great*, as the welfare of some dear Friend, to be too much pleased in her expectations and self-made promises of the success ; and then almost overturned with trouble when they disappointed her.

"And she too impatiently bore unkindnesses from the friends that were most dear to her, or whom she had much obliged.

"Her will was set upon good, but her weakness could not bear the crossing or frustration of it" (B., p. 76). Poor human Margaret !

6. Baxter does not print any letters of Margaret to himself and only one of his own to her. They were so seldom away from each other that, in fact, there were few to print (B., p. 85). But in the Baxter correspondence we come across several of hers to William

Baxter, the nephew who became a distinguished Classic, and one of these brings to light a fact which her husband does not mention, viz. that she was a scholar. She congratulates him on his 'studious forwardness' and sends him advice about his studies at the request (she says) of his 'worthy and greatly valued father and mother' who have laid upon her 'great obligations'. She then goes on to give a list of the best helps in Latin, Greek, and Hebrew Grammar, and does so in a way that indicates close personal acquaintance with them. Lastly, she offers him two bits of wise counsel.

In the first place, "as to your Latin style you must read good authors and well observe them; and use yourself to speak and write it well. And herein you may much improve yourself by being Master of Erasmus's 'Colloquies,' Quintilian, Bandius his Epistles; and when you have a mind to read something in Divinity in Latin no style will you find beyond Calvin's, and were I worthy to advise you I should offer this, viz. that you translate your authors (some of it) into English, then throw your author by, and translate your English into Latin, and then compare your own Latin with the Author's." In the second place, "be not too severe in studying" (she says), "but give nature its needfull recreations, sustenances and reposes . . . you may easily spoil yourself by putting nature upon too great a force. But if you jade it your work will prove too tedious to reach, or forward, that proficiency which is desirable and which you are aiming at." At the outset of the letter she tells him that due attention to 'school affairs' in his present situation is a nearer duty than spending more time "in retirement for sacred reading, contemplating or devotions". His work must stand first. His parents and master expect this of him and expect "no more nor otherwise than what God approves of".¹ The whole letter is a model of good sense.

¹ Baxter Correspondence, vi., 172^{a, b}, 173^a (Williams's Library). Other letters express a motherly interest in all his affairs; while his to her breathe warm gratitude for varied benefits. He was located with Sir John Bernard in Essex (cf. B., p. 2) who seems to have kept a school. The Baxters proposed to make a 'Doctor' of him, and for this, to put him with a 'Dr. Ridgley' for seven years. He was 'prepared' to submit; but, as is clear, found a way of escape. Before this there was some thought of his entering the ministry, but Baxter did not encourage it unless he could show (as he could not) that he had "that zeal and self denyall which would incline him "to serve Christ upon the hardest terms" (Letter from

7. How came it that Mrs. Baxter died so young? The explanation is not far to seek. Baxter supplies it in the words: 'Her knife was too keen and cut the sheath' (B., p. 73). She was highly strung; she lived intensely; her body broke under the strain. Once a month, and often once a fortnight, for many years she had an agonizing headache (B., p. 45). About three years before the end this abated, but was succeeded by 'a pain in one of her breasts' which seemed to threaten cancer. The effect of all this was doubly bad—it reacted upon her mind, clouding it with depressions which sometimes bordered on distraction and indeed caused her to apprehend that she might lose her reason; it also induced her partially to starve herself under the impression that this was a way of warding off the dreaded cancer. "She kept down her body so in her diet that about five ounces of Milk, or Milk and Water, with a little chocolate in it morning and night, and about one or two bits at Dinner was her diet for many years" (B., p. 91).

What medicines she took did but aggravate the evil—as they did also in Baxter's case. She took e.g. "a spoonful of powdered Ginger every morning, near a quarter of a year together"; she took "the Waters for Physick often"; and during the ten weeks immediately before her death "she divers days drunk Barnet Waters along with tincture of Amber" (B., pp. 91, 92). This finished her. The two together worked "too powerfully on her brain, and suddenly cast her into strong disturbance and delirations in which, though the Physicians, with great kindness and care, did omit nothing in their power she died the 12th day: she fell sick on Friday, June 3rd, 1681, and died June 14th".¹ These last days were extremely sad. "She oft cried out" (complaining of her Head) "Lord, make me know what I have done, for which I undergo all this". "The last words that she

Baxter of date March 21st, 1679). Generally the letters have only the day of the month; but two or three letters have the year 1679 and are addressed (strange to say) to Mr. or Mrs. Baxter at their house in Highgate. I find no other hint of a residence in Highgate. William was still his uncle's trusted friend in June, 1688, and so continued to his death.

¹ She was buried on the 17th "in Christ's Church in the Ruines, in her own mother's grave"—"next the old Altar or Table in the Chancel". Here Mrs. Baxter "had caused a very fair, rich, large marble-stone to be laid". But it was broken "all to pieces" "in the doleful flames of London, 1666".

spake were, my God help me, Lord, have mercy upon me." It was the fashion in those days to infer the character of a life from the manner of its close. If its close was happy and peaceful it had been good, and vice versa. But Baxter scouted so shallow a notion. "There is no judging of a man's sincerity . . . by his Disease, or by his Diseased Death-bed words: He that liveth to God shall die safely into the hand of God, though a Fever or Deliration hinder him from knowing this—till experience and sudden possession of Heaven convince him"¹ (B., p. 106). *Him* he says—but he was thinking of his wife.

It may have occurred to some of you that in point of temperament and intellect and spirit and nervous suffering there is a singular likeness between Margaret Baxter and Jane Welsh Carlyle. Perhaps the parallel fails in this respect—that Margaret, although constantly in more or less pain and subject to nameless Fears even worse than pain, strove to keep it all to herself and to appear habitually cheerful. Certainly the parallels does not extend with any closeness to the husbands. There was no reason on Baxter's part as on Carlyle's for bitter regrets on the score of harshness or misunderstanding or neglect. But Baxter had *two* regrets, and they only show how intimate must have been the union which had been affected by nothing worse. One regret was that he had been "too apt to be Impatient of her impatency and with every trouble of her Mind, not enough considering how great tenderness in all our discourse she needed—though I remember nothing else that ever I shewed impatience to her in" (B., p. 80). In plain words, he had been apt to pooh-pooh her "too great fears of the overthrow of her understanding" as merely fanciful. The other regret was that he did not come up to her expectations. She had always a passion for the ideal, for the morally perfect and hoped to find it in him; but did not. "My dear wife did look for more good in me, and more help from me than she found, especially lately in my weakness and decay. We are all like Pictures that must not be looked at too near" (B., p. 87). For this regret, however, he had at least one consolation: that

¹ At Baxter's request her funeral sermon was preached by John Howe—Minister of the Presbyterian congregation in Silver Street, where she often attended. The text was 2 Cor. v. 8. Howe refers to his having spent "some days under the same roof with her"—several years before her marriage. He observed then "her strangely vivid and great wit"; and he insists that by her marriage she 'gave proof of' her unworldliness.

through his inevitable shortcomings she had acquired a needed lesson. "This use she made of my too cold and careless converse, and of all my hasty words, that she—that had long thought she had no grace because she reach't not higher than almost any reach on earth, and because she had many passions and infirmities—perceived by me, and many other esteemed Teachers, that we were all as bad as she; and that, therefore, grace doth stand with more faultiness than she had imagined; and that all our teaching much excelled the frame of our souls and lives, and was much more worthy to be followed; and therefore, that God would also pardon such failings as her own" (B., p. 56).

His last reflection, as he sat writing in his lonely study at Southampton Square and thought of the lovely soul which had been the 'light of his eyes' for nineteen years, strikes a deeply human chord. "Had I been to possess the company of my Friends in this Life only how short would our comfortable converse have been! But now I shall live with them in the Heavenly city of God for ever. And they, being *here* of the same mind as my forgiving God and Saviour, will forgive all my Failings, Neglects and Injuries, as God forgiveth them and me. The Lord gave and the Lord hath taken away: and he hath taken away but that upon my Desert which he had given me undeservedly near nineteen years. Blessed be the name of the Lord. I am waiting to be next. The Door is open. Death will quickly draw the Veil, and make us see how near we were to God and one another, and did not (sufficiently) know it. Farewell vain world and welcome true Everlasting Life" (B., p. 107).

Strange to say, one of the 'Uses' or lessons which he draws from his experience of married life is that, on the whole, it were better for ministers, in regular charge, not to marry. It had never been forgotten that he said this to one of his Reverend brethren before his marriage; and many a time his inconsistency had been cast up against him. Well, he now answers: "I did say so to him; and I never changed my judgment; yea, my wife lived and died in the same mind. And I here freely advise all Ministers that have not some kind of necessity, to think of these few reasons among many":—

1. "The work of the sacred ministry is enough to take up the whole man, if he had the strength and parts of many men." Baxter's

conception of a minister's work, we must bear in mind, involved the 'pastoral care' of every soul in his parish. And as things are this demands all his time. "In the primitive Church every Congregation had many Ministers ; but covetousness of Clergy and people will now scarce allow two to very great Parishes. I did not marry till I was silenced and ejected and had no flock or Pastoral Cure. Believe it, he that will have a wife must spend much of his time in conference, prayer, and other family-duties, with her. And if he have children, O how much care, time and labour they will require ! I know it though I have none. And he that hath servants, must spend time in teaching them, and in other duties for them. . . . And then it will disquiet a man's mind to think that he must neglect his family or his Flock, and hath undertaken more than he can do. My conscience hath forced me many times to omit secret prayer with my wife when she desired it, not daring to omit far greater work."

2. "And a Minister can scarce look to win much on his Flock, if he be not able to oblige them by gifts of charity and liberality. And a married man hath seldom anything to spare especially if he have children that must be provided for, all will seem too little for them. Or if he hath none, Housekeeping is chargeable, when a single man may have entertainment at easy rates ; and most women are weak, and apt to live in fear of want, if not in covetousness ; and have many many wants real or fancied of their own to be supplied."

3. "In a word, St. Paul's own words are plain to others, but concern Ministers much more than other men, 1 Cor. vii. 7, etc. . . . He that is unmarried careth for the things that belong to the Lord, how he may please the Lord ; but he that is married careth for the things of the world how he may please his wife. This is true. And believe it, both caring for the things of the world, and caring to please one another, are businesses, and troublesome businesses ; care for house rent, for children, for servants' wages, for food and rayment, *but above all for debts*, are very troublesome things, and if cares choak the word in hearers, they will be very unfit for the mind of a Student, and a man that should still dwell on holy things.

"*And the pleasing of a Wife is usually no easie task*: there is an unsuitableness in the best, and wisest, and likest. Faces are not so unlike as the apprehensions of the mind. They that agree in Religion, in Love, and Interest, yet may have daily different apprehensions about

occasional occurrences, persons, things, words. That will seem the best way to one that seems worst to the other. And passions are apt to succeed, and *serve* these differences. Very good people are very hard to be pleased. My own dear wife had high desires of my doing and speaking better than I did, but my badness made it hard to me to do better. . . ." And "there are too many that will not be pleased unless you will contribute to their sin, their pride, their wastefulness, their superfluities and childish fancies, their covetousness and passions; and too many who have such passion that it requireth greater skill to please them than almost any, the wisest, can attain. And the discontents and displeasures of one that is so near you will be as Thorns or Nettles in your bed" (B., pp. 101-104).

These are plausible reasons for his plea—though taken one by one their force is less than it seems. But he allows that "some kind of *necessity*" may justify a Minister as well as any other man in disregarding them. It did so in his own case. Love stepped in and decreed the necessity. Love is always stepping in and experience bears witness that the Reasons of Love are wiser than all the reasons of abstract logic, even when they emanate from so great a divine as St. Paul.

In the collection of 'Baxter Treatises and other Papers' of the Williams's Library (vol. v., No. 2) is to be found Mrs. Baxter's (autograph) will as follows:—

"To my worthy and beloved friends, Richard Hampden,¹ Esq., John Swinfen, Esq., Thomas Ffoley, Esq.,¹ and the rest of my Trustees—

"Whereas I have before my marriage chosen you as my Trustees for the securing and disposall of my estate, desiring you to lay out £800 on an annuity for my life, and the rest after my death to lay out for charitable uses—Except I signified under my hand and seale that it should be otherwise disposed of, I do hereby, under my hand and seale accordingly, notifie to you that it is my desire and will that the remainder² of my moneyes being £85³ shall be disposed of otherwise

¹ For Mr. Thomas Foley (Junr.) see R.B., Pt. iii., p. 71, § 150.

For Mr. Richard Hampden, see R.B., Pt. ii., p. 448, § 445.

² Crossed through in the original.

³ From B., p. 65, it is to be feared that by 1681 nothing of the £85 was left for Baxter's use.

than is appointed in the deed of Trust in such manner and to such uses as I have signified to my dear husband Richard Baxter, to whom for the said uses I would have it all delivered.

"Given under my hand and dated this Tenth day of February, 1670.

MARGARET BAXTER.

"In the presence of WILLIAM BAXTER,
ROBERT PRICHART,
LYDAE WOODS
(- Lydia ?)."

A CHRONOLOGICAL TABLE SHEWING WHAT IS PROVED AND WHAT IS NOT PROVED ABOUT SHAKESPEARE'S LIFE AND WORK

BY

WILLIAM POEL

FOUNDER AND DIRECTOR OF THE ELIZABETHAN STAGE SOCIETY

It is hoped that the accompanying Table will prove useful not only to students of the period of literature to which it refers, but also to the general reader.

The incidents given in the column headed "Traditions" appear in all writings on Shakespeare's life, where they are usually referred to as "probable," and it is possible that the current opinion as to their probability will be to some extent corrected or modified by this method of presenting the material.

The Table, for sake of convenience, has been arranged in two sheets, the first covering the Elizabethan period, 1564-1603; the second the Jacobean period, 1603-1616.

A CHRONOLOGICAL TABLE,

Shewing what is Proved and what is not Proved about Shakespeare's

SHEET I.—ELIZABETHAN PERIOD, 1564-1603

COMPILED BY WILLIAM POEL.

FACTS.	TRADITIONS.	CONTENTS.	
<p>(a) STRATFORD-ON-AVON.</p> <p>BAPTISM, April 26th. <i>Father, Mayor, 1568. Players first visit town; Father chief Alderman and called "Mr." 1571. First visit of Lord Leicester's players, 1573. Queen visits Kenilworth, 1575.† Second visit of Leicester's players, 1577. Father's money troubles begin. Mother pawns her estate, "Ashbias," and her lands at Snitterfield, 1578. Father fails to redeem her property, 1580.</i></p> <p>MARRIAGE. Bishop's license issued to marry "William Shakespeare and Anne Whateley of Temple Grafton," Nov. 27. Two Stratford men sign bond for Bishop's leave to marry "William Shagspere and Anne Hathwey," Nov. 28th.</p> <p>DAUGHTER'S baptism, May 26th.</p> <p>TWINS' Baptism, Feb. 2nd. <i>Father's debts increase. A writ served but no goods to distrain, 1585. He forfeits his Alderman's gown, 1586. He is sued for his brother Henry's debts. He is held in custody or put in prison. Third visit of Leicester's players, 1587.</i></p> <p>(About this time Shakespeare may have left Stratford).</p> <p><i>Father, fearing arrest, fined for not going to church, 1592. On or before 1595 Anne borrows forty shillings from a shepherd, who in his will (1602) directs that Shakespeare shall repay. Father in debtor's court for last time, 1595; sells "slip of land" in Henley street, 1596.</i></p> <p>SON dies; buried August 11th. First application to Heralds' College for coat of arms.</p> <p>BUYS NEW PLACE and an acre of land for £60.‡ <i>A lawsuit to recover Mother's estate. The family described as "of small wealth and very few friends."</i></p> <p>Third largest owner of Corn in his ward. Now called GENTLEMAN and Householder in town documents. Corporation wish to sell him tithes. Stratford man wants to borrow £30.‡ <i>Coat of Arms granted by Heralds' College. Mother's claim to the arms of Arden of Park Hall refused, 1599. Father dies intestate; buried Sept. 8, 1601.</i></p> <p>BUYS one hundred and seven ACRES of LAND near Stratford for £320.‡ Also a COTTAGE and a quarter acre of land at back of New Place.</p>	<p>(b) LONDON.</p> <p>1593-4 Dedicates his poems, VENUS and ADONIS, and LUCRECE, to Southampton; they are published by Field, formerly of Stratford. <i>Further editions of Venus appeared in 1594, in 1596, and in 1599.</i></p> <p>1594 Named as one of the ACTORS paid March 15, for shewing before the Queen at Christmas "two severall comedies or enterludes."</p> <p>1596 ASSESSED 13s. 4d. on property valued at £5† in the parish of St. Helens; he was now lodging in Bankside.</p> <p>1598 Acts in BEN JONSON'S comedy, "Every Man in his Humour." <i>Refers to SPENSER in "A Midsummer Night's Dream." His name appears for the first time on published plays, "Rich. II." "Rich. III." and "Love's Labour's Lost." The title-page of the latter states that the play was acted before the Queen. Twelve of his plays had now been written and acted; of four others he was part author. Nine had been printed; two ("Rich. II." "Rich. III.") reached a second edition. Some unpublished Sonnets had been written for private friends.</i></p> <p>1599 GLOBE PLAYHOUSE built between Jan. 1st and May 16th at a cost of £600. The two Burbages held five shares; Shakespeare, Heming, Phillips, Pope, and Kemp, five shares between them. Highest price paid by actors for a play at this time was £11.</p> <p>EARL OF ESSEX'S popularity mentioned in fifth chorus of "Hen. V."</p> <p>1600 First mention of name in Stationers' Register ("Hen. IV. Part II.")</p> <p>1601 Allusion in "Hamlet" to the Town favouring CHILD-PLAYERS.</p> <p>1602 "TWELFTH NIGHT" acted in Middle Temple Hall, Feb. 2nd. <i>Quotes MARLOWE in "The Merry Wives of Windsor," and in "As You Like It."</i></p> <p>1603 Acts in Ben Jonson's "SEJANUS." <i>By this time 21 of his plays had been acted; 14 published; 10 of them under his name; 10 extra editions had appeared, besides 5 of "Venus" and 3 of "Lucrece." Twenty-eight plays, of which four at least were Shakespeare's, were acted by Burbage's Players at Court during the Queen's reign.</i></p>	<p>That his father was a butcher, Aubrey, 1680: a wool-dealer, Rowe, 1709: that Shakespeare went to the Stratford Free School, Rowe, 1709: that he was once a schoolmaster, Aubrey, 1680: that he was apprenticed to a butcher, Dowdall, 1693: that he poached Sir Thomas Lucy's deer, William Fulman, 1688: that he began as a playhouse servitor, Dowdall, 1693: that he held horses for theatre-goers, Old Tradition, quoted by Colley Cibber, 1750 c.: that he received £1,000 from Southampton, Rowe, 1709: that he got Ben Jonson's first play acted, Rowe, 1709: that he held wit combats with Ben Jonson, Fuller's Worthies, 1650 c.: that he played the Ghost in "Hamlet," Rowe, 1709: and Adam in "As You Like It," Oldys, 1700 c.: that he returned home once a year, Aubrey, 1680: that he planted a mulberry tree at New Place, R. B. Whelen, 1760: that the Queen wished him to write a play to show Falstaff in love, Rowe, 1709.</p>	<p>1593 Death of 1594 SPENSER's 1597 ESSEX a Heralds 1597 BLACKF for £60 SWAN T a friend "the fir 1598 FRANCIS and divi says th among t and tra and six t GABRIEL spere's but "Lu let" ple MARSTO "Romeo Curtain HENTZNI gedy and fore larg Death of SOUTHAR leisure in day." 1601 ESSEX R at the Gl 7th. IMPRISON EXECUTIO players a Earl of MANNING lates a st peare and Queen's friars" a the "Glo aster." 1602 "Here's them all (Kemp, in 1603 Death of <i>Between quote o poems a name.</i></p> <p><i>Burbage's C following prov 1593 Cove 1594 Win 1596 Fave 1597 Rye, B</i></p>

† For some years these visits were repeated annually.

† Reminiscences of Kenilworth appear in "A Midsummer's Night's Dream."

‡ In comparing this sum
"Henry IV. Part II." and "The Merry Wives of Windsor."

A CHRONOLOGICAL TABLE.

Proved and what is not Proved about Shakespeare's Life and Work.

SHEET II.—JACOBEAN PERIOD, 1603-1616.

COMPILED BY WILLIAM FOEL.

TRADITIONS.	CONTEMPORARY EVENTS AND ALLUSIONS.	UNPROVED.
<p>That his father was "a merry-cheeked old man," <i>Archdeacon Plume</i>, 1656: that he received an autograph letter from King James, <i>Lintot</i>, 1710: that King Charles read his plays more often than the Bible, <i>James Cooke</i>, 1649: that he said he had to kill Mercutio in the third act to save his play, <i>Dryden</i>, 1672: that "Troilus and Cressida" was maimed by the omission of act and scene divisions, and that this was the fault of the actors, <i>Dryden</i>, 1677: that in the writing of his plays he was guilty of "immorality," <i>Jeremy Collier</i>, 1698: that he instructed Taylor in the part of Hamlet, and that his impersonation was imitated by Betterton, <i>Downes</i>, 1663: that he wrote for gain and not for glory, <i>Pope</i>, 1726: that he satirized his friend, John Combe, in an epitaph "fastened" to his monument, <i>Norwich Diary</i>, 1634: that his last years were spent in ease, retirement, and the conversation of his friends, <i>Rowe</i>, 1709: that Sir William D'Avenant seemed contented enough to be thought his son, <i>Aubrey</i>, 1680: that Susanna was his favourite daughter, <i>Rowe</i>, 1709: that he engaged in a drunken bout at Bideford, <i>British Magazine</i>, 1762: that he drank too hard at a merry meeting with Drayton and Jonson, and died of a fever, <i>John Ward, Vicar of Stratford</i>, 1662: that he died a Papist, <i>Rev. Rich Davies</i>, 1708: that his wife and daughter wished to be buried in his grave, <i>Dowdall</i>, 1693.</p>	<p>1603 WILLIAM CAMDEN names Shakespeare, among others, as one of the "most pregnant wits of these our times, whom succeeding ages may justly admire." <i>Queen Elizabeth buried</i>, Apr. 28. JOHN DAVIES of Hereford writes that Shakespeare and Burbage have "wit, courage, good shape, good partes, and all good"; elsewhere he mentions Shakespeare personally: "Some say (good Will) which I, in sport, do sing, Had'st thou not plaid some kingly parts in sport, Thou hadst bin a companion for a King; And beene a king among the meaner sort." <i>Hampton Court Conference. The King's threat to the Puritans</i>, Jan.</p> <p>1604 ANTHONY SCOLOKER writes that an Epistle to the Reader should resemble one of "friendly Shakespeare's tragedies"; it should "please all, like Prince Hamlet." Elsewhere he describes the stage antics of the Prince, "Puts off his cloathes, his shirt he only wears, Much like mad Hamlet; thus a passion tears." <i>Peace with Spain, followed by the Gunpowder Plot</i>, Nov. 5.</p> <p>1605 BURBAGE says the Queen has seen all the NEW PLAYS, and that the revival of "Love's Labour's Lost" at Southampton's House should "please her exceedingly." <i>Owing to the Act of Uniformity, fifteen hundred ministers surrender their livings</i>.</p> <p>1606 DRUMMOND, the poet, has read this year "Venus and Adonis," "Lucrece," "A Midsummer Night's Dream," and "Romeo & Juliet." <i>Many Nonconformists take refuge in Holland</i>, 1608.</p> <p>1609 EDWARD ALLEYN notes in his Diary that he paid 6d. for a copy of the "Sonnets." The author of the PREFACE to "Troilus and Cressida" asserts that even those who dislike the theatre are pleased with Shakespeare's comedies.</p> <p>1611 DAVIES reproves Shakespeare for his choice of the Venus legend as a subject for his "eternal line." Dr. FORMAN notes that he saw "Cymbeline," "Macbeth," and "A Winter's Tale," at the "Globe." <i>Authorized version of the BIBLE published</i>.</p> <p>1615 PHILIP HENSLAWS, theatrical manager, buried in the CHANCEL of S. Saviour's Church, with "afternoon knell of the Great Bell." <i>First Congregational Church in England formed</i> 1616. <i>During this period some seventy or more writers quote or parody lines from Shakespeare's poems and plays, occasionally giving his name.</i> <i>Burbage's Company of Players visited the following provincial towns:—</i> 1605 Oxford, Banstable. 1606 Marlborough, Oxford, Leicester, Saffron Walden, Dover, Maidstone. 1607 Barnstable, Oxford, Cambridge. 1608 Marlborough, Coventry. 1609 Ipswich, Hythe, New Romney. 1610 Oxford, Dover, Shrewsbury.</p>	<p>That he was loved by Ben Jonson during his lifetime <i>"Discoveries," printed</i> 1641 that he wrote plays without blotting a line, <i>Heminge and Condell</i>, 1623: that he wrote "The London Prodigal" "The Yorkshire Tragedy," and "Pericles," all acted at the "Globe," and printed with his name on the title-pages, 1609: that he wrote the "Henry VIII." printed in the First Folio, 1623: that he was joint author with Fletcher of "The Two Noble Kinsmen," the title-page of which gives both their names, 1634: that he was the "Mr. Shakespeare" who, with Burbage, was paid for an herald's device designed for the Earl of Rutland, 1611.</p> <p>UNKNOWN.</p> <p>Whether all the "Sonnets," published in 1609, were written before 1598: the chronological order of the plays: date of his final retirement to Stratford: whether he survived all his three brothers: on what terms he lived with his wife: who paid for his monument in Stratford Church, and who wrote the inscription for it: whether he wrote the verses inscribed on his grave-stone (1616): whether any of his books and MSS. were in his family's possession at the time of his death.</p>

† Probably he had now given up acting.

‡ In comparing this sum with modern currency multiply by eight.

CLASSIFIED LIST OF RECENT ACCESSIONS TO THE JOHN RYLANDS LIBRARY.

The classification of the items in this list is in accordance with the main divisions of the "Dewey Decimal System," and in the interest of those readers, who may not be familiar with the system, it may be advisable briefly to point out the advantages claimed for this method of arrangement.

The principal advantage of a classified catalogue, as distinguished from an alphabetical one, is that it preserves the unity of the subject, and by so doing enables a student to follow its various ramifications with ease and certainty. Related matter is thus brought together, and the reader turns to one sub-division and round it he finds grouped others which are intimately connected with it. In this way new lines of research are often suggested.

One of the great merits of the system employed is that it is easily capable of comprehension by persons previously unacquainted with it. Its distinctive feature is the employment of the ten digits, in their ordinary significance, to the exclusion of all other symbols—hence the name, decimal system.

The sum of human knowledge and activity has been divided by Dr. Dewey into ten main classes—0, 1, 2, 3, 4, 5, 6, 7, 8, 9. These ten classes are each separated in a similar manner, thus making 100 divisions. An extension of the process provides 1000 sections, which can be still further sub-divided in accordance with the nature and requirements of the subject. Places for new subjects may be provided at any point of the scheme by the introduction of new decimal points. For the purpose of this list we have not thought it necessary to carry the classification beyond the hundred main divisions, the arrangement of which will be found in the "Order of Classification" which follows :—

ORDER OF CLASSIFICATION.

- | | |
|-------------------------------------|----------------------------------|
| 000 General Works. | 500 Natural Science. |
| 010 BIBLIOGRAPHY. | 510 MATHEMATICS. |
| 020 LIBRARY ECONOMY. | 520 ASTRONOMY. |
| 030 GENERAL CYCLOPEDIAS. | 530 PHYSICS. |
| 040 GENERAL COLLECTIONS. | 540 CHEMISTRY. |
| 050 GENERAL PERIODICALS. | 550 GEOLOGY. |
| 060 GENERAL SOCIETIES. | 560 PALEONTOLOGY. |
| 070 NEWSPAPERS. | 570 BIOLOGY. |
| 080 SPECIAL LIBRARIES. POLYGRAPHY. | 580 BOTANY. |
| 090 BOOK RARITIES. | 590 ZOOLOGY. |
| 100 Philosophy. | 600 Useful Arts. |
| 110 METAPHYSICS. | 610 MEDICINE. |
| 120 SPECIAL METAPHYSICAL TOPICS. | 620 ENGINEERING. |
| 130 MIND AND BODY. | 630 AGRICULTURE. |
| 140 PHILOSOPHICAL SYSTEMS. | 640 DOMESTIC ECONOMY. |
| 150 MENTAL FACULTIES. PSYCHOLOGY. | 650 COMMUNICATION AND COMMERCE. |
| 160 LOGIC. | 660 CHEMICAL TECHNOLOGY. |
| 170 ETHICS. | 670 MANUFACTURES. |
| 180 ANCIENT PHILOSOPHERS. | 680 MECHANIC TRADES. |
| 190 MODERN PHILOSOPHERS. | 690 BUILDING. |
| 200 Religion. | 700 Fine Arts. |
| 210 NATURAL THEOLOGY. | 710 LANDSCAPE GARDENING. |
| 220 BIBLE. | 720 ARCHITECTURE. |
| 230 DOCTRINAL THEOL. DOGMATICS. | 730 SCULPTURE. |
| 240 DEVOTIONAL AND PRACTICAL. | 740 DRAWING, DESIGN, DECORATION. |
| 250 HOMILETIC. PASTORAL. PAROCHIAL. | 750 PAINTING. |
| 260 CHURCH. INSTITUTIONS. WORK. | 760 ENGRAVING. |
| 270 RELIGIOUS HISTORY. | 770 PHOTOGRAPHY. |
| 280 CHRISTIAN CHURCHES AND SECTS. | 780 MUSIC. |
| 290 NON-CHRISTIAN RELIGIONS. | 790 AMUSEMENTS. |
| 300 Sociology. | 800 Literature. |
| 310 STATISTICS. | 810 AMERICAN. |
| 320 POLITICAL SCIENCE. | 820 ENGLISH. |
| 330 POLITICAL ECONOMY. | 830 GERMAN. |
| 340 LAW. | 840 FRENCH. |
| 350 ADMINISTRATION. | 850 ITALIAN. |
| 360 ASSOCIATIONS AND INSTITUTIONS. | 860 SPANISH. |
| 370 EDUCATION. | 870 LATIN. |
| 380 COMMERCE AND COMMUNICATION. | 880 GREEK. |
| 390 CUSTOMS. COSTUMES. FOLK-LORE. | 890 MINOR LANGUAGES. |
| 400 Philology. | 900 History. |
| 410 COMPARATIVE. | 910 GEOGRAPHY AND DESCRIPTION. |
| 420 ENGLISH. | 920 BIOGRAPHY. |
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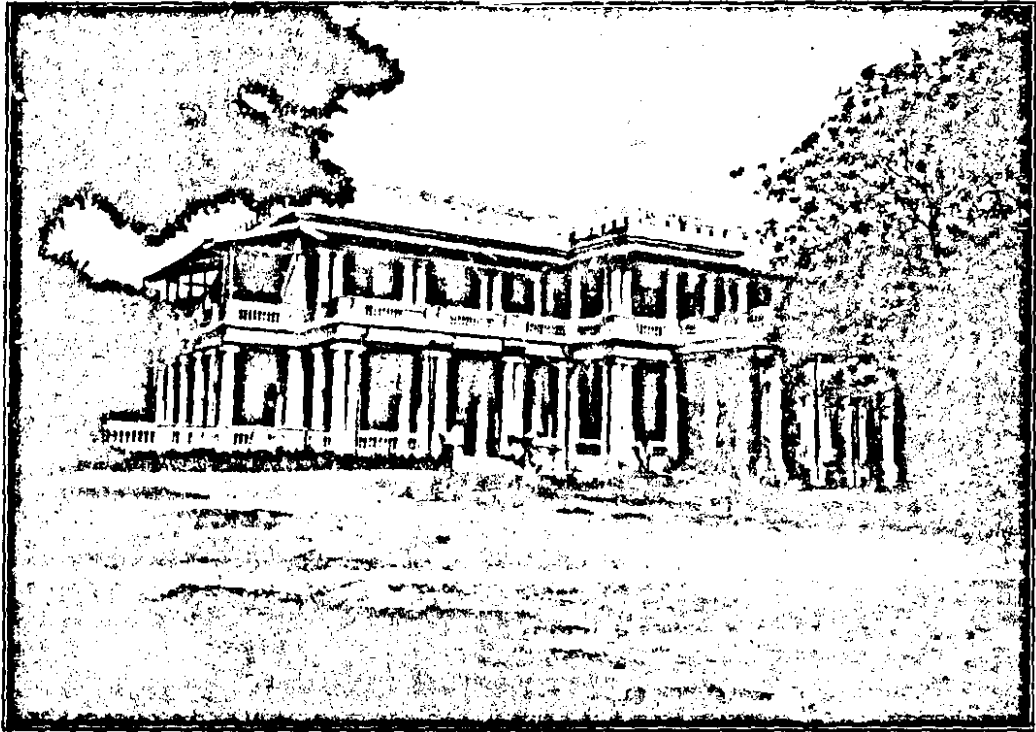
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HEADQUARTERS OF
THE NATIONAL UNIVERSITY
AND
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MADRAS



FIELD WORK. STUDENTS PLOUGHING PADDY



STUDENTS AND PROFESSORS IN FIELD WORK

THE NATIONAL COLLEGE OF AGRICULTURE, MADRAS

REPORT
OF THE
SOCIETY FOR THE PROMOTION
OF
NATIONAL EDUCATION



FOR THE YEAR 1918

PUBLISHED BY
THE SOCIETY FOR THE PROMOTION OF NATIONAL EDUCATION
ADYAR, MADRAS, S., INDIA
1918

The lamp is trimmed,
Comrades, bring your own fire to light it.
For the call comes again to you to join the star pilgrims
crossing the dark to the shrine of sun rise.
The day was when you went forth in your glad adven-
ture of light
and the star of hope thrilled in the sky and kissed
your banner.
But as the dusk deepened you fell behind in the march
and slept with your lights gone out
while your dreams grew discordant
like the ominous cries of night birds.
Yet though it is dark, and the wind in the forest
is like the wails of lost souls
has not the breath of that prayer already touched your foreheads
which comes from the past echoing from age to age
"Lead me to Light from the dark,
from death to Everlasting Life?"
Sleepers, arise from your stupor of dim desolation
and know once more that you are children of Light.

Rabindranath Tagore

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INTRODUCTION

THESE pages present to the public the first Report of the Society for the Promotion of National Education. The period covered is precisely a year. A chronological arrangement of the events of this year is the clearest mode of accounting for the work that has been done; for we have to record not merely the formal business transacted by the Society, but also to set down consecutively the beginnings of what will in the future be estimated as a work of considerable importance for the welfare of India. The completeness of the account is added to by printing in the Appendix such statistical information as may be of interest and value in the immediate and more distant future.

GENESIS OF THE MOVEMENT

SINGULAR as the statement may seem to be, the genesis of the National Education movement is to be sought in the encouragement unwittingly given to it by the Government of India; for it is in the absolute failure of Indian education as controlled by Government that the need for this Society was created. To traverse in detail the story of this failure is beyond the scope of our Report; but by reminding ourselves of the essential weakness of the present official system we make possible a better comprehension of the work of the Society to the present date, inasmuch as the nature of that failure determines the lines of the Society's work. To demonstrate vividly the characteristics of this notorious lack in Government education, the salient points are presented in diagrams.

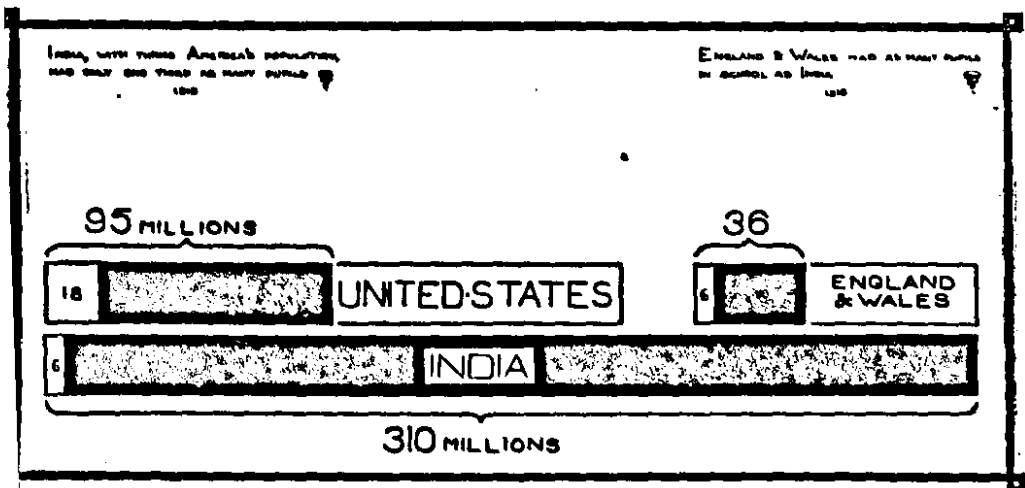
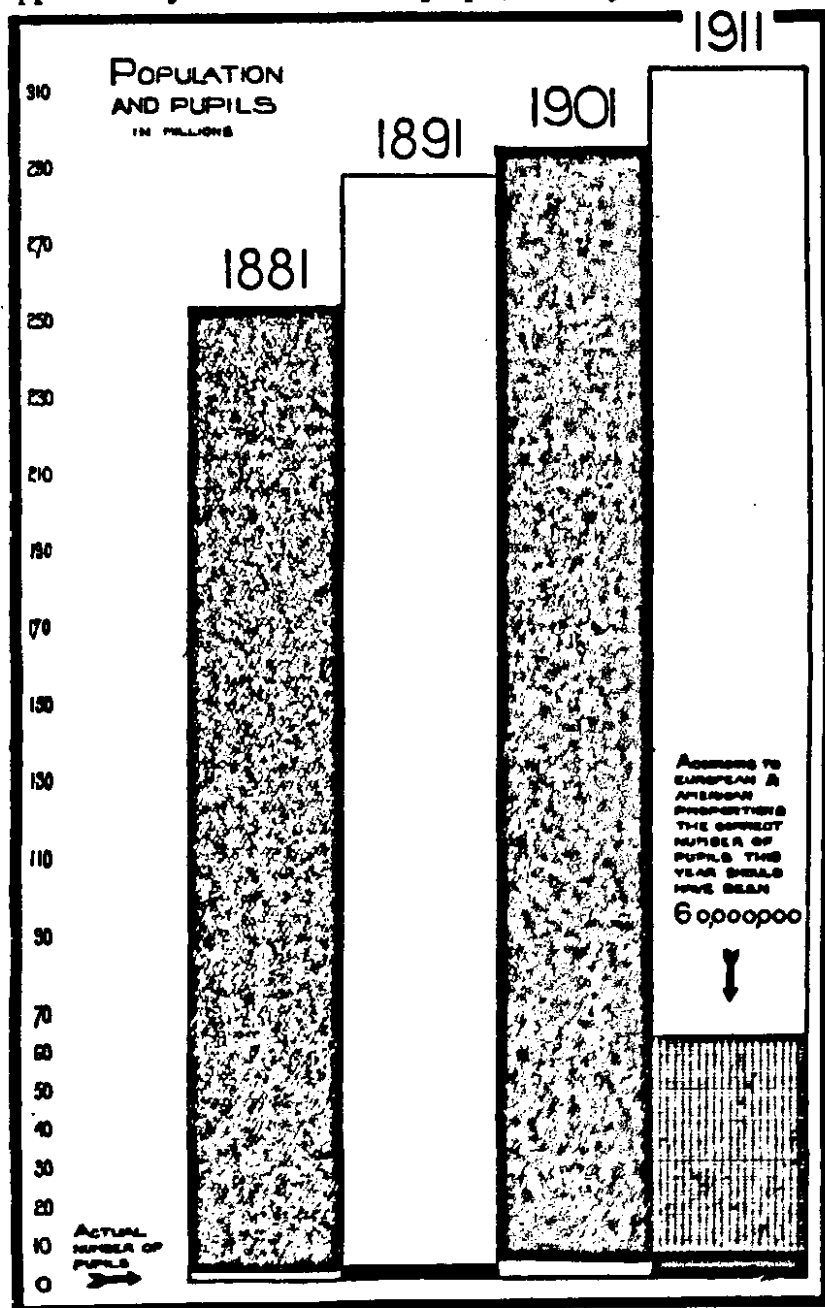


DIAGRAM 1. Figures, in round numbers, taken from the 1913 Report of the Commissioner of Education, U. S. A.

It will be seen in the first of these that India, with a population of approximately 310 millions of people, in the year 1910 had under education in



school some six millions. England and Wales, with about one-ninth of the population, had no less than the same number in scholastic institutions. The United States of America with one-third of India's population had thrice as many school-going boys and girls. It is thus seen at the outset that after generations of effort the bureaucratic rulers of India have completely failed to meet in quantity the educational needs of the country. They are not even, indeed, keeping pace with the normal increase in the population of India. In the second diagram the heights of the columns represent the total population in the years shown, 1881—

DIAGRAM 2. Figures from *Progress of Education in India, 1907—1912*, published by the Government of India.

91—1901—11; indicated by the horizontal arrow on the left is the actual number of pupils in the schools and colleges. From this it becomes patent

that although the increase in population during these thirty years has been greatly retarded on account of famine, the proportion of pupils to the population has been by no means sufficiently accelerated. How gross is the difference between what is and what ought to be is clear from the last column on the right, where the small black horizontal rectangle at the bottom shows the number of pupils in school, and the cross-hatched area shows the number that would have been in school in America or in a leading European country.

The comment of the bureaucratic defender of Government is that, after all, the efforts of Government to extend education are gradually accomplishing the necessary result and that the proportion of population to the number in the school is steadily and at a reasonable rate attaining the figure which in justice to India should hold. How ill-founded is this claim is apparent from a diagrammatic arrangement of the facts, as in Figure 3.

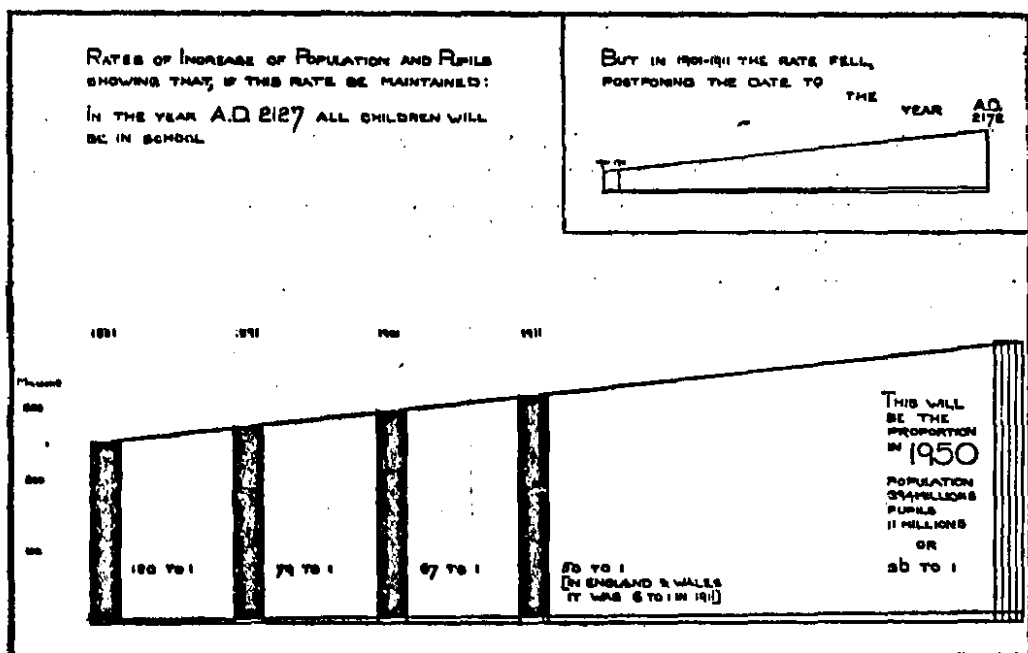


DIAGRAM 3. Figures from the Progress Report, 1907-1912.

There the heights of the four vertical columns show the average populations from 1881 to 1911, and the lines drawn across the tops show the average increase. At the bottom of each column a little white space shows the number in school; and a line across the tops of these shows the average increase in pupils. Thus from the year 1881 to the year 1911, provided these average increases do not vary, the proportion of population to the children in school should fall from 120 to 1 to 36 to 1. (In England and Wales in 1911 the proportion was 6 to 1.) But unfortunately the rate of increase of pupils in 1901-11 was not maintained; and so we see by the insert diagram that the year when nineteen per cent of the population will be in school in India, at the present rate of progress, will be A.D. 2172, if there is no change in the Government method of dealing with Indian education.

The same result is to be seen in the case of collegiate education, only that here the insufficiency is even more obvious. The fourth diagram shows by the

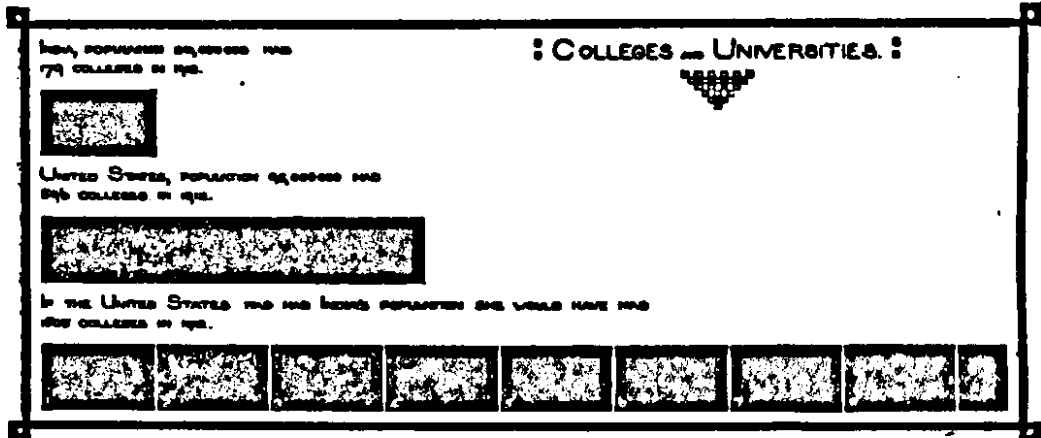


DIAGRAM 4. The Progress Report shows 172. As four more existed part of the year and three represents roughly the increase, we use 179. U.S.A. figures are from the Commissioner's Report.

length of the black rectangles that if the United States had had India's population in 1912 she would have had 1,508 colleges instead of the 179 which actually existed here in that year. The two succeeding maps clarify this point still more.

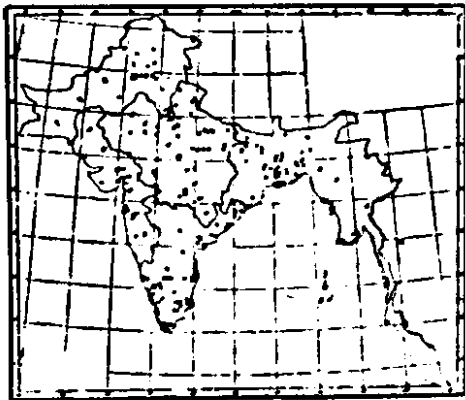


DIAGRAM 5. A map taken, unchanged, from the Progress Report, 1907-1912.

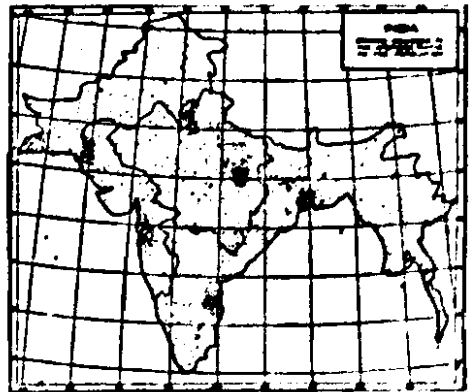
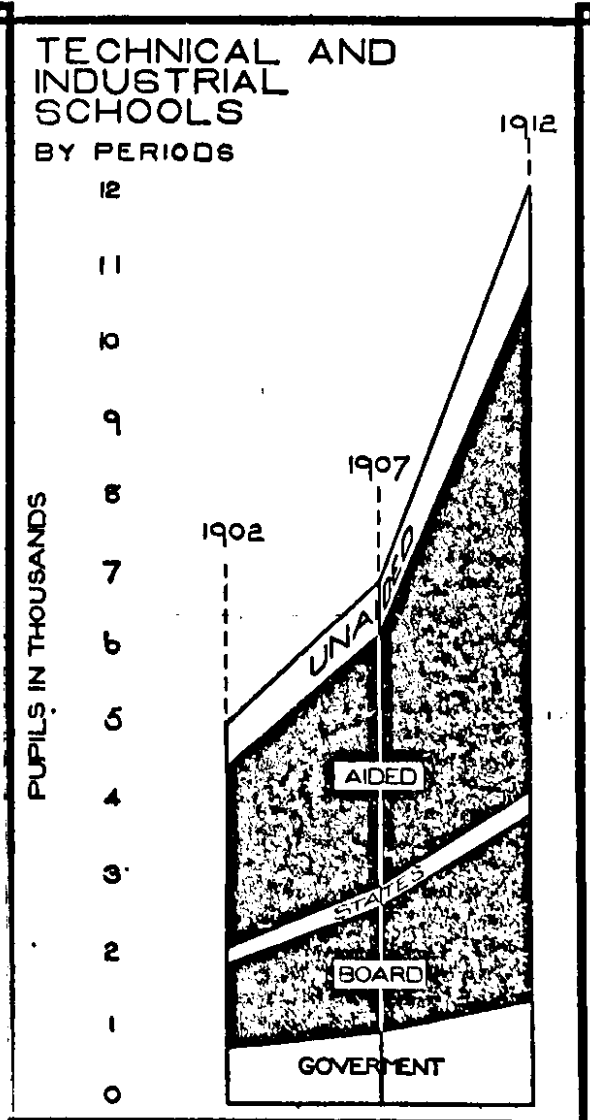


DIAGRAM 6. The same map, showing colleges in the American ratio.

The first shows by a black dot each college in India as indicated in the Progress of Education Report, 1907 to 1912. If the proportion of colleges to population had been the same in India as it was in America at that time, the number would have been as shown in the second map.

But the tragedy of the Government's failure affects India even more nearly in that the kind of education provided meets scarcely at all the desires and needs of the country. Thus in the matter of the education of women, a problem peculiarly complex in India, the aloof and distant position of the rulers entirely

disables them from understanding and meeting the issue. Hence, accepting the unduly low estimate of Mr. Sharp that fifteen per cent only of the population are of school-going age, we see by Diagram 7 (see p. 6) that the proportion of girls in school as compared with the proportion of boys and girls is exceedingly small. In the case of technical and industrial education, the unresponsiveness of



Government to the public feeling and the needs of India is made obvious by Diagram 8. It will be seen that from 1902 to 1912 the increase of students in technical and industrial schools controlled by Government has been only 103 per cent whereas the increase in aided and private schools has been 165 per cent. This indicates clearly that in spite of the costliness of the equipment the people of India are determined to increase technical and industrial education; and shows equally that Government in no way adequately falls in with the universal wish. In this decade, 1902—12, the number of pupils in ordinary Government schools increased 81 per cent, but the pupils in private ordinary non-technical schools only 47 per cent. That is to say, the public demands technical and industrial schools and shows less interest in ordinary arts schools (as at present constituted); but the official education authorities do not respond.

Finally, the unsympathetic and unjust distribution in education shown in Diagram 9 (see p. 6) denies to Government the least claim to an understanding of the feelings of Indians. On sixty-seven lakhs of Indians in 1911—12 Government has spent seven crores of rupees; on only 34,000 Europeans sixty-five lakhs were spent; so that on each Indian child Rs. 10-8 and on each European child Rs. 189-12 was

DIAGRAM 8. Government, Board and (certain) States schools controlled by Government. Aided and Unaided schools, largely controlled by the public, are chiefly responsible for the increase of pupils in Technical and Industrial schools. (From the Progress Report, 1907—1912.)

the measure of the favouritism and prejudice of the powers that, for the present, be.

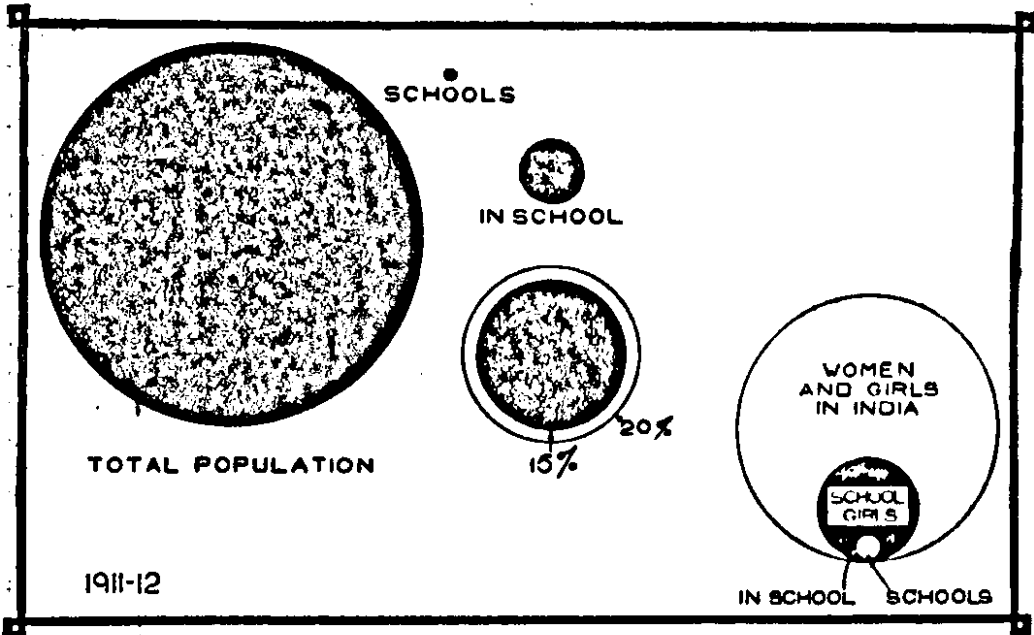


DIAGRAM 7: showing the failure in the education of women.

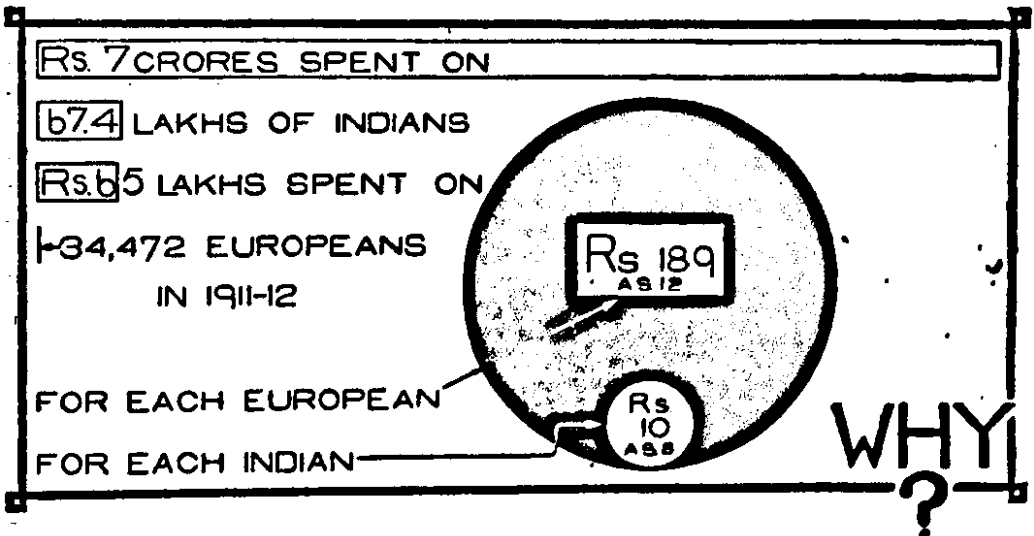


DIAGRAM 9. The figures are from the Progress Report, 1907—1912.

Less tangible but in some ways more vital considerations need only be mentioned; for the opposition to any patriotic training, the lethargy in the matter of physical development and medical care, the merciless destruction of candidates in the entrance and degree examinations, the appointment of unsympathetic, officialised heads of colleges, the neglect of religious education—all these stunting influences are, alas! the common property of all provinces and the common knowledge of all patriots.

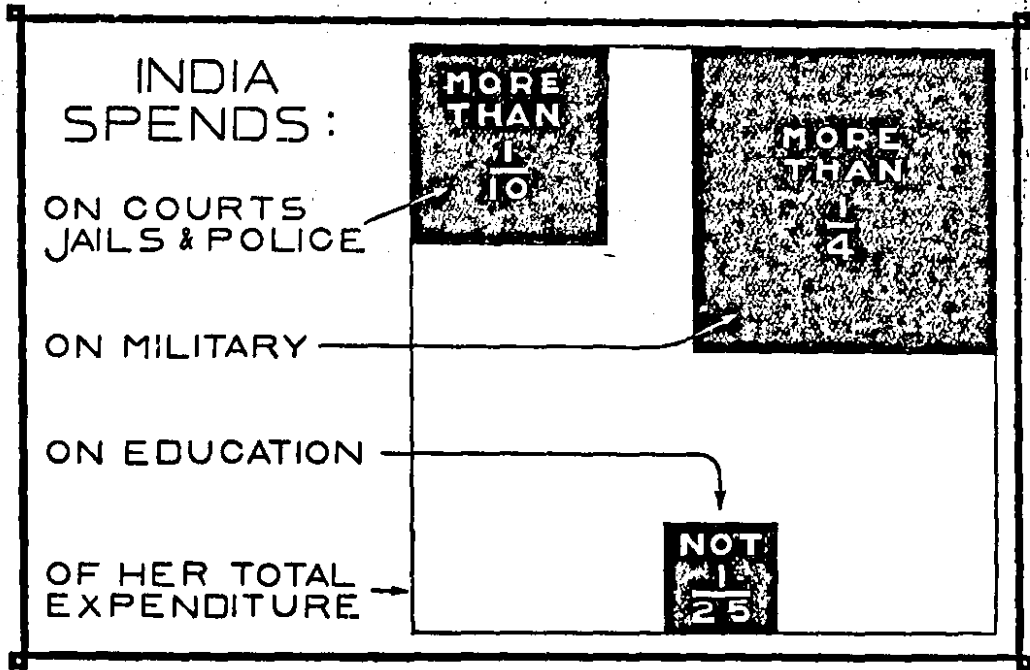


DIAGRAM 10. The figures are from tables in the Financial Secretary's Memorandum attached to the Finance Member's Budget Statement for 1915—1916. The military expenditure is apparently not, however, the war footing. (Derived by Mr. A. Rangaswami Iyengar.)

PREVIOUS EFFORTS

AGAINST these heavy odds various groups and communities have from time to time struggled. Thus, to mention characteristic efforts, the Arya Samaj and the Deccan Education Society; the movement in Andhradesha culminating in that excellent institution, the "Andhra Jatiya Kalasala"; Colleges like the Ferguson College, Poona, the Central Hindu College, Benares, and the Muhammadan Anglo-Oriental College, Aligarh; schools like that of Sir Rabindranath Tagore at Bholpur; the Theosophical Educational Trust, and the National Council of Education in Bengal, the former largely the result of the persistent and selfless labours of its Secretary, Mr. Ernest Wood, and the latter chiefly the outgrowth of the Swadeshi movement—these are examples of the revolt against existing conditions. But all of these have been positively hampered because, if Government support was accepted, in return for niggardly grants the Government demanded the wholly disproportionate sacrifice of valuable educational activities, and, above all, the strangling of any attempt at the expression of Indian patriotism. Of this Pachayappa's College in Madras is sufficient evidence. It was set going as an institution which would revive the dying Indian spirit of Indian youths; but it too has been touched by paralysing official hands and its original inspiration is ebbing away. The Central Hindu College notably triumphed over the difficulties natural to such an institution. Its strength, like that of a very few other institutions, lay in the fact that it never accepted Government support. As a Hindu University

it now stands for all that is noble in Hinduism. But even here the final consummation of the patriotic ideal of an entirely religious and yet unsectarian movement was not accomplished, although as early as the year 1911 Mrs. Besant had sketched out the plan, and approached the authorities, for the National University, of which the Central Hindu College was to have been the beginning. These widespread expressions of a common desire culminated in the resolution in the re-united Congress at Lucknow, 1916, which voiced what many people were holding for years more or less definitely.

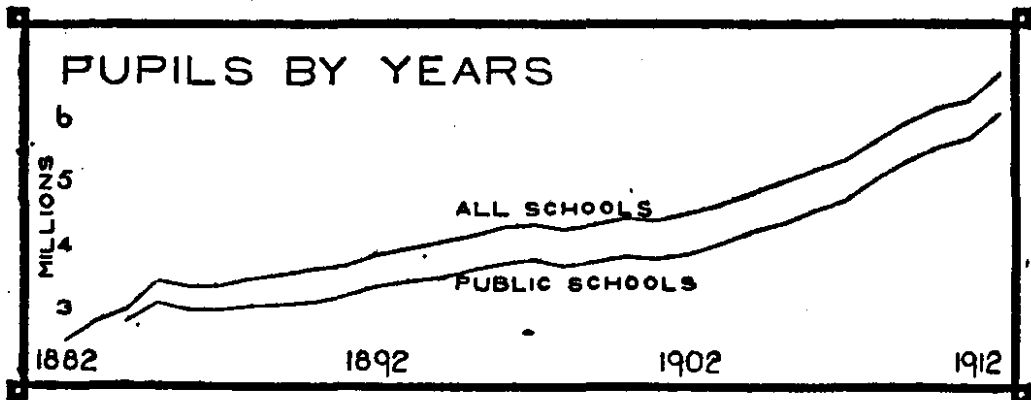


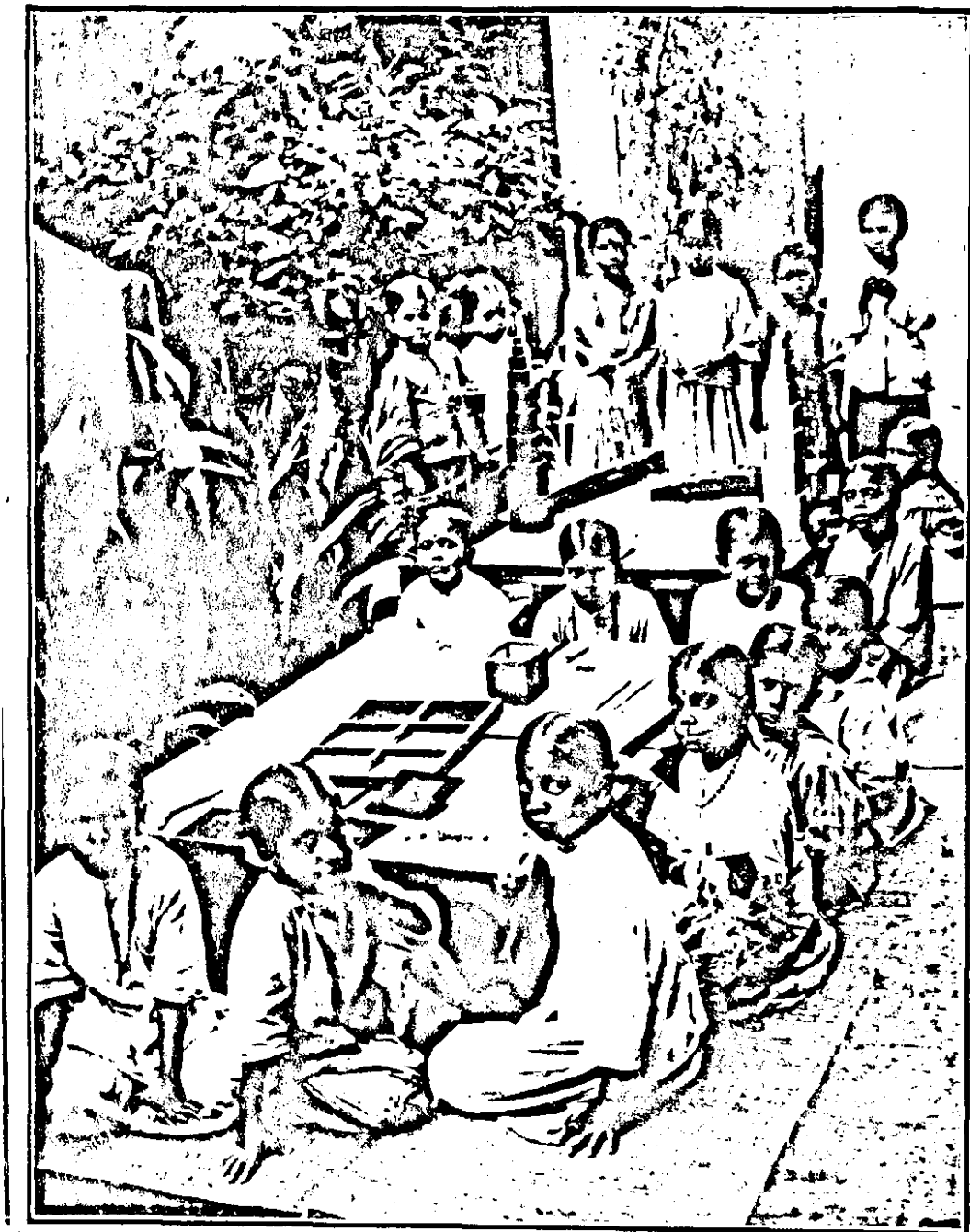
DIAGRAM 11. These figures from the Progress Report show how the number of pupils in purely private schools remains virtually fixed.

The feeling that a united effort should be made was so general during the National Week in Lucknow in 1916 that the formulation of the Society for the Promotion of National Education and a strong resolution by Congress became certain. To afford a basis for the work of the new body, the Theosophical Educational Trust resolved to make a present to the Society of its colleges and schools as far as possible, and at its Annual Meeting on December 27th, 1916, it passed unanimously the following resolution: "This meeting gives the President power to take steps to use the Trust as a nucleus for the proposed Board of National Education, the Trust giving over its ownership and management of institutions, or retaining the same and continuing as a body within the National Board, as may be found advisable or necessary."

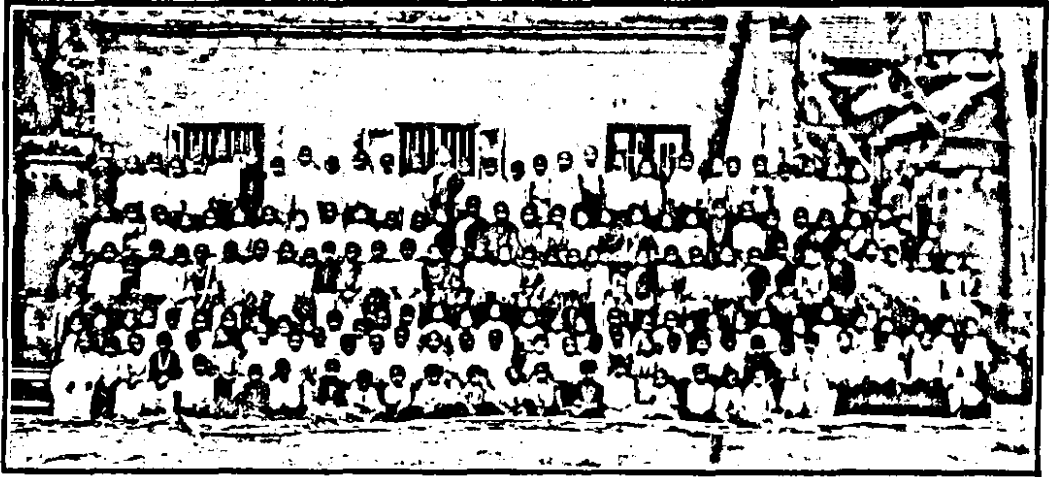
It was this action by the Trust which really made possible an immediate beginning, for it supplied, at once, an adequate number of schools, already National in tendency, spread throughout India. By thus immolating itself upon the altar of the National need the Trust gave the lead and supplied that spiritual note which must be and is the basis of the work of all of us, founding the new movement upon a willingness to sacrifice.

We may here mention that another organisation, the Order of the Brothers of Service, founded in April, 1917, contributed invaluable help also. More than a score of its members, men and women of university qualifications, and what is, of course, of infinitely greater importance, of intense enthusiasm for the work, are given to the National Education work, most of them without

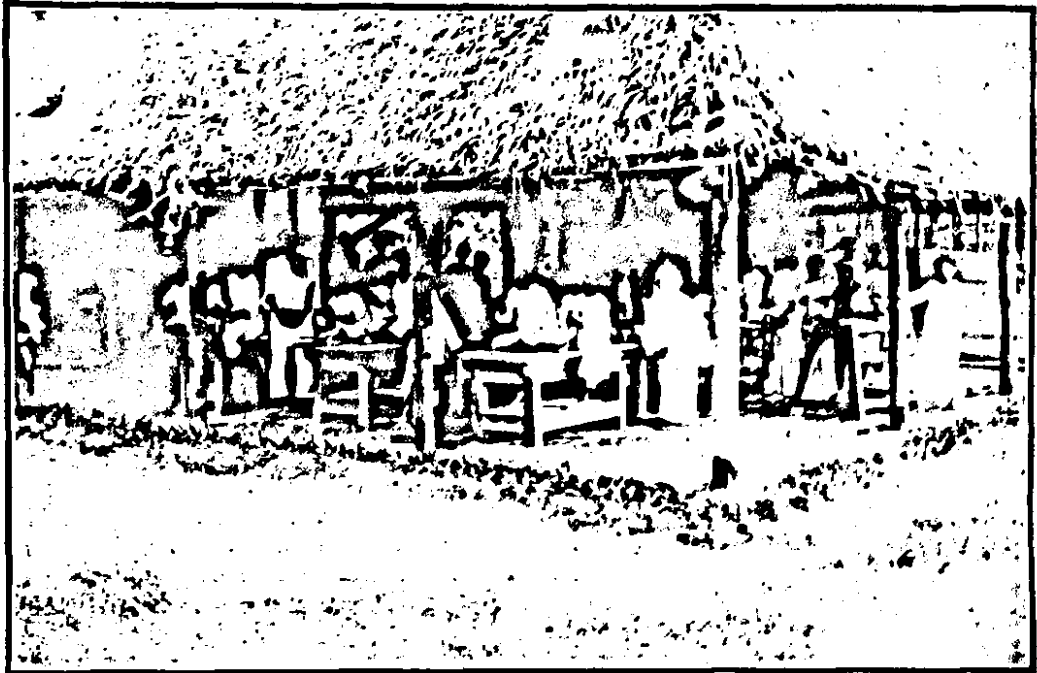
^a By transfer deeds the Society is in possession of the titles.



MONTESSORI CLASS
IN THE
NATIONAL HINDU GIRLS' SCHOOL, MADRAS



THE NATIONAL HINDU GIRLS' SCHOOL, MADRAS



WOODWORKING
IN THE
NATIONAL HIGH SCHOOL, TEYNAMPET, MADRAS

cost to the Society for the Promotion of National Education. They live on bare subsistence stipends paid by the Order, and even at this their services represent more than fifteen hundred rupees monthly contribution to the work, while, at the market value of their qualifications, they would have to be reckoned at many thousands, to say nothing of the immeasurable strength brought by their lives of sacrifice.

The resolution on National Education passed by the Lucknow Congress which is the charter of the Society for the Promotion of National Education, is, in its full text :

(a) That this Congress records its deliberate conviction that to foster the development of high education in India, it is necessary that (1) administrative and educational service should be filled mainly by qualified Indians, the existing distinction between the Indian and Provincial Services being done away with, and that (2) a substantial majority of the members of the Senates of the Universities, now existing or to be established, should be elected by the graduates of the Universities and by the professors and teachers of institutions affiliated thereto, and that such Senates should have full control over their own executive and educational policy.

(b) That this Congress is strongly of opinion that Government should assign larger sums of money to secondary and higher education than is done at present and that the rules relating to the maximum number of admissions into a class, fees and grants-in-aid should be modified, and that in the matter of grants-in-aid the present differences between European and Indian students should be abolished and facilities afforded to all deserving pupils irrespective of race, caste or creed, for receiving the benefits of higher education.

(c) That in view of the paramount importance of educating the masses and the experience of other countries which shows that the diffusion of elementary education is essential to widespread industrial education and general progress, this Congress urges upon the Government of India the necessity of taking early steps to make elementary education free and compulsory.

(d) That in view of the experience of other countries this Congress strongly urges upon the Government the urgent necessity of starting an adequate number of industrial, agricultural and commercial schools and similar institutions of a higher type to provide suitable education for industrial and commercial careers, which will have the additional advantage of relieving the pressure on accommodation in general schools and colleges.

(e) That this Congress is further of opinion that if necessary, and until National control is effectively secured over the educational system, voluntary organisations, independent of Government control, should be started and developed for the purpose of founding and expanding schools and colleges for imparting general, technical and commercial education suited to the needs of the country.

(f) That in the opinion of this Congress compulsory religious instruction in any school or college aided out of public funds to pupils, the consent of whose parents has not been previously obtained, is incompatible with the policy of religious neutrality to which Government has pledged itself, and urges the early insertion of a conscience clause in the Educational Code to prevent interference on the part of school or college authorities with the religious beliefs of their pupils.

FORMATION OF THE S.P.N.E.

There was thus ready to hand a Charter of National Education, a nucleus of devoted workers, a group of suitable schools. Accordingly Mrs. Besant, in May in the following year, issued a letter to a number of well-known people, inviting their attention to the critical position in which the students stand in India, especially after the issue by the Madras Government of its notorious G. O. 559. This letter, quoted in full in Appendix XIV, met with an immediate and gratifying response from the seventy-four persons to whom it was sent. It was dated May 24th. On June 25th, of forty-two of the recipients who had up to then been invited to co-operate in the formation of the Board of the Society for the Promotion of National Education, forty-one had accepted, and only one declined. The number steadily increased, and within the next fortnight it was possible to see that support would be widespread and the representation of the public general if, indeed, not universal. But upon the heels of this movement, and no doubt partly precipitated by it, came the internment of Mrs. Besant, Mr. Arundale, and Mr. Wadia. Rai Iqbal Narain Gurtu of Benares succeeded Mr. Arundale as temporary Registrar and Secretary and advanced the work of the Society by arranging for its registration under Act 21 of 1860. The Memorandum of the Association is printed with the rules herewith. But the disturbed condition of the country during the expression of its intense resentment at the blows struck at Liberty made it impossible to proceed further for the present. Immediately, however, on her re-emergence Mrs. Besant resumed the work of organising the movement; and in December of that year published the draft of what is now the first pamphlet of the Society, *Principles of Education*. This commanded considerable interest and very general acceptance, so that when the leaders met once more in Calcutta in December, 1917, the creation of the Board of National Education followed easily, *Principles of Education* forming the accepted basis of procedure in the schools and colleges of the Society. The minutes of the Calcutta meeting appear as Appendix II.

THE FIRST YEAR OF WORK

With the new year, work began in earnest. With the kind permission of the President of the Theosophical Society, office quarters for the Executive Committee and Registrar were provided without cost at Adyar, Madras. The Executive Committee first concerned itself with the formation of the National Educational Service, it being felt that a vital consideration in the matter of improving education in India must be the recognition of the teaching profession as one of permanency and standing. The Committee therefore authorised the publication of the following:

THE NATIONAL EDUCATION SERVICE

1. The Executive Committee of the Board of National Education, exercising powers under Rule 9 of the Memorandum of Association of the Society for the Promotion of National Education, hereby establishes a National Educational Service for workers in the educational service of the Motherland. The Service shall have four divisions in each of its grades, not according to amount of salary but according to length of honourable and meritorious service. All subjects of instruction shall have

equal value, but teachers of religion will rank next after heads and assistant heads of institutions. In each grade there will be four divisions :

- Class D. Those who have served for five years and under in the National Educational Service.
- Class C. Those who have served for over five years and up to and including ten years in the National Educational Service.
- Class B. Those who have served for over ten years and up to and including fifteen years in the National Educational Service.
- Class A. Those who have served for over fifteen years in the National Educational Service.

2. Service in educational institutions controlled by the old Board of Trustees of the Central Hindu College, Benares, the National Council of Education, Bengal, the Theosophical Educational Trust, or other institutions or bodies specifically recognised for this purpose by the Executive Committee of the Board or by bodies authorised by such Committee, shall count as service in the National Educational Service.

3. The various grades shall be grouped into three divisions: *Division 1* comprising grades attached to colleges controlled by or affiliated to the National University; *Division 2* comprising grades attached to recognised schools; *Division 3* comprising the administrative branch of the Service.

4. Persons may be transferred from one division to another, and shall retain in the new division the grade they occupied in the old, as well as count the period of service in the new division towards promotion from a lower to a higher grade.

5. Only actual service, including leave duly authorised, shall count for admission to a grade, or for promotion from one grade to another. No interval of unemployment, or employment outside the educational field, shall be counted towards any classification or promotion.

6. Should finances permit, a Provident Fund will be established in due course.

This Service, as the second clause shows, includes the teachers and professors in institutions like those of the National Council of Education in Bengal and the Andhra Jatiya Kalasala. These early in the year signified their intention to become constituent parts of the Society for the Promotion of National Education.

THE COLLECTING AND PUBLICITY CAMPAIGN: NATIONAL EDUCATION WEEK

The second consideration was the need for immediately popularising the idea of National Education and inviting subscriptions from all denominations for its support. Accordingly the week April 7th to 15th was set aside for this purpose as "National Education Week," and the widespread and continuous and detailed nature of the campaign makes it impossible for any reader of these pages to be ignorant of its intensity and success. One noteworthy feature was the enthusiasm and generosity of a very large number of newspapers throughout the country. The list of these journals

is published in Appendix XIII, but the mere mention of their names conveys inadequately the importance and strength of their support. In preparation for the National Education Week these papers devoted many columns of their valuable pages to the publication of materials supplied to them and original comment in the leader pages in support. It will not be considered invidious if *New India* be mentioned as being especially helpful. The Editor of this paper gave regularly a page each week on Friday for months, and, as the National Education Week approached, an additional page in the middle of the week and a column daily.

A large amount of literature in English and in almost all the vernaculars was published during the year under report. So far as National Education literature in English is concerned, over 50,000 pamphlets and leaflets have been published. Probably over a lakh of pamphlets and leaflets in various vernaculars have also been distributed. All this is from the Registrar's office, as there are no figures available as regards other distributing centres. In addition, 70,000 D Class membership weekly subscription cards have been printed, 10,000 collection sheets, 10,000 "8333" cards, etc. Also four series of Notes for National Education Lectures have been printed, and are available for five annas a set, post free. The public generally poured out quite an astonishing measure of support and the immediate and widespread interest and eager help were striking confirmation of the feeling of the country, while the many successful schemes of propaganda and advertisement and for raising money marked the variety of ideas. There were bazaars, lectures, lucky-bag schemes, parades, collection and sale of old books, hundi boxes, volunteers for organised collections, and every type of popular entertainment in several important towns in India and many scores of small towns and villages. The Board of the Society had authorised the establishment of four classes of membership, and in anticipation of the rush of members leaflets and application forms in all important languages were printed and distributed. In the meantime, chief collectors were appointed in various parts of the country, especially in the Presidencies of Madras and Bombay, where Mrs. Besant, Mr. Ernest Wood and others toured and lectured. Upon the near approach of the National Education Week, a number of further schemes of propaganda developed, such as the idea of collecting a rupee from each of twelve persons, born in different months of the year, to support a child in a school, the extensive gifts of jewels by Indian ladies for sale in the bazars, and the formation of a self-denial band, which saved money by living frugally during the week. The week passed in a universal celebration of the event by the daily publication of articles in many papers from the pens of India's leaders, and resulted in a gross income to the Society, for the Week only, of about Rs. 50,000 and—what is equally important—in a tremendous outburst of enthusiasm for the movement throughout the country. For this the organising expenditure was about Rs. 2,500 only. The foregoing is exclusive of collections in Sindh; where the week realised another Rs. 6,798 gross, additional to collections made there on account of the National College and School. This result is admirable in view of the fact that the sparsely settled area in the charge of the Sindh Chief Collector (Mr. Jamshed N. B. Mehta) is the largest and therefore the most difficult to organise of all the chief collectorates. The earlier work of Mr. Wood and, during the Week, of Mr. Cousins, helped much, but the main

burden fell upon Mr. Mehta and his enthusiastic colleagues. Mr. James H. Cousins, then Vice-Principal, now Principal, of Wood National College, Madanapalle, made an especially wide tour before, during and after the Week, and was able to measure the interest in all quarters. He reports that his tour extended over five thousand miles and took six weeks. Everywhere he found the greatest eagerness to know all about the movement. He visited thirty schools and ashramas which were anxious to become affiliated with the S. P. N. E. Public lectures were delivered at the following places: Bellary, Hospet, Poona (also private lecture at the Indian Women's University), Ahmedabad (also talk to staff and students of the newly-opened National College, and talk at the Gandhi ashrama), Hyderabad (Sindh), Shikarpur (twice, very large open-air meetings), Rohri, Sukkur, Karachi (also National University Extension lecture, and special talk with teachers), Ajmer (twice, large audiences in Arya Samaj quadrangle), Udaipur (private meeting), calls were made at Agra and Muttra, but plague prevented public lectures, Gwalior (also University Extension lecture and address to students' union).

It is impossible adequately to represent here the nature and extent of co-operation given to the work. Notable Indians contributed writings: Sir Rabindranath Tagore a poem, which we print as a frontispiece to this report, and many others articles explaining the nature and need of National Education from various angles, notably, Aurobindo Ghose, Sir Rash Behari Ghose, Mrs. Annie Besant, Srijiut Motilal Ghosh, Lokamanya Tilak, the Hon. Mr. G. S. Khaparde, the Hon. Mr. V. K. Ramanujachariar, the Hon. Mirza Sami Ulla Beg, Babu Aswini Kumar Dutt, Mr. James H. Cousins, the Hon. Mr. K. V. Rangasami Aiyengar, and many others. Commercial concerns in numerous places gave the whole or part of their profits during the week, and large numbers of companies made outright gifts of money and goods. Mahatma Gandhi sent the following significant telegram:

"If people can be made to understand what is truly National Education and to cultivate a taste for it, the Government schools will be empty; and there will be no return thereto until the character of education in Government institutions is so radically altered as to accord with National ideals."

THE UNIVERSITY AND COLLEGES

With this auspicious beginning the Executive Committee was so reassured that it was possible to turn to the important work of completing the details of the National University and school curricula and management, and accordingly the Senate of the University was called to meet in Madras on the 15th of May and subsequent days. Its transactions have been printed and circulated to the members, and the draft courses of study and the regulations framed at the same time by the various faculties have also been printed and circulated to life-members and others. Under the regulations so framed the Society recognised as constituent Colleges the National Women's College, Benares, the National College at Hyderabad, Sindh, Wood National College, Madanapalle, the College of Agriculture, the National College of Commerce and the Training College in Madras. Particulars of these institutions follow. In all cases the reports cover only four months, July to October, 1918.

NATIONAL WOMEN'S COLLEGE

BENARES, U. P.

(Founded 1916, by The Theosophical Educational Trust)

A High School is constituent with this College. The Acting Principal, Miss Helen F. R. Veale, B.A. (London), writes :

This year facilities were arranged too late for adequate advertisement and securing of new students. We have had, accordingly, to content ourselves with carrying on work with such few students as remained to us from last year, or came in of their own accord. These number five at present, of whom four are preparing for degrees of the National University. Three, by special permission for this year, are intending to appear this next spring for the Intermediate Examination of Allahabad University, for which they were already partially prepared, but all of them remaining with us will subsequently pursue the National Course only.

Our last year's results were good, our two B.A. candidates both being successful. One of them, Miss Braj Kumari Hukku, who took a Second Class B.A. degree in the Benares Hindu University, is now pursuing an M.A. course at the C.H.C., and also is so kind as to give two periods a week to the College, where she takes a Class in Economics and Indian Citizenship, in preparation for that subject in the Arts Course.

Miss Banning, M.A., Ph.D., the Principal of the Girls' School, also is pleased to give two lectures a week to the College, in connection with the Arts Course in English; and Mr. Hari Padar Roy Chowdury, M.A., continues to take Indian History, while we are unable to get an Indian Lady lecturer. Pandit Lakshmi Narain Tripathi carries on the Samskrit studies of the College.

College studies open daily with prayer, and reading and discussion of *The Advanced Textbook of the Hindu Religion*. Physical exercise is promoted by games—Net Ball, Badminton and Tennis—by gardening, and by Indian Club practice. Students take private lessons in the playing of the Citar, and have musical evenings periodically. Domestic pursuits within the College hostel are freely encouraged, where time permits, and a happy home atmosphere is cultivated.

The health of the students is supervised by a regular medical attendant, Dr. Phansalkar. We are endeavouring, but hitherto unsuccessfully, to find a lady Doctor or medical student, who will give a course on Physiology and Hygiene to the College girls.

The College heartily welcomes visitors, as its great need is to become more widely known, and so to draw its students from a larger area, and to be more useful.

SINDH NATIONAL COLLEGE

HYDERABAD, SINDH

(Founded October 1st, 1917, by The Theosophical Educational Trust)

A High School is constituent with this College. Of the latter the Principal, Mr. C. S. Trilokekar, reports :

In the College [first year class only, strength 23] instruction is given in Commerce, Arts and Science. A series of University Extension lectures was organised under the auspices of the College both at Hyderabad and Karachi. The subjects of the lectures were varied, such as Care of National Health, Radium, Eugenics, etc. The block of buildings at Kala Purda which was placed at our disposal for use by its owner, the late Diwan Partabrai Manghammal, has since been acquired by purchase. A further fourteen acres of land have also been purchased in the immediate vicinity of this building. The buildings are being extended by the addition of suites of rooms for use as workshops, as also for the use of the Hostel. The grounds in the vicinity have been cleared and are being used as playgrounds. No other local institution possesses more extensive play-grounds.

The Prospectus states :

The buildings, on the banks of the Phuleli, and the adjoining 20 acres of land have been recently purchased, and ample accommodation therefore exists for all kinds of outdoor games, such as cricket, hockey, foot-ball, tennis, etc.

The College and School Staff: Principal, Mr. C. S. Trilokekar, M.A., F.N.U.—Religion and Physical Culture. *Science and Mathematics:* Prof. Hammatmal L. Jagtiani, B.Sc., F.N.U.—Chemistry; Prof. U. A. Asrani, M.A.—Physics; Prof. B. T. Thakur, M.A.—Mathematics. *History, Civics and Literature:* Prof. Ghaushyam J. Shivdasani, M.A., LL.B.—History and Political Science; Prof. Jivatram B. Kirpalani, M.A.—History and Economics; Prof. Mullan, M.A.—Literature. *Commerce:* Prof. K. M. Bhattaya, B. Com.; 2nd Professor under appointment. *Assistants:* Mr. Isardas W. Waisingani, B.A.; Mr. P. N. Dhirmalani, M.A.; Mr. Ladharam Madhandas Bhaidiramani, B.A.; One Science Assistant under appointment; Mr. V. A. Yer—Shorthand and Typewriting. Mr. Vidyanand Kundanmal, B.A.—Sanskrit and Hindi. Mr. Karamchand D. Samtani—Drawing, Modelling and Carpentry. Mr. Phatke—Physical Culture. Mr. Mangharam D. Idnani—Hostel Superintendent. Dr. Gulabrai—Honorary Medical Officer.

The College Degree Courses are in Arts, Science and Commerce.

These courses cover three years and are entered from the College (Preparatory) Class. Students studying privately, and Previous and Intermediate students of other Universities may be admitted.

The Obligatory Subjects, in accordance with University Regulations, are Religion, Physical Culture and Indian Citizenship.

The Optional Subjects are: for Bachelor of Arts, History, Political Science and Economics; for Bachelor of Science, Physics, Chemistry and Mathematics; for Bachelor of Commerce, Obligatory: Commercial and Industrial Law, Economic History and Economic Geography, Economics, General and Indian, including Banking and Currency, Commerce, Business Organisation and Management, Public Finance, Administration Statistics, and Hindi. Optionals: Co-operative Movement in India and in other countries, Accountancy, including Practical Auditing. (Shorthand and Typewriting will continue to be taught this year in the First Year Class.)

WOOD NATIONAL COLLEGE

MADANAPALLE, MADRAS

(Founded in 1915, by The Theosophical Educational Trust)

A school is constituent with this institution also; of both Mr. James H. Consins is Principal. He writes:

During the last term of the 1917—1918 education year we had still had the classes for Madras University (S.S.L.C. and S.I.) running side by side with the Preliminary Class for the National University (the pioneer National Class). Like other schools and colleges in the Presidency, we suffered from the annual slaughter in the examinations, the microscopic pass list of the Madras University comparing very unfavourably with the sixty per cent of passes in the National Class. The new educational year, which began in July, set us free from dual control, and put us fully under the guidance and inspiration of the National movement in education. Many students left us to finish their Madras University Courses, but some of them will return next year. Our reduction in numbers has been compensated by a fine spirit of unity of ideal and work, and by the opportunity afforded by small classes for the carrying out of the scheme of National Education and putting it on a sure footing for the future.

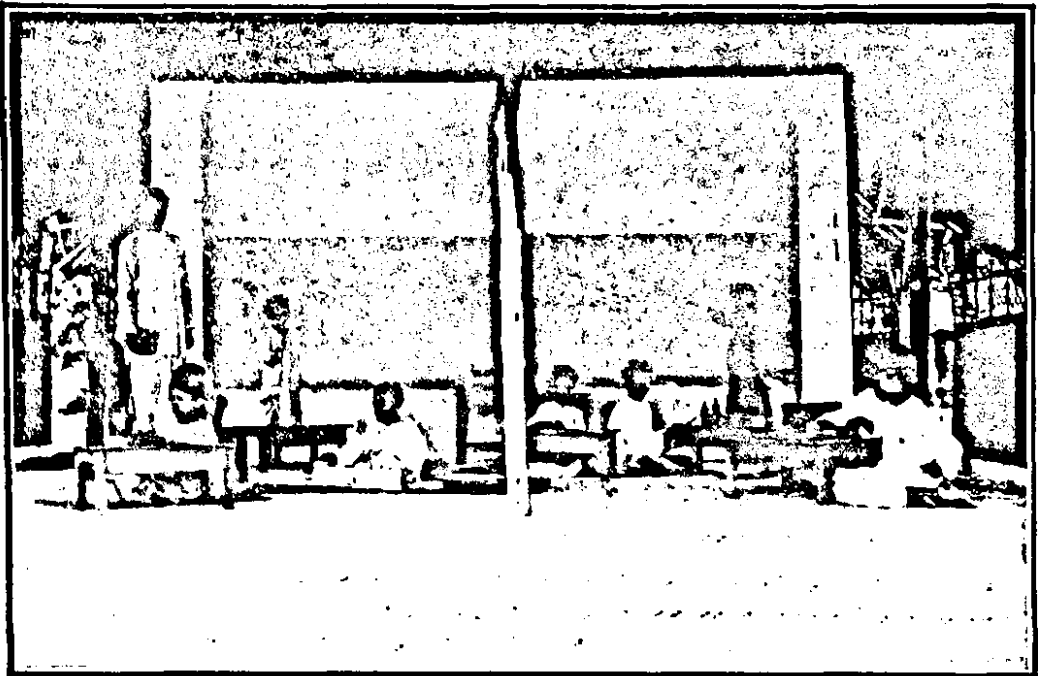
Principal. Trilokekar was transferred to Sindh, and I was given charge Mr. P. K. Subramania Iyer, B.A., L.T., formerly Mathematics master, became Headmaster of the High School in succession to Mr. C. Ramaiya, B.A., L.T., retired. With a couple of departures the staff remains the same as last year—a band of specialists, devoted and enthusiastic servers of the youth of their country.

Mr. N. K. Dewal, from Bolpur School, joined us as Asst. Master, and his pupils have shown great taste for clay modelling as a preliminary to sculpture. Mr. Dewal deposited his fine bust of Rabindranath Tagore in our art-room.

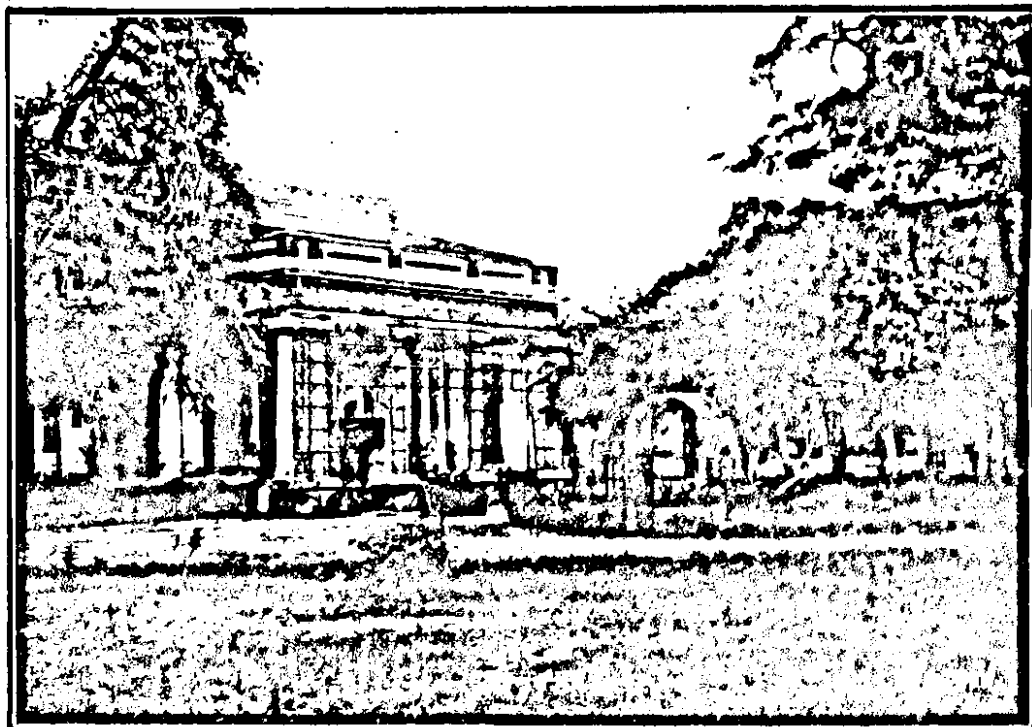
Handloom weaving was started this year, and quite a large number of students have taken it up. We have two automatic looms and one country loom, and are selling lengths of cloth at cheap prices.



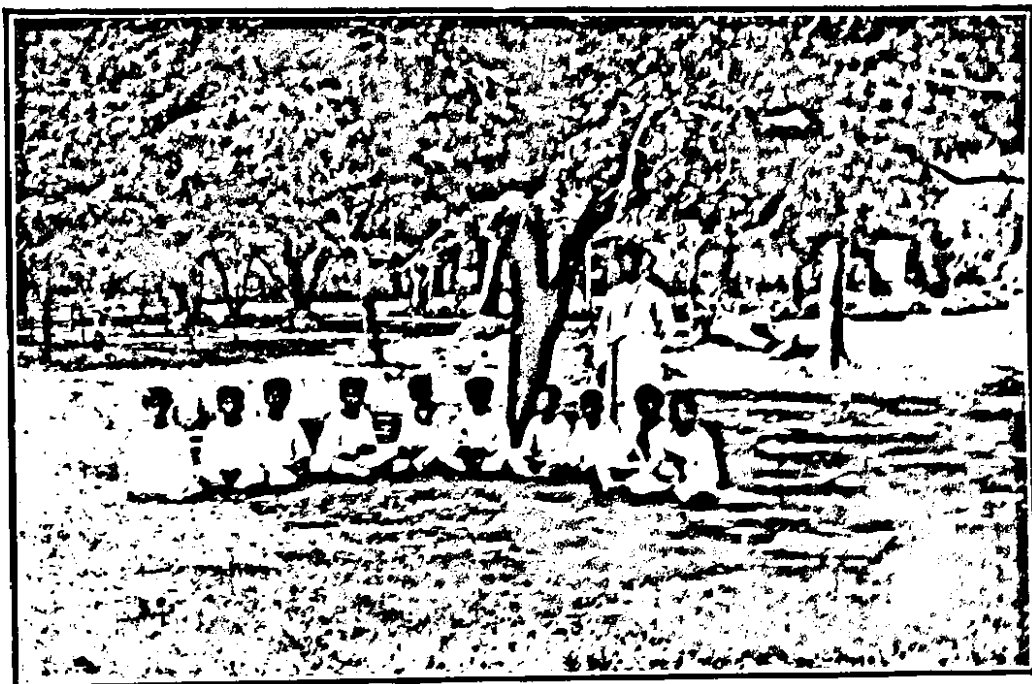
SCIENCE LABORATORY



PRIMARY CLASS
AT THE
NATIONAL HIGH SCHOOL, TEYNAMPET, MADRAS



MAIN BUILDING



**OUTDOOR CLASS
AT THE
NATIONAL HIGH SCHOOL, TEYNAMPET, MADRAS**

The year's work has been shortened through epidemic. Fortunately, while a number of the students and masters got influenza, none succumbed.

The prospectus states: Degree Courses cover three years, and are entered from the College Class. Private students and those of Intermediate standard in other Universities are also admitted to the First Class.

The degrees of the National University prepared for in Wood College include: B.A. in Samskrit, Mother-tongue, English Literature, History, Political Science, Economics, Philosophy; B.Mus., the course for the degree of Bachelor of Music is framed so as to combine the theory and practice of Indian Music with artistic culture and history, and to raise the art to its ancient status; B.T., the course for the Teacher's Diploma or the degree of Bachelor of Teaching includes educational psychology and history, methods of teaching, and practical class work; B.Sc., the course for the degree of Bachelor of Science in Geography is founded on the best modern thought and method, and will open up to the graduate a wide field of practical usefulness.

The Teaching Staff of School and College consists of: Principal—James H. Cousins; English Professor, National University Professor in Geography. Headmaster—P. A. Subramanier, B.A., L.T.—Mathematics Master. B. Rajagopalan, M.A.—History Professor. D. Gurumurti, M.A. (Hons.)—Philosophy Professor. T. S. Ganesier, M.A. (Hons.)—Pedagogics Professor. R. Rangachariar, M.A., L.T.—Tamil Professor and Lecturer in Geography. Mrs. M. E. Cousins, B.Mus.—Music Professor and Lecturer in English. K. S. Kuppa Rao, B.A.—Science Master. P. Krishna Nair, B.A.—Assistant Master. M. Rama Rao, Matric—Assistant Master. G. A. Pichikuppier—Drawing Master. K. B. Harikrishnan—Games Superintendent. Also Pandits in the Indian languages, and Commerce and Music masters.

THE NATIONAL AGRICULTURAL COLLEGE

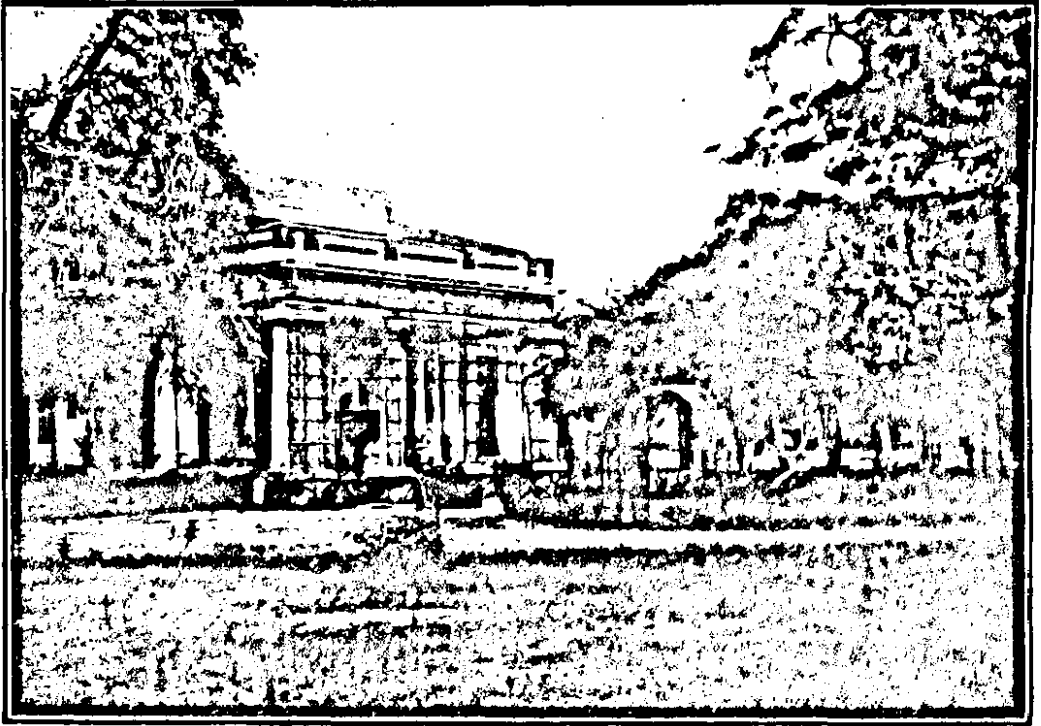
ADYAR, MADRAS

*(Founded July 15, 1918, by The Society for the Promotion of
National Education)*

Mr. G. S. Agashe, M.A. (Bombay), M.Sc. (Manchester), F.C.S., is Principal. The prospectus states:

The College primarily prepares candidates for the National University Degree in Agriculture, but arrangements have been made to entertain a few candidates in the Botany and Chemistry Honours courses of the National University. Each course extends over three years; only the First Year Classes were opened this year. The instruction in all departments is of a very practical character. Religious instruction is compulsory for all; and every student is trained to take his proper place as a useful citizen of India and the Empire by definite inculcation of Indian culture and instruction in citizenship.

The College is located in the fine bungalow and the extensive grounds of the Damodar Gardens, Adyar. Work began on the 15th of July. The Staff



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Instruction in Religion, Indian Citizenship, and Physical Culture, theoretical and practical, are compulsory for all the students for all the three years of the course.

Special subjects are added.

A. Agriculture: First Year Course—(1) Physics: Dynamics, General Physics, Heat, and Agricultural Meteorology; (2) Chemistry: General and Inorganic Chemistry and Qualitative Inorganic Analysis; (3) Botany: General Botany; (4) Zoology: Elementary General Zoology; (5) Elementary Economics and Book-keeping; (6) Agronomy: General Geology, Soils, Tillage, Methods of Plant Propagation, Selection and Storage of Seeds, etc.; (7) Farm Management, Crop Production and Horticulture. *Second Year Course*—(1) Chemistry: General Organic Chemistry and Quantitative Analysis; (2) Botany: Plant Anatomy, Physiology, Classification, and Economic Botany; (3) Entomology: General Course; (4) Veterinary Science: Elementary Course; (5) Agricultural Engineering; (6) Animal Husbandry (including Dairying): Elementary Course; (7) Rural Economics; (8) Agronomy: Fertilisation, Irrigation, Drainage, Aëration, etc.; (9) Farm Management, Crop Production and Horticulture. *Third Year Course*—(1) Chemistry: Special Agricultural Chemistry; (2) Botany: Mycology and Plant Diseases, Principles of Plant Breeding; (3) Entomology: Agricultural Entomology; (4) Animal Husbandry (including Dairying): Advanced Course; (5) Veterinary Science: Advanced Course; (6) Agronomy: Further Study of Fertilisation, etc.; (7) Farm Management, Crop Production and Horticulture; (8) Agricultural History.

B. Chemistry (Honours): First Year Course—(1) General Theoretical and Inorganic Chemistry and Qualitative Inorganic Analysis; (2) A Course in Physics; (3) A Course in Mathematics or A Course in General Biology. *Second Year Course*—(1) General Organic Chemistry; (2) Elementary Physical Chemistry; (3) Quantitative Inorganic Analysis; (4) Advanced Inorganic Chemistry or Materia Medica, Allopathic and Ayurvedic; and Horticulture. *Third Year Course*—(1) Advanced Organic Chemistry; (2) Special branch selected.

C. Botany (Honours): First Year Course—(1) External Morphology and Physiology; (2) A Course in Inorganic Chemistry; (3) Elementary Biology. *Second Year Course*—(1) Morphology and Histology of Cryptogams and Vascular Cryptogams; (2) A Course in Elementary Organic and Physical Chemistry. *Third Year Course*—(1) Histology of Phanerogamia; (2) A Short Course in Ecology and Economic Botany; (3) Systematic Botany.

The Principal adds that with the co-operation of Dr. A. Laxmipathi, M.C. and C.M., and Vaidyaraj D. S. Awadhani, the College Chemistry side is making a special study of Ayurvedic Pharmacy.

THE NATIONAL COLLEGE OF COMMERCE

KILPAUK, MADRAS

(Founded July, 1918, by The Society for the Promotion of
National Education)

Mr. B. Sanjiva Rao, M.A. (Cantab.), is Principal. The Prospectus states :

The general purpose of this College is to furnish young men embarking in a business life with a practical education of a University Standard in subjects that are bound to be of paramount interest and importance to them in their careers. The College will be a centre for the study of and practical training in economic and political conditions.

The College is founded on the model of the rapidly developing institutions of a similar type in other parts of the world, adding the special feature of living education in Religion and Politics, and teaching Hindi as a possible common language. It aims at training a class of Indian business men capable of ultimately rising to fully responsible positions in life, in enterprise of every kind, by virtue of expert knowledge added to an eager desire to further the interests of the Motherland. Also at providing a liberal national, religious and

In p. 19, line last but one, *delete* "Annie Besant, Professor of Political Science, B. P. Wadia, Professor of Journalism." These two are on the Board of Management, and cannot therefore serve as Professors in the College. Mrs. Besant has given one course of lectures, and will give others, but as a University, not a College, Professor. Mr. Wadia has acted and will continue to act, as a practical Superintendent of Journalistic work. On page 20, *line* 3, after Indian Administration, insert: P. R. Lakshman Ram, Professor of Accountancy and Auditing.

INDIAN NATION. Students of the business section will be admitted for practical instruction into the offices of actual business concerns, and will be afforded facilities for handling actual books, records, etc. This is the only College in India that offers to train up people for journalism, political work and practical citizenship, religion being at the same time given its proper place in the curriculum.

B. Sanjiva Rao, Principal. Annie Besant, Professor of Political Science.
P. P. Wadia, Professor of Journalism. M. A. Ananthwar, Professor of

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Special subjects are added.

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The College is founded on the model of the rapidly developing institutions of a similar type in other parts of the world, adding the special feature of giving education in Religion and Politics, and teaching Hindi as a possible common language. It aims at training a class of Indian business men capable of ultimately rising to fully responsible positions in life, in enterprise of every kind, by virtue of expert knowledge added to an eager desire to further the interests of the Motherland. Also at providing a liberal national, religious and political education in all branches of social and political science, likely to be helpful to any citizen concerned with public affairs, whether as an administrator or as an ordinary Indian citizen.

For the degree of Bachelor of Commerce the Course extends over a period of not less than three years and shall comprise instruction in: (1) Physical Culture; (2) Religion according to faith; (3) Indian Citizenship; (4) English Essay; (5) Hindi; (6) Commercial and Industrial Law, including Banking Law; (7) Economics, General and Indian, including Currency, Banking and Money Market; (8) Economic History of England; (9) Economic History of India; (10) Economic Geography; (11) Public Finance; (12) Administration; (13) Statistics; (14) Commerce, including (a) Commercial Correspondence, (b) Book-keeping, (c) Principles and Practice of Banking, (d) Organisation of Industry and Commerce.

Any one of the following Divisions may be entered: (1) Accountancy and Practical Auditing, with special reference to accounts in Madras Presidency (in vernacular other than the mother-tongue); (2) Building Construction, including Architecture and Irrigation; (3) Journalism, including Printing and Reporting, Shorthand and Typewriting; (4) Political Science.

The chief characteristic of this College is that the training is in the hands of men actually engaged in business and who are working for the uplift of the Indian Nation. Students of the business section will be admitted for practical instruction into the offices of actual business concerns, and will be afforded facilities for handling actual books, records, etc. This is the only College in India that offers to train up people for journalism, political work and practical citizenship, religion being at the same time given its proper place in the curriculum.

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THE NATIONAL TRAINING COLLEGE

KILPAUK, MADRAS

(Founded September, 1918, by The Society for the Promotion of National Education)

This college was founded in connection with the National High School, Sudder Gardens, Madras. The staff as then announced consisted of :

G. S. Arundale, M.A., LL.B. (Cantab.), F.R.Hist.S., F.N.U., Principal. B. Sanjiva Rao, M.A. (Cantab.), F.N.U. F. Kunz, B.A. (Wisconsin, U.S.A.). F. G. Pearce, B.A. (London) ; assisted by the staff of the National High School.

The prospectus states that three courses are provided : a one year course qualifying the successful student for a special Certificate and to take charge of an elementary school ; the college class course in teaching leading to the admission examination to the National University and thence to a degree in teaching after three years in the Training College ; a two year course for graduates. The courses are of two kinds : A. *The Certificate Course*—a one year course, leading to an Elementary Certificate in Teaching, consists of : (1) Indian Citizenship ; (2) Physical Culture, including the theory and practice of physical culture for the elementary school classes (Classes I to VI) ; (3) The History, Theory and Practice of Education—an elementary survey ; (4) Instruction in the methods of teaching the subjects taught in an elementary school. B. *The Degree Course*—the four year course and the two year course, leading to a Degree in Teaching, governed by the Regulations of the National University. During 1918-19 in the National Training College, Madras, the work in this course is that of the class preparatory to the Admission Examination of the University.

The College is for the present housed with the College of Commerce.

OTHER INSTITUTIONS

The Registrar had received from the Secretary of the National Council of Education, Bengal, early in 1918, intimation that the Council proposed to amalgamate itself with the S. P. N. E. and to enter its technological and other institutions on the registered list of the Society's schools. The position of these schools has not yet been definitely assigned, as the formal transfer is only now about to be made. It is hoped, however, that the Technological Institute will become the central Polytechnic College under the Society and the Executive Committee has accordingly framed a resolution to this effect.

The National College at Ahmedabad and the Besant National College at Bombay have been arranged for and will be recognised in the year 1919. The Indian Women's University in Poona is also considering the question of co-operation with the Society.

THE SUMMER SCHOOL.

As already noted, by a resolution of the Theosophical Educational Trust (on 27-12-16) that body decided to transfer its schools and colleges to the Society for the Promotion of National Education. The Trust had held in the year 1917 a Summer School, largely attended by the teachers and managers in these schools. It was considered desirable by the Executive Committee of this Society that as a preliminary step, before the reopening of the S. P. N. E. schools in July, 1918, as many of the teachers of the National Schools as possible should be called into conference in a summer session. This meeting was accordingly fixed for May 13th to 27th on a resolution by the Executive Committee in its first meeting on January 23rd. By kind permission of the President of the Theosophical Society the session was also held at Adyar, Madras. It attracted teachers from virtually every school in the control of the Society—Karachi, Hyderabad, Benares, Cawnpore and all of the Southern schools were represented. A brief report of the Secretary follows.

The objects of the school, which was the first under the auspices of the Society for the Promotion of National Education, were to provide a meeting ground for the exchange of ideas and experience in regard to the epoch-making work of nationalising Indian education, and to gain increased efficiency from instruction in the most recent developments in methods of teaching and organisation.

Such work was made practical through a series of morning study-classes in special subjects by experts. The general principles underlying the work of National Education were expounded in morning lectures by the leaders of the movement, and those who have been associated with them in the development of the scheme.

Daily afternoon discussions gave ample opportunity to the members of the school to make themselves familiar with every phase of the great work before them in the coming year. Substantial knowledge and extended faculty were therefore added to the inspiration of a joyful patriotic and human service in what is perhaps the most remarkable movement that has ever taken place in the education of the young.

About fifty teachers attended the school as members, though many more attended the various meetings, some came from as far as Sindh, Gwalior and Benares. The following lectures were delivered: *National Education*, Annie Besant; *The Relationship of Culture and Training in Education*, James H. Cousins; *The Profession of the Teacher*, G. S. Arundale, M.A., LL.B.; *The Education of Indian Girls*, Francesca Arundale; *Education for Life*, Ernest Wood; *Village Education*, D. Rajagopalacharya; *The Science of Organisation for National Education*, G. S. Arundale; *Music and Education*, Margaret Cousins, B.Mus.; *Æsthetics in Schools*, C. Jinarajadasa, M.A.; *Biography in Education*, D. Gurumurti, M.A.; *The Work of the Summer School*, G. S. Arundale.

Study Classes and demonstrations were as follows : *Kindergarten Teaching*, Miss C. Kofel and Teachers of the Olcott Panchama Free Schools; *Scouting*, F. G. Pearce, B.A.; *Agriculture*, J. Huidekoper; *Voice Production*, James H. Cousins; *School Clinics*, G. S. Arundale, M.A., LL.B.; *The Montessori Method*, Kathleen Veale; *Methods of Teaching Languages*, C. Jinarajadasa, M.A., and Alida de Leeuw; *Games for Teaching English*, Dorothy Codd; *The Teaching of Music*, S. V. Natarajan; *History*, B. Rajagopalan, M.A.; *The Historical Method of Teaching Science*, G. S. Agashe, M.A., M.Sc.; *The Primary National Curriculum*, Alida de Leeuw; *The Secondary National Curriculum*, G. V. Subba Rao, M.A.; *The Training of the Teacher*, Francesca Arundale; *The Special Need for Girls' Schools*, Margaret Cousins, B.Mus.; *Vocational Education (The High School National Curriculum)*, N. G. Paranjpe, B.Sc., and Phoebe P. Parsons; *The Use of Examinations*, Ernest Wood; *A Common Script*, N. M. Ramaiyer; *The National University Curriculum*, B. Rajagopalan, M.A.; *Administration and Classroom Method*, F. Kunz, B.A.; *Discipline by Love*, R. K. Kulkarni, M.A., LL.B.

Evening entertainments were provided, and proved a great source of enjoyment. Mr. R. V. Natarajan and the Paranjpe family gave Indian Music. The Misses Elder provided Greek dancing, and Miss E. Elder with a troop of Adyar players gave a performance of Rabindranath Tagore's *Malini*. Mr. Jinarajadasa and Mr. Cousins gave lantern lectures on, respectively, western and eastern architecture. An evening of special pleasure was given by Shrimati Sarojini Devi who recited a number of her poems. Her brother, Harindranath Chattopadhyay, also recited some of his lyrics. Mrs. Besant contributed a poem by F. Myers and Miss Elder one by Mr. Cousins. Original compositions were recited also by Miss D. Codd, Mr. T. L. Crombie, Mr. F. G. Pearce and Mr. J. H. Cousins.

The Joint Secretaries were James H. Cousins, Principal, Wood National College, Madanapalle, and D. Gurumurthi, M.A., Logic Professor in the same College.

THE CENTRAL SCHOOL BOARD AND SCHOOLS

By a resolution of the Executive Committee a Central School Board was established on the 29th of May. This body supervises generally the curricula of schools, prepares syllabuses and arranges for inspection and examination. It co-ordinates the work of the Provincial (School) Boards. The Board will also make a special effort to organise Employment Bureaux for National Students holding certificates, and act generally as a body to supply the needs of the schools, additionally to the formal supervision and control of the Provincial Boards.

In anticipation of the opening of schools the Board on June 2nd received and passed, through a sub-committee, the National School tentative syllabuses, which have been printed in proof form and circulated to all schools federated to the Board, life members of the Society and other entitled to receive it. Criticism was invited of the syllabus. It has so far met with fairly general acceptance; at any rate the number of adverse criticisms received has been small, though this may also be due to the fact that the syllabus has so far been in use for only a few months, the schools having opened for the first year of work only in July.

Particulars of the schools recognised for this year follow, the arrangement being alphabetical by towns. Schools in villages are entered under the name of the post town. Dates teachers took up work are shown in brackets.

THE SANMARGA FREE SAMSKRIT SCHOOL

BELLARY, BELLARY DISTRICT, MADRAS

(*Founded 1889, by R. Jagannathia, F.T.S.*)

Place, Name and Correspondent	Bucepeta, Bellary. The Sanmarga Free Samskrit School. Mr. K. Brahma Sastri, Pleader, Bellary.
Grades of Instruction	Primary and Secondary.
Date Reported	18-9-18.
Number: On Roll	Boys: 21. Girls: 7.
In Hostel	Boys: Girls:
Staff	N. Bhima Sastri, Pandit, well up in Kāvya, Alamkaras and Logic [1-8-07].
Subjects	Hinduism, Telugu, Canarese, Samskrit.
Land Area	Rented: Owned:
Buildings	Rented: Owned:

THE NATIONAL GIRLS' SCHOOL

BENARES CITY, UNITED PROVINCES

(*Founded July, 1913, by Mrs. Annie Besant*)

The Principal reports that the school has much increased in numbers. The new school house has been erected by the liberality of Indian friends, and stands as a monument testifying to their appreciation and support of girls' education. The large hall, which is used every day for the girls morning prayer and attendance, is the gift of Mr. Chabildas Laxmandas. The boarding house puja room has likewise been constructed through the generosity of Mr. Vithaldas Liladhar. The College and School are in the same compound, and the large College hostel which has been lately acquired at a cost of Rs. 25,000 is at present used for College classes as well as a boarding house, the College classrooms being temporarily given over for the use of the High School. There are three large playgrounds besides a small playground which is used for the kindergarden classes. Basket-ball, tennis and badminton are played, and drill is given daily in the hall to the accompaniment of the violin. The range of teaching is from the Preparatory to Class X (Matriculation) after passing which students can enter the College in the same compound. The school boarding house has pleasant rooms and is under the supervision and management of Mrs. Sita Bai, an Indian lady, who brings to her work capacity to manage and gentleness to control.

Place, Name and Correspondent	Benares City. The National Girls' School. Pandit Iqbal Narain Gurtu.
Grades of Instruction	Primary, Secondary and High.
Date Reported	6-11-1918.
Number: On Roll	Boys: Girls: 96.
In Hostel	Boys: Girls: 35.
Staff	Miss B. T. Banning, M.A., Ph.D., Headmistress, Honorary [June, 1918]. Miss H. Veale, B.A., History [Partial Honorary [July, 1918]. Miss S. Chatterji, B.A., Mathematics Science and Economics [July, 1918]. Miss V. N. Baria Trained Drawing Teacher, Drawing [July, 1918]. Mr. J. C. Deb, Read up to B.A., Bengali and General [1917]. Pandit Ram Deva Dwivedi, Sahityacharya, Sanskrit [1915]. Mrs. B. Sita Bai, Supt. of Boarding House and Teacher of Home Management [1914]. Miss Parvati Bai, Medical qualification. Scouting and General [1917]. Miss S. Wars, English and Drawing, Honorary [1915]. Shrimati Sudhamayee Devi, Infant Classes [1913]. Babu Chotilal, Matric, Hindi, Honorary [1918]. Shrimati Vasanti Devi, Anglo-Vernacular Examination, Elementary, Hindi [Aug., 1918]. Shrimati Sarala Kanitkar [Pupil Teacher], Infant Classes [Aug., 1918]. Miss Uma Gurtu, Matric, Geography [Partial], Honorary. Miss Asta Adhikari, Matric, English [Partial], Honorary. Mrs. Sharga, Needle Work, Honorary. Mrs. Madho Prasad, Matric, Needle Work, Honorary.
Subjects	Religion: Hinduism. Language: Mother-tongue, Hindi. Classical: Sanskrit, English, Bengali. History: Indian, English, Civics [or Sociology]. Physical Culture: Gymnastics, Drill, Scouting. Mathematics: Arithmetic, Algebra, Geometry, Trigonometry. Science: Geography, Nature Study, Elementary Physical Science, School-gardening, Domestic Science, Hygiene. Music: Vocal, Instrumental. Fine Arts: Drawing, Colour Work, Modelling. Other Manual Arts: Paper Work, Weaving, Bookbinding, Sewing, Domestic Arts. School Excursions.
Land Area	Rented: 56,408 sq. ft. plus a playground. Owned:
Buildings	Rented: Owned: 19,259 sq. ft.

THE NATIONAL BOYS' SCHOOL

BENARES CITY, UNITED PROVINCES

(Founded July 7th, 1913, by Mrs. Annie Besant)

The application for federation and Report of this admirable school have only just come in as this Report goes to press.



MIRABAI COTTAGE IN MANIPURAM



MANIPURAM, A HOSTEL
OF THE
NATIONAL HIGH SCHOOL, TEYNAMPET, MADRAS



WEAVING CLASS
AT THE
NATIONAL HIGH SCHOOL, TEYNAMPET, MADRAS

This engraving, like most of the others in the Report, is selected to illustrate some special phase of the work, and repays close scrutiny. The simplicity of the building and of the looms, and the admirable lighting are noteworthy. The central machine is a Jacquard; the other two are country looms.

The National High School, Madras, provides many other examples of what can be done to enrich school life. Some of these are illustrated in this Report.

THE NATIONAL COLLEGIATE SCHOOL

CAWNPORE, UNITED PROVINCES

This school has not sent in the formal report on the printed form supplied, which seems not to have been received, but the Headmaster, Mr. N. G. Paranjpe, writes :

The National Collegiate School was formerly affiliated to the Allahabad University and prepared students for the Matriculation Examination of that University. The results of the Allahabad University for the last year showed about twenty per cent passes, this school securing not less than thirty-five per cent passes. The massacre of the Allahabad University will however, no longer affect us, since we are affiliated to the National University only, having opened the College Preparatory Class (Class XI), and made arrangements for courses in Arts and Commerce as Special Subjects, the former comprising English, Sanskrit and Persian Literatures.

The School has buildings and equipment of a very high order, and particularly cheerful surroundings; almost every visitor specially notices these and the love bestowed on the students, and is struck by the happy and manly faces of the boys. Many games, Western and Eastern, are played. Gymnastics, drill, flag drill, musical drill, etc., are taught by a competent drill instructor. Medical inspection and advice are given regularly by a qualified graduate, L.M. & S. (National), who is an honorary member of the permanent staff. General physical culture, theoretical as well as practical, is thus thoroughly carried out. Manual arts are also part of the curriculum. Clay-modelling, Brush-work, Drawing, Wickerwork, Paper-cutting, Carpentry, Typewriting and Practical Electricity are some of the occupations taught in the school at present.

We employ a system of Monitors and Prefects, with a Head Prefect from amongst the teachers, which trains the students in the art of self-government and helps greatly in maintaining the discipline of the school on sound lines. Dramatics have also been successfully attempted though as yet on a small scale.

The media of instruction, except in the higher classes, are Hindi and Urdu. The School has a good library and boys are encouraged to read and add to their knowledge by their own efforts. English is taught by the Direct Method by an English lady teacher, facility in correct speaking and writing of colloquial English being aimed at. The Science Department is a special feature of the School, the laboratory being one of the finest in the U. P. Schools. Science is a compulsory subject. Under the guidance of the new science teacher, an M.Sc., the school has recast the whole study of that subject so as to render it more real and of more practical value to the boys, by training the students in research methods and arousing a scientific attitude of mind.

Commercial education comprises not only Shorthand and Typewriting, book-keeping and Precis Writing but Commercial History and Geography and Elementary Economics and Banking. Indian Book-keeping and Mudia are taught so that there is no gulf between the existing commercial communities and our graduates. The Commerce Professor, being also the Assistant Secretary of the U.P. Chamber of Commerce, is able to keep the boys' knowledge up to date and practical.

The school had, last year, 230 boys on its registers. In spite of disaffiliation from the Educational Department and the Allahabad University the strength of the school to-day is about 140, a fact which augurs well.

The staff is as follows :

N. G. Paranjpe, B. Sc. (Bom.), F.N.U., Headmaster. Bhanunjai Sahay, B.A., B.T. (Cal.). K. R. Deobhanker, B.A. (Bom.). Dr. N. R. Deobhanker, L.M. & S., Medical Adviser. R. K. Wahal, M. Sc. (All.), Science Teacher. B. N. Chopra, Commercial Teacher. Jugul Behari Varma. Jagmohan Viksit. Ramlal Sharma. Sheo Naik Singh. Miss V. Euington, English Teacher. P. Chhamnikul Tripathi, Sanskrit Pandit. Moulvi S. Zafar Hasan Asi, Urdu and Persian Teacher. Moulvi Md. Hanif. Satya Prasanna Mukerji, Drawing Master. G. D. Apte, Music Teacher. Bhudher Chandra Chatterji, Gymnastic and Drill Teacher. Thiruppethy, Scout Master. A. D. Euington, Manual Instructor, Honorary. Mrs. Paranjpe looks after junior students of the Home.

THE NATIONAL GIRLS' SCHOOL

COIMBATORE, COIMBATORE DISTRICT, MADRAS

(Founded May 24th, 1906, by Rai Saheb Marana Gounder)

The work on the new building for this excellent school was begun in October, 1918, on the land lately purchased.

Place, Name and Correspondent	Coimbatore. The National Girls' School. Miss E. B. Noble, L.L.A.
Grades of Instruction	Primary and Secondary.
Date Reported	21-9-1918.
Number : On Roll	Boys : Girls : 310.
In Hostel	Boys : Girls :
Staff	Miss E. B. Noble, L.L.A., Principal [July, 1916]. E. Krishnappa, Lower Secondary, Headmaster [May, 1914]. Mrs. Chickattayammal, Lower Secondary, 2nd Asst. [May, 1906]. Mrs. V. Rajammal, High Elementary, 1st Asst. [July, 1918]. Mrs. N. Subbammal, High Elementary, 3rd Asst. [November, 1907]. Mrs. K. Pachayammal, High Elementary, 4th Asst. [March, 1918]. Mrs. Lydia Lazarus, Lower Elementary, 5th Asst. [May, 1918]. Mrs. L. Sugavarnam, Kindergarten Certificate, Infant [November, 1916]. Mrs. Mariammal, Needle Work Certificate [August, 1918]. Mr. B. S. Ramaswami Sastri, Pandit, Sanskrit [August, 1918]. Mr. R. Venkataraya Aiyer, Music, Music Master [1906].
Subjects	Hinduism, Tamil, Sanskrit, English, Indian and English History, Civics, Physical Culture, Arithmetic, Geography, Nature Study, School-gardening, Domestic Science, Hygiene, Music, Paper Work, Weaving, Sewing, Domestic Arts, Cooking and Household Management, Basket Work, Clay Modelling.
Land Area	Rented : Owned : Two acres.
Buildings	Rented : One Building. Owned :

THE INDRAPRASTHA GIRLS' SCHOOL

DELHI, PUNJAB

THE NATIONAL HIGH SCHOOL

HYDERABAD, SINDH

*(Founded October 1st, 1917, by The Theosophical
Educational Trust)*

The Principal, Mr. C. S. Trilokekar, reports: This institution started on the 1st October, 1917, with the Preliminary or College Class and Classes X, IX and VIII in the High Departments. The school is constituent with the Sindh National College. With the beginning of the current session, the Preliminary Class became the First Year College Class and Classes VII, VI and V have been added to the School Department. The expansion has been accompanied by additions to the staff. Additions were also made to the school staff. The appointment of a competent Drill and Gymnastics Teacher and of a Tailor require particular mention.

The number of students, which was reported to the Theosophical Educational Trust as fifty-two last year, now stands at 190.

The appointments of a qualified Physical Instructor and of a trained Scout Commissioner have given a great impetus to Physical Culture and Scouting. Every class in the school takes Drill twice a week and scout games are very popular. Good grounds have been laid out for team games, and hockey, cricket and foot-ball are played with much zest. The scouts have formed a troop of their own, and their example is being followed by other local institutions. All the students are imbued with a fine spirit of service and did good service in putting down two big fires and serving as volunteers at two special Conferences at Karachi and Hyderabad. Their work on these occasions was publicly commended.

During the year under report the college received two distinguished visitors. Mr. J. H. Cousins of Madanapalle College made a tour in Sindh in the early part of the year in the cause of National Education. He lectured in Shikarpore, Sukkur, Karachi and Hyderabad and aroused much enthusiasm. The next visitor was Shrimati Sarojini Devi. She went round the College and the School and was greatly interested to see the school children at sewing. Mention should also be made of the visit of Shrimati Sushila Devi of Lahore during October this year.

The death anniversary of the late Mr. Gokhale and the birth anniversaries of Lok. Tilak and Mahatma Gandhi were celebrated in an appropriate manner. The Foundation anniversary of the College, which coincides with the birth anniversary of Mrs. Besant, was similarly celebrated, when contests in games were held, and the students staged a Sindhi drama and several dialogues to the great pleasure of the guests that were invited to the performance.

The School is situated in a rented building in the town. The locality is central and the building has a large playground attached. The younger children play here, while the grown-ups go to the Kala Phurda grounds every evening.

The Hostel is popular and is full to its utmost capacity. Students come from Karachi, Sukkur and other places in the mofussil. Some charitably disposed ladies and gentlemen have presented cows to the Hostel and the students can get good milk at a comparatively cheap rate. Dr. Gulabrai, who has English degrees in medicine, kindly looks after the health of the hostellers free of charge.

Mukhi Jethanand, Bhais Hariam and Khemchand, Diwans Santdas, and Hirdaram, and Mr. Jamshed Mehta and Mr. Jethmal have been taking keen interest in the welfare of the institution. Mukhi Jethanand has offered to pay for three Muhammadan students that may join the College or the School. A similar offer has been made by Mr. Chagla of Karachi. There is at present only one Muhammadan student in the School department but it is hoped that others will in due course avail themselves of the facilities provided for them.

The School includes the High and Higher Secondary Divisions with the highest class of the Lower Secondary (IV Class or Standard I) attached to it, and prepares students both for the National High School Certificate Examination, and for the Preparatory College Class leading to the Degree Examination of the National University. The medium of instruction is the Mother-tongue in classes IV, V, VI, VII and VIII in all subjects except English which is taught as a second language. The general course of instruction is as in Mrs. Besant's *Principles of Education* and according to a syllabus specially sanctioned by the Central School Board of the Society for the Promotion of National Education. It is essentially practical and Indian in character, special stress being laid on the principles and duties of citizenship.

High School.—Classes IX and X (Standards 6 and 7).

Instruction is given in the four basic subjects, viz.: (1) Religion, (2) Physical Culture, (3) Elements of Civics, and (4) Mother-tongue.

Other subjects, such as English, Science, Geography, History, Anatomy, Physiology, and Mathematics are also taught.

Arts and Trades: In order to infuse into the minds of the pupils the idea of dignity of labour and to afford means of livelihood to such students as would leave their studies at the completion of their school course, arrangements have been made for teaching the following Arts and Trades as demanded:

- (1) Shorthand and Typewriting. Mr. Iyer.
- (2) Tailoring. Mr. Khemji.
- (3) Carpentry. Mr. Hiranand.
- (4) Photography. Prof. Asrani.
- (5) Enamelling, Engraving and Gilding. Mr. Hassamal.
- (6) Pickles and Syrup-making, etc. Mr. Ghumanmal.
- (7) Electro-plating. Prof. Asrani.
- (8) Soap-making, ink, polishes, tooth-powder, plaster-making, lac-refining, etc. Prof. Jagtiani.

- (9) Watch and Cycle repairing, Engine-driving. Mr. Tolaram.
 (10) Rubber-stamp making, Composing, etc. Under appointment.
 (11) Weaving. Mr. Kotumal Hunri Shala.

Higher Secondary School.—Classes V, VI, VII and VIII and Class IV of the Lower Secondary Division.

The following subjects are taught :

- (1) Religion. (2) Physical Culture, also Scouting. (3) A beginning of English is made through conversation leading up to reading and writing in class VIII. (4) History and Geography are taught with India as the centre of interest. (5) Elementary Sciences. (6) Hygiene, Sanitation, First Aid. (7) Civics. (8) Mathematics.

Drawing and Modelling will be compulsory with a view to train students for the technical subjects that they may take up later in IX and X Classes. An elementary knowledge of carpentry will also be imparted, and facilities provided for cultivation of hobbies.

THE GOMUKHI NATIONAL SCHOOL

KALLAKURCHI, SOUTH ARCOT DISTRICT, MADRAS

(Founded January, 1918, by N. T. Vasudeva Rao)

Place, Name and Correspondent	Kallakurchi [South Arcot Dt.] Gomukhi National School. N. T. Vasudeva Rao, Manager.
Grades of Instruction	Primary and Lower Secondary.
Date Reported	25-8-18.
Number: On Roll	Boys: 149. Girls:
In Hostel	Boys: Girls:
Staff	M. Venugopala Pillai, Headmaster [1-1-18]. R. Janarthana Aiyar, I Asst. [8-2-18]. A. Govindarajulu Naidu, II Asst. [8-2-18]. J. Ramsingh, III Asst. [1-1-18]. O. Devasenapathy Sastri, Sanskrit Teacher [14-3-18]. R. Venkatramanuja Aiyah, Telugu Pandit, Telugu Teacher [1-1-18]. Perumalu Naidu, Peon [1-4-18].
Subjects	Hinduism, Tamil, Telugu, Sanskrit, English, Indian History, Civics, Gymnastics, Drill, Arithmetic, Geometry [elementary]; Science: Geography, Nature Study, Elementary Physical Science; School-gardening, Hygiene, Vocal Music, Drawing, Modelling, Paper Work, Religious lessons from <i>Gita</i> and <i>Ramayana</i> , etc.
Land and Area	Rented: Owned:
Buildings	Rented: One building. Owned:

THE GOKHALE FREE PRIMARY SCHOOL

KANKODUTHIVANITHAM, TANJORE DISTRICT, MADRAS

(Founded May 9, 1917, by R. Panchapagesan)

Place, Name and Correspondent	Kankoduthivanitham [Tanjore Dt.]. The Gokhale Free Primary School. K. R. Santhanam.
Grades of Instruction	Primary and Lower Secondary.
Date Reported	25-8-18.
Number : On Roll	Boys : 41. Girls : 6.
In School	Boys : Girls :
Staff	J. Rengaswamy Aiyengar, Intermediate, Headmaster [16.7.18]. R. Doraisamy Aiyengar, Lower Secondary, 2nd Asst. V. R. Rajagopalan, S.S.L.C., 1st. Asst.
Subjects	Hinduism, Tamil, Sanskrit, English, Indian History, Civics, Drill, Arithmetic, Geography, Nature Study, School-gardening, Hygiene, Vocal Music, Drawing, Modelling, Patriotism, Lyceum, Story telling.
Land Area	Rented :
Buildings	Owned : Rented : Owned : One thatched building on an acre of land freely allowed.

THE VASANTHA PATHASHALA

KARACHI, SINDE

(Founded August 7, 1917, by a Local Committee of Theosophists)

This school uses the Montessori method in forms adapted to Indian conditions.

Place, Name and Correspondent	Karachi, Sindh. The Vasantha Pathashala. Miss K. Veale.
Grades of Instruction	Primary and Lower Secondary.
Date Reported	14-10-18.
Number : On Roll	Boys : 27. Girls : 45.
In Hostel	Boys : Girls :
Staff	Miss K. Veale, Headmistress [7-8-1917]. Mrs. N. K. Mirza [Jan., 1918]. Miss Daroza [Jan., 1918]. D. Vaswain, B.A. [Oct., 1917].
Subjects	Hinduism, Islam, Sikhism, Sindhi, Hindi, English, Indian History, Drill, Arithmetic, Geometry, Geography, Nature Study, Hygiene, Vocal Music, Drawing, Paper Work, Wood Work, Sewing, School excursions.
Land Area	Rented :
Buildings	Owned : Rented : One. Owned :

THE SARASVATI PATHASALA FOR GIRLS

KUMBAKONAM, TANJORE DISTRICT, MADRAS

(Taken up, after being relinquished by the Municipality in 1908, by a Local Committee)

Place, Name and Correspondent	Kumbakonam. Sri Saraswati Pathasala for Girls. S. Raja Ram Ayyar Avergale.
Grades of Instruction	Primary and Secondary.
Date Reported	26-8-18.
Number: On Roll	Boys: 2. Girls: 127.
In Hostel	Boys: Girls:
Staff	Miss P. E. Parsons, Head. B. T. Muthammal, Middle School Untrained Teachers Certificate, Asst. Headmistress [14-2-08]. T. Gnanamony Ammal, Lower Secondary trained, I Asst. [20-10-14]. Sellammal, 7th Standard trained, II Asst. [7-2-18]. K. Lakshmi Ammal, 7th Standard trained, III Asst. [12-3-15]. Miss B. Wright, 7th Standard, Pupil Teacher, IV Asst. [15-8-18]. Sankara Sastrigal, 4th Form, V Asst. [17-1-18]. B. Anantanarayana Sastri, Sanskrit Teacher [29-10-17]. Muthusamy Bagavathar, Music Teacher [Mar., 1909]. Servant [Conductress].
Subjects	Hinduism, Tamil, English, Indian and English History, Civics, Gymnastics, Drill, Arithmetic, Algebra, Geometry, Geography, Nature Study, School-gardening, Hygiene, Vocal Music, Instrumental Music, Drawing, Colour Work, Modelling, Paper Work, Sewing, Domestic Arts, Sanskrit.
Land Area	Rented: Owned: 1.02 acres.
Buildings	Rented: Owned: One Building.

THE HINDU GIRLS' SCHOOL

LALGUDI, TRICHINOPOLY DISTRICT, MADRAS

(Founded January, 1898, by T. Nataraja Pillai)

Place, Name and Correspondent	Lalgudi, Trichinopoly Dt. Hindu Girls' School. T. Nataraja Pillai.
Grades of Instruction	Primary and Lower Secondary.
Date Reported	30-8-1918.
Number: On Roll	Boys: Girls: 67.
In Hostel	Boys: Girls:
Staff	M. Panchapagesa Aiyer, N.T.C., Upper Secondary Headmaster [21-8-18]. L. R. Narayanaswami, L.S.T.T.C., I Asst. [1-1-12]. K. S. Ramaswami Aiyer, II Asst. [18-9-17]. L. S. Kanthaswami Aiyer, S.S.L.C., III Asst. [13-6-18].

Subjects	Hinduism, Tamil, Sanskrit, Indian History, Needle Work, Drill, Arithmetic, Geography, Nature Study, Elementary Physical Science, School-gardening, Domestic Science, Hygiene, Vocal Music, Drawing, Modelling, Paper Work
Land Area	Rented: Owned: 1,520 sq.ft.
Buildings	Rented: Owned: One Building.

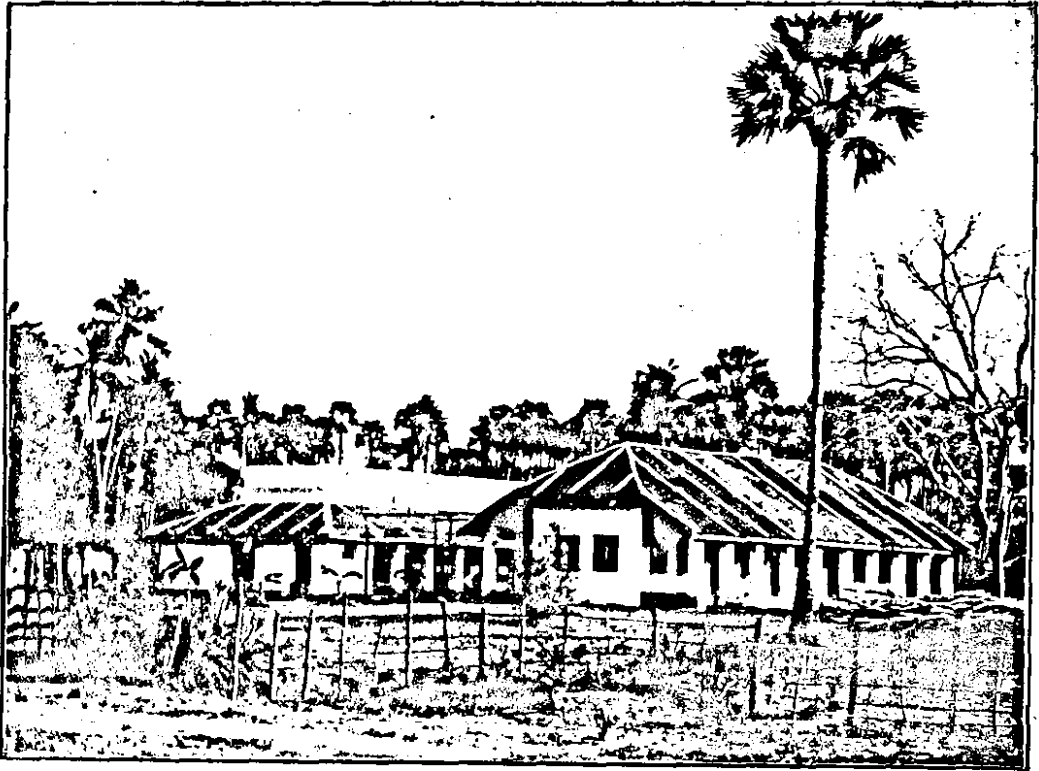
THE NATIONAL HIGH SCHOOL

MADANAPALLE, CHITTOOR DISTRICT, MADRAS

(Founded March 13, 1888, by O. L. Sarma)

This long-established and excellent institution, with its residential quarters and playing fields, is situated on a tableland surrounded by picturesque hills, 2,500 feet above sea level, 168 miles west of Madras city. The climate is delightful and healthy. The highest mean temperature in summer is 85° F., the lowest in winter 65°. The average annual rainfall is 28 inches, which falls mainly in August, September and October. January, February and March are rainless. The work of the School (constituent with a College) is carried on by an efficient staff of highly qualified teachers devoted to the ideals of the Society for the Promotion of National Education—that is, the fullest development of each student physically, mentally, morally and spiritually, through the exercise of sympathy between teacher and student, with a view to his becoming a true citizen and server of his country.

Place, Name and Correspondent	Madanapalle. The National High School. P. R. Subrahmaniam Aiyer.
Grades of Instruction	Upper Secondary and High.
Date Reported	7-11-1918.
Number: On Roll	Boys: 119. Girls: 1.
In Hostel	Boys: 50. Girls:
Staff [School and College]	J. H. Cousins, Principal [1916]. P. R. Subrahmaniam Aiyer, B.A., L.T., Headmaster [1915]. Rajagopalan, M.A., History Professor [1915]. Gurusurthi, M.A. [Hons.] Logic Professor [1915]. R. Ranga Charis, M.A., L.T. Asst. and Tamil Professor [1911]. K. S. Kuppu Rao, B.A. Asst. [1912]. Mrs. M. E. Cousins, B. Mus., Asst. [1916]. M. Rama Rao, Matric, Asst. [1910]. C. Subba Rayudu F.A., Asst. and Warden [1915]. K. B. Harikrishnan S.S.L.C., Drill Asst. [1916]. V. Venkatarama Sastrulu Telugu Pandit [1909]. G. Raghavendra Charlu, Kanarese Pandit [1916]. G. A. Pichikuppa Iyer, Middle School Drawing Master [1916]. Ramabhadragavata Subbaya, Music Master [1918]. M. S. V. Gopal Rao, Asst. [1916]. N. Bala Row, S.S.L.C., Asst. and Clerk [1916]. M. N. N. Gupta, S.S.L.C., Asst. and Clerk [1916]. Syed Karim, Hindustani Pandit [1910]. R. Bindu Rao, S.S.L.C., Librarian [1915].



THE NATIONAL SCHOOL, RAJAHMUNDRY



BEGINNING SCHOOL GARDENS
RAJAHMUNDRY

KRISHNA NIGHT SCHOOL
PAPPIREDDIPALLE, MADANAPALLE



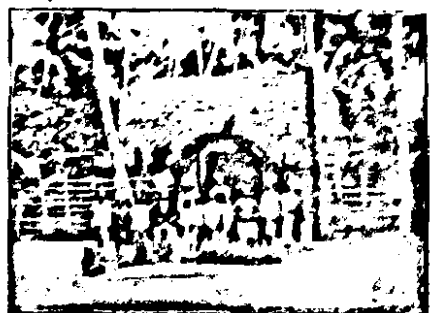


KOLLATTAM, AT SHRI SARASWATI PATHASHALA, KUMBAKONAM



**THE PANCHAMA SCHOOL,
MADANAPALLE**

**GOKHALE FREE PRIMARY SCHOOL,
KANKODUTHIVANITHAM**



Subjects	Religion: Hinduism, Islam, Christianity. Language: Mother-tongue, Classical, English. History: Indian, English. Civics [or Sociology]. Physical Culture: Gymnastics, Drill, Scouting. Mathematics: Arithmetic, Algebra, Geometry, Trigonometry. Science: Geography, Nature Study, Elementary Physical Science, School-gardening, Hygiene. Music: Vocal, Instrumental. Fine Arts: Drawing, Colour Work, Clay Modelling, Modelling. Other Manual Arts: Paper Work, Weaving.
Land Area	Rented: Owned: About 70 acres.
Buildings	Rented: Owned: Halls, hostels, classrooms, etc.

THE NATIONAL ELEMENTARY SCHOOL

MADANAPALLE, CHITTOOR DISTRICT, MADRAS

(Founded about 1898, by P. Siddapah)

Place, Name and Correspondent	Madanapalle. The National Elementary School. R. Seshagiri Rao, Pleader, Madanapalle.
Grades of Instruction	Primary and Lower Secondary.
Date Reported	29-8-18.
Number: On Roll	Boys: 139. Girls:
In Hostel	Boys: Girls:
Staff	V. Khandu Rao, Lower Secondary Grade, Headmaster [1-4-16]. M. V. Venkatasubbayya, Primary Grade Trained, I Asst. [1-11-16]. K. Seshagiri Rao, Lower Secondary, II Asst. [20-6-15]. P. Seshagiri Rao, Lower Secondary, III Asst. [13-7-16]. P. Lakshmana Sastri, Primary Grade, IV Asst. [16-10-17].
Subjects	Hinduism, Telugu, English, Indian History, Civics, Drill, Arithmetic, Geography, Nature Study, School-gardening, Music, Drawing.
Land Area	Rented: Owned: One acre.
Buildings	Rented: Owned: One Building.

THE FREE ELEMENTARY PANCHAMA SCHOOL

MADANAPALLE, CHITTOOR DISTRICT, MADRAS

(Founded October 1, 1915, by a Local Committee)

Place, Name and Correspondent	Madanapalle. Free Elementary Panchama School. J. H. Cousins.
Grade of Instruction	Primary.
Date Reported	9-11-18.
Number: On Roll	Boys: 15. Girls: 4.

In Hostel	Boys :
	Girls :
Staff	A. Krishnayya, passed IV Form [18-7-16]. Gangader, Shoemaking Instructor [18-7-16].
Subjects	Religion: Hinduism. Language: Mother-tongue. History Indian [Stories]. Civics [Stories]. Physical Culture: Drill. Mathematics: Arithmetic. Manual Arts: Shoemaking.
Land Area	Rented: None. Owned: None.
Buildings	Rented: None. Owned: One small school building.

THE VASANTHA NIGHT SCHOOL

BANDAMEETHA KAMMAPALLE, MADANAPALLE, CHITTOOR DISTRICT, MADRAS
(Founded March 5, 1917, by R. Giri Rao)

This, and the two schools following, are staffed entirely by honorary teachers, students of the Wood National College. The experiment is a most successful illustration of what can be done from one social centre, as the village life has been greatly improved.

Place, Name and Correspondent	Bandameetha Kammappalle, Madanapalle. The Vasantha Night School. B. Rajagopalan, Wood National College, Madanapalle.
Grade of Instruction	Primary.
Date Reported	1-11-1918.
Number: On Roll	Boys: 29. Girls: 19.
In Hostel	Boys: Girls:
Staff	R. Bindu Rao, S.S.L.C., Headmaster, Honorary. V. Canniah, Student, Asst., Honorary. V. Seethapati, Student, Asst., Honorary. P. V. Subba Row, Student, Asst., Honorary. C. Sreeramulu, Student, Asst., Honorary. R. Lakshman Singh, Student, Asst., Honorary. C. Aswatha Narayana, Student, Asst., Honorary.
Subjects	Hinduism, Mother-tongue, Indian History, Civics, Arithmetic, Geography, Nature Study, Elementary Physics, Hygiene, Vocal Music, Sewing, School excursions.
Land Area	Rented: Owned: 300 sq. ft.
Buildings	Rented: Owned: One thatched hut.

THE RAJA NIGHT SCHOOL

CHIPPILI, MADANAPALLE, CHITTOOR DISTRICT, MADRAS
(Founded September 16, 1917, by D. Rajagopalacharya)

Place, Name and Correspondent	Chippili, Madanapalle. Raja Night School. B. Rajagopalan, M.A.
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Grades of Instruction	Primary and Lower Secondary.
Date Reported	1-11-1918.
Number: On Roll	Boys: 50. Girls: 20.
In Hostel	Boys: Girls:
Staff	V. Subramanyan [Vellore], Student, 1st Year University Class, Headmaster, Honorary [16-9-17]. V. Subramanyan [Cuddalore], Student, 1st Year University Class, Asst., Honorary [November, 1917]. A. Ramaswami, X Class Student, Asst., Honorary. V. P. Avadhani, 1st Year University Class Student, Asst., Honorary. Madhwaraja, 1st Year University Class Student, Asst., Honorary. S. Gurumurti, College Class Student, Asst., Honorary. H. P. Raghavendra Row, X Class Student, Asst., Honorary. S. A. Padmanabha Sastri, IX Class Student, Asst., Honorary.
Subjects	Hinduism, Mother-tongue, English, Indian History, Civics, Gymnastics, Drill, Scouting, Arithmetic, Geography, Hygiene, Vocal Music, Drawing, Paper Work, Sewing.
Land Area	Rented: Owned: 1,350 sq. ft.
Buildings	Rented: Owned: One Building

THE KRISHNA NIGHT SCHOOL

PAPPIREDDIPALLE, MADANAPALLE, CHITTOOR DISTRICT, MADRAS

(Founded November 14, 1916, by V. A. Rajaratnam)

Place, Name and Correspondent	Pappireddipalle, Madanapalle. Krishna Night School. B. Rajagopalan, M.A.
Grades of Instruction	Primary and Lower Secondary.
Date Reported	1-11-1918.
Number: On Roll	Boys: 46. Girls: 8.
In Hostel	Boys: Girls:
Staff	N. Balaji Row, S.S.L.C., Headmaster, Honorary. R. Tirumal Row, Matric, I Year University Class Student, Asst., Honorary. M. Sitaramiah, Matric, College Class Student, Asst., Honorary. Ramamurthi, College Class Student, Asst., Honorary. C. D. Rajeswaran, College Class Student, Asst., Honorary. S. Narayanaswami, Asst., Honorary. H. P. Raghavendra Row, Student, X Class, Asst., Honorary.
Subjects	Hinduism, Telugu, English, Indian History, Civics, Drill, Arithmetic, Geography, Physiology, Hygiene, Vocal Music, Paper Work, Knitting.
Land Area	Rented: Owned: 2,700 sq. ft.
Buildings	Rented: Owned: One Building.

THE NATIONAL ELEMENTARY SCHOOL

KILPAUK, MADRAS CITY, MADRAS

(Founded July, 1918, by M. K. Rajagopalachariar)

This school is the result of the enthusiastic philanthropy of members of the staff of the College of Commerce (in the grounds of which it is situated), one member of the staff, Mr. Chidambara Iyer, acting for some time as Honorary Headmaster, others assisting. It has now been transformed into a manual arts school. New buildings have been given. The prospect is a bright one.

Place, Name and Correspondent	Landon's Gardens, Kilpauk, Madras. National Elementary School. F. Kuns, Adyar.
Grades of Instruction	Primary and Lower Secondary.
Date Reported	18-11-18.
Number: On Roll	Boys: 155. Girls: 42.
In Hostel	Boys: Girls:
Staff	P. Sundaramurti, on deputation, Headmaster [16-11-18]. V. C. Tiruvenkatachari, II Form, Elementary Lower, Ist. Asst. [1-8-18]. K. C. Natesa Mudaliar, Intermediate in Outline Drawing, Elementary Printing and in Cabinet Making and Design Drawing Master [1-8-18]. Dhanakoti Ammal, III Form, Lower Secondary Trained Asst. [25-8-18]. J. Jayamani Ammal, II Form, Primary Trained, Asst. [1-9-18]. D. Ratnammal, III Form, Asst. [1-9-18].
Subjects	Hinduism, Islam, Christianity, Mother-tongue, English, Indian History, Civics, Drill, Arithmetic, Geography, Nature Study, School-gardening, Domestic Science, Hygiene, Music: Vocal and Instrumental, Drawing, Colour Work, Modelling, Paper Work, Weaving, Wood Work, Metal Work, Sewing, Domestic Arts, School excursions.
Land Area	Rented: Owned:
Buildings	Rented: Owned: Two.

THE NATIONAL HINDU GIRLS' SCHOOL

MYLAPORE, MADRAS CITY, MADRAS

(Taken over by the S.P.N.E. in July, 1918)

Place, Name and Correspondent	Mylapore, Madras. National Hindu Girls' School. The Headmistress.
Grades of Instruction	Primary and Secondary.
Date Reported	20-8-18.

Number : On Roll	Boys : 4. Girls: 224.
In Hostel	Boys : Girls :
Staff	Miss Arundale, Honorary, Headmistress [17-7-1918]. Mrs. Bhagirathi Sri Ram, Honorary [17-7-1918]. Mrs. Lakshmana Rao, Honorary [17-7-1918]. Mary Joseph Ammal. M. Thayarammal. S. P. Thayarammal. V. Yasothammal. V. Andalammal.
Subjects	Hinduism, Tamil, English, Indian History, Drill, Gymnastics, Scouting, Geography, Nature Study, Domestic Science, Hygiene, Vocal Music, Drawing, Colour Work, Modelling, Paper Work.
Land Area	Rented : Owned :
Buildings	Rented : Owned :

THE NATIONAL HIGH SCHOOL

TEYNAMPET, MADRAS CITY, MADRAS

(Founded July 9, 1918, by the S.P.N.E.)

From the interesting prospectus of this school these paragraphs may find room here :

Ordered and cultured freedom is the basis of the school activities, and self-respect and self-reliance are accordingly encouraged to the fullest possible extent. The school is a community, representing in miniature, as far as possible and expedient, life in the outer world ; and its members are trained in the dignity, responsibilities and duties of their youthful citizenship, so that there may be a safe transition from immature youth to the more serious burdens of that fuller participation in National life which comes with maturity.

Following Mrs. Besant's *Principles of Education*, in each class there is the rough division into Life-Side and Politics Side, the former concerning itself with the development of the individual as an individual, the latter linking him harmoniously to his environment.

General religious training in the student's faith, and, as regards Hinduism, in accordance with the lines laid down in the *Sanatana Dharma Catechism* and *Elementary Text-Book of Hindu Religion and Morality*, is compulsory throughout the school, as also self-expression in various forms, e.g., recitations, games, physical exercises, manual training, nature-study, and the performance of duties fitting the student to become a useful member of the school-community. Periodical medical inspection also takes place, and a careful record is kept of each student's progress in health. Up to and including Class VIII (Form V) instruction is through the medium of Tamil, but from Class III onwards

English is taught according to the Direct Method under the supervision of Miss A. Herington, who has had long and most successful experience both in the Central Hindu Collegiate School and in the Theosophical High School, Benares. Much of the teaching takes place in the open air under the trees, for the school reverts to the ancient and hygienic plan of having instruction from about 7 to 10 in the morning, and from about 8 until dusk in the afternoon, including games and exercises, the intervening period being employed in rest and in appropriate recreation, day students returning home if their parents so desire. There is no home work, as all preparation for the next day is done during school hours.

Place, Name and Correspondent	Madras. National High School for Boys. G. V. Subba Rao.
Grades of Instruction	Primary, Secondary and High.
Date Reported	24-10-1918.
Number : On Roll	Boys : 77. Girls : 5.
In Hostel	Boys : 48. Girls :
Staff	G. V. Subba Rao, M.A. (All.), F.N.C., Headmaster [9-7-18]. N. Sri Ram, B.A. (Madras), Asst. Headmaster [9-7-18]. Miss A. Herington, Supt. of English and Primary Departments [9-7-18]. B. Siva Rao, M.A. (All.), Supt. of Hostel and Athletics [9-7-18]. Y. Prasad, B.A. (Cantab.), B.Sc. (Lond., All.), Physical Science [9-7-18]. N. S. Rama Rao, B.A. (Cantab.), Biology [9-7-18]. F. G. Pearce, B.A. (Lond.), Geography and Scouting [9-7-18]. T. C. Anantarama Aiyar, B.A., B.C.E., Practical Mathematics [9-7-18]. S. A. H. Hussainy, Govt. Certificates in Carpentry and Wickerwork, Manual Training and Modelling [9-7-18]. T. A. Gopalaswamy, School of Arts Certificates, Drawing and Painting [19-9-18]. M. C. Sitaraman, B.Sc. (Technology Manchester), Weaving and Dying, Lent by S.P.N.E. [9-7-18]. V. S. Mahadevan, Tamil [9-7-18]. V. Tiruvenkatachar, Telugu and Sanskrit [9-7-18]. N. R. Srinivasachar, Gardening [22-7-18]. K. N. Sundareswaran [22-7-18]. Pasupathi Sharma [9-7-18]. V. A. Rajaratnam [24-8-18]. S. R. Sripathi Rao [9-7-18]. T. C. Krishnaswamy, Music [23-7-18]. K. Janakiram Sharma [13-7-18]. P. N. Menon, L. M. P., Doctor [29-8-18]. Nair Hussain, Retired Havildar, Drill Master. Weaver [1-9-18].
Subjects	Hinduism, Mother-tongue, Tamil, Telugu, Sanskrit, English; History : Indian and English; Civics, Gymnastics, Drill, Scouting, Games, Arithmetic, Algebra, Geometry, Trigonometry, Mechanics, Analytical Conics, Geography, Nature Study, Elementary Physical Science, Gardening, Hygiene, Vocal Music, Drawing, Colour Work, Modelling, Paper Work, Weaving, Wood Work, School excursions.
Land Area	Rented : 11 acres. Owned :
Buildings	Rented : One large building, and two small. Owned : 17 Thatched cottages.

THE SRI MINAKSHI VIDYASALA

MADURA, MADRAS

(Founded October 3, 1904, by the Madura Theosophical Society)

Place, Name and Correspondent	Madura. Sri Minakshi Vidyasala. B. A. Subrahmanyam, Headmaster.
Grades of Instruction	Primary and Secondary.
Date Reported	29-9-18.
Number: On Roll	Boys :
	Girls: 317.
In Hostel	Boys :
	Girls :
Staff	B. A. Subramanyam, Certified Matriculate, Headmaster [Feb., 1918]. L. Subramania Aiyer, Certified L. S. Grade, 1st Asst. [Feb., 1909]. D. Subramanya Aiyer, Certified L. S. Grade, 2nd Asst. [June, 1906]. S. Eswara Aiyar, Certified L. S. Grade, 3rd Asst. [July, 1916]. G. Thayarammal, Certified Elementary Lower, 4th Asst. [Aug., 1918]. S. Pichai Ammal, Certified Elementary Lower, 5th Asst. [July, 1916]. Rukmani Ammal, 6th Asst. [Sept., 1914]. K. S. Eswara Iyer, 7th Asst. [Jan., 1916]. Ragavalu Ammal, 8th Asst. [Nov., 1910]. Ponnamani Ammal, 9th Asst. [Sept., 1916]. S. V. Kuppusami Iyer, Music Master [Aug., 1917]. Balasubramanya Sastri, Sanskrit Pandit [Nov., 1917].
Subjects	Hinduism, Tamil, Sanskrit, English, Indian History, Drill, Arithmetic, Geography, Nature Study, Domestic Science, Vocal Music, Instrumental Music, Drawing, Modelling, Sewing, Kummi and Kolattam.
Land Area	Rented :
	Owned: 120 ft. x 120 ft.
Buildings	Rented :
	Owned: One pucca building.

THE NATIONAL GIRLS' SCHOOL

MANGALORE, SOUTH CANARA DISTRICT, MADRAS

(Founded June 17, 1918, by the Mangalore Public)

Place, Name and Correspondent	Mangalore. The National Girls' School. M. S. Ekambara Rao.
Grades of Instruction	Primary and Secondary.
Date Reported	1-10-18.
Number: On Roll	Boys :
	Girls: 127.
In Hostel	Boys :
	Girls :

Staff	B. Padmabai, Intermediate, Headmistress, Honorary [17-6-18]. G. Ratna Bai, Matric, Honorary [17-6-18]. S. Sushila Bai, Honorary [17-6-18]. B. Tara Bai, Honorary [17-6-18]. M. Leela Bai, Honorary [1-9-18]. K. Leela Bai, Honorary [17-6-18]. Dr. M. Siva Rao, Medical Practitioner, Honorary [17-6-18]. Dr. K. Siva Rao, Medical Practitioner, Honorary [17-6-18]. Mrs. Lakshmi Bai Riswadkar, Marathi Teacher [21-7-18]. Narayani Pisharashiar, School Final [21-7-18]. Chinnammalu Amma [25-7-18]. Mrs. Sloohana Carut, Lower Secondary [1-7-18]. Mrs. L. Girija Bai, Primary Trained [17-6-18]. Mrs. Anusuya Bai [17-6-18].
Subjects	Hinduism, Mother-tongue, English, Canarese, Indian History, Drill, Arithmetic, Algebra, Geometry, Geography, Nature Study, Elementary Physical Science, School Gardening, Domestic Science, Vocal Music, Drawing, Colour Work, Modelling, Paper Work, Sewing, Domestic Arts. There are School excursions.
Land Area	Rented : 1½ acres. Owned :
Buildings	Rented : 1 Bungalow. Owned :

THE ANDHRA JATHEEYA KALASALA

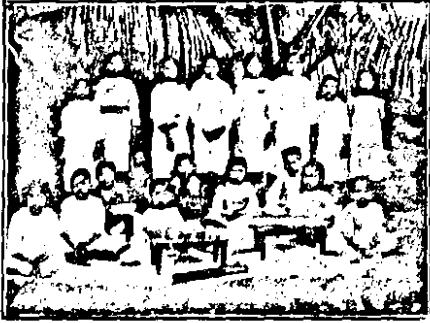
MASULIPATAM, KISTNA DISTRICT, MADRAS

(Founded December, 1907, Opened February, 1910

by the Public of the Andhra Districts)

The Principal, Mr. K. Hanumantha Row, writes :

The Institution receives boys of the Primary Standard and takes them through a vernacular secondary course, wherein a good measure of acquaintance is secured with the vernacular language and literature and a foundation laid for right habits of mind and method through simple Nature-study and manual training. A few boys who through stress of life's conditions or age or lack of mental capacity are unable or unwilling to go forward in general education are here allowed to break off into a vocational course, becoming apprentices in the carpentry, carpet-weaving, or workshop, or foundry sections. The Higher Secondary Course provides for a close acquaintance with English and Samskrit or English alone and is the stepping stone to specialised studies and work in (1) Engineering Civil or Mechanical, or (2) Agriculture. In its present phase of development the Mechanical Engineering Section possesses the best equipment and staff and provides a four year course, theoretical and practical, at the close of which a youth would readily be received into any Mill, workshop, or industrial venture requiring the use of machinery and an efficient organisation of men and work. A dozen such youths have recently been received into the workshops and Foundries of The Tata Iron Steel Works, Sakchi, where one of these has won for himself the responsible place of Foreman of two Cupolas.



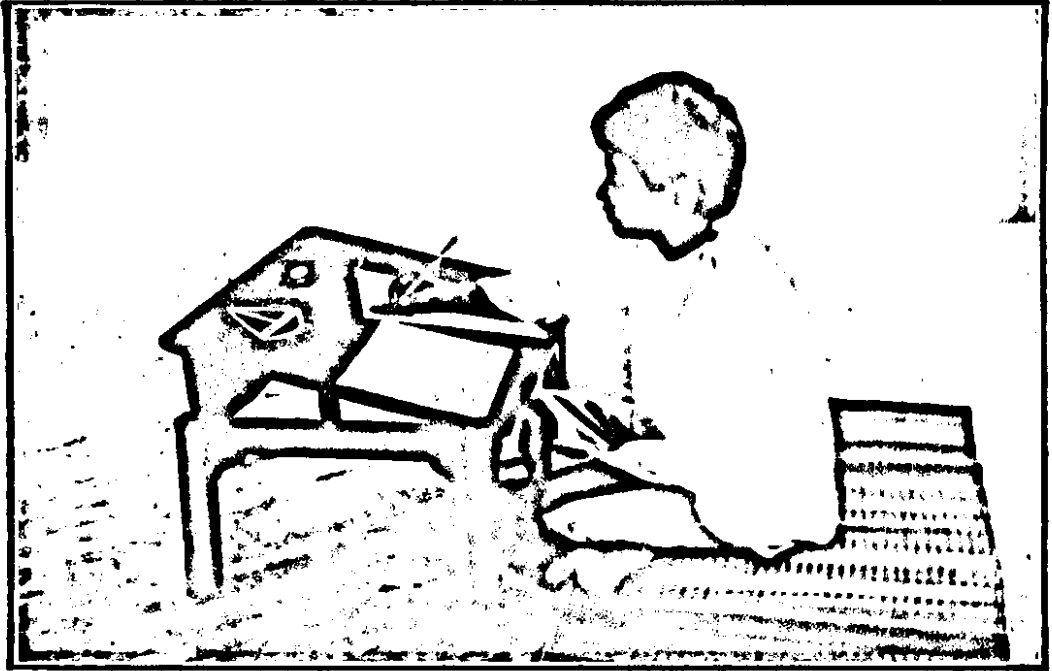
THE MONTESSORI CLASS,
VASANTHA PATHASHALA, KARACHI



NATIONAL GIRLS' SCHOOL, MANGALORE, GIRLS AT DRILL

Saraswati Puja. The tables are covered with the work of the children. (Standard desk here shown horizontal).





THE STANDARD NATIONAL DESK

This illustration (National High School, Teynampet, Madras) shows how simplicity is advantageous in every way: individual blackboards, ample opportunity for movement, room for books, proper writing position (the top also drops horizontal), and economy are obvious here.



Unsuitable western benches and desks—more costly and less useful and wholly unscientific.



Suitable western equipment in the National College of Agriculture chemical laboratories, Madras.

RIGHT AND WRONG EQUIPMENT

To others who desire to pursue higher literary and philosophical study the Institution offers a four year course of direct and critical acquaintance with the English and the Indian classics, where the aim is a complete and consistent application of the Indian Ideal to problems of literary and art criticism and civic and social organisation.

The scheme of corporate life in the Institution carries a distinctively Indian stamp and is deemed as important as the courses in intellectual and practical training. All the Indian National Festivals are held and celebrated each with a characteristic framing of ritual and worship. Volunteering and relief-work is set as occasion arises as a lesson in self-discipline and organisation and a scout-section is a permanent adjunct of the Institution and its work.

Place, Name and Correspondent	Masulipatam. Andhra Jatheeya Kalasala. K. Hanumantha Row.
Grades of Instruction	Primary, Secondary, High and Technical.
Date Reported	1-10-18.
Number : On Roll	Boys : 221. Girls :
In Hostel	Boys : 64. Girls :
Staff	K. Sitaraman, M.A. Hons. (Edin.) [1907]. C. Srinivasa Row, B.A. [1910]. E. Venkata Sastry, Drawing. V. Rangacharyulu, Sanskrit. K. Seshadri Ayyangar, Surveying. T. Paramanandan, Agriculture. V. Narayanamurthi, Typewriting, etc. P. Subramanya Sastri, Telugu. C. Narasimham. P. Ramakrishnan, Engineering. K. Audinarayana, Manual Training. K. Hanumanthan, M.A., B.L.
Subjects	Hinduism, Telugu, Indian History, English History, Civics, Gymnastics, Drill, Scouting, Arithmetic, Algebra, Geometry, Geography, Nature Study, Elementary Physical Science, School-gardening, Hygiene, Vocal Music, Instrumental Music, Drawing, Colour Work, Paper Work, Modelling, Weaving, Wood Work, Metal Work, Carpet Weaving, Surveying, Levelling, Agriculture, Typewriting, Shorthand.
Land Area	Rented :
Buildings	Owned : 40 acres. Rented : Owned : One large main building, Rs. 20,000. 3 workshops, Rs. 20,000. Quarters for Teachers and Hostel, Rs. 16,000.

DR. ENGLISH'S PANCHAMA FREE SCHOOL

NELLORE, NELLORE DISTRICT, MADRAS

(Founded by Dr. W. E. English)

Place, Name and Correspondent	Santhapet, Nellore. Dr. English's Panchama Free School. A. Subba Row.
Grade of Instruction	Primary.
Date Reported	13-11-1918.
Number : On Roll	Boys : 13. Girls : 13.
In Hostel	Boys : Girls :

Staff	K. Kotayya, studied up to III Form and Elementary Training [23-7-18]. Anthony, Conductor.
Subjects	Hinduism, Telugu, Civics, Drill, Arithmetic, Drawing, Colour Work, Modelling, Paper Work.
Land Area	Rented: Owned: One compound.
Buildings	Rented: Owned: One tiled building.

THE DANDAPANI NATIONAL SCHOOL

PALNI, MADURA DISTRICT, MADRAS

(Founded July 14, 1914, by the Theosophical Educational Trust)

Place, Name and Correspondent	Palni. Dandapani National School. N. Ramaswamy Aiyer, High Court Vakil, 8 North Veli Veedi, Madura.
Grades of Instruction	Primary and Secondary.
Date Reported	30-8-18.
Number : On Roll	Boys : 61. Girls :
In Hostel	Boys : Girls :
Staff	K. G. Sivaswamy, B.A., History, Headmaster [19-7-18] B. S. Ramasubbier, Failed Matriculate, I Asst. [26-8-18] K. R. Venkatarama Aiyer, Failed Intermediate, II Asst [1-7-18]. R. Guruswamy Chettiar, Drill Master [1-8-16] Mahomed Rahedeen, Hindustani and Arabic.
Subjects	Hinduism, Islam, Tamil, Hindustani, English, Indian History, Civics, Gymnastics, Drill, Scouting, Arithmetic, Geometry, Geography, Nature Study, Elementary Physical Science, School-gardening, Hygiene, Vocal Music, Drawing, Paper Work, Weaving, Wood Work, Metal Work, Sewing, Domestic Arts, School excursions, Agriculture, Moral Stories, Arithmetical tables, etc.
Land Area	Rented : Owned :
Buildings	Rented : One building 4,250 sq. ft. Owned :

THE RAJAHMUNDRY NATIONAL SCHOOL

RAJAHMUNDEY, GODAVERI DISTRICT, MADRAS

(Founded January 1, 1908, by the Public of Rajahmundry)

Place, Name and Correspondent	Rajahmundry. National School. Ch. Lakshminarasimham.
Grades of Instruction	Primary and Secondary.
Date Reported	12-9-18.
Number : On Roll	Boys : 217. Girls : 19.
In Hostel	Boys : Girls :

Staff	K. V. Ramaniah, Old Matriculate, Headmaster [17-7-14]. Ch. Viramadani, Old Matric., Ag. Headmaster [1-7-18]. V. R. Subbarayudu, School Final, I Asst. [17-6-18]. C. Virabhadra Rao, Studied as far as VI Form, II Assistant [24-7-15]. K. Narasiah, Lower Secondary, III Assistant [9-11-10]. K. V. Ramaniah, Lower Secondary, IV Assistant [19-7-16]. K. Appalaswami, Primary, V Assistant [19-1-18]. A. Vyasanarayana Sastri, Pandit [6-8-17]. G. Ramamurthi, Lower Secondary, Drawing Master [19-1-08].
Subjects	Hinduism, Telugu, Samskrit, English, Indian History, Gymnastics, Drill, Arithmetic, Algebra, Geometry, Geography, Nature Study, Drawing, Colour Work.
Land Area	Rented : 9 acres. Owned : 9 acres.
Buildings	Rented : Owned : 2 Buildings.

THE VICTORIA HIGHER ELEMENTARY SCHOOL

TINDIVANAM, SOUTH ARCOT, MADRAS

(Founded January 1, 1902)

Place, Name and Correspondent	Tindivanam, South Arcot Dt. Victoria National Higher Elementary School. C. Subrahmanya Aiyer, B.A., Headmaster.
Grades of Instruction	Primary and Secondary.
Date Reported	22-10-18.
Number : On Roll	Boys : 108. Girls :
In School	Boys : Girls :
Staff	C. Subrahmanya Aiyer, B.A., Headmaster [18-6-17]. T. S. Krishna Row, Lower Secondary, 1st Asst. [26-6-18]. T. S. Rajagopala Naicker, L. S., 2nd Asst. [1-1-13]. S. V. Seshadri Ayyengar, L. S., 3rd Asst. [20-2-18]. S. Adinarayanayyah, 4th Asst. [19-1-02]. Sattar Sing, 5th Asst. [7-9-18]. Abdulkarim Saib, Tailor [12-9-18].
Subjects	Hinduism, Tamil, English, Indian History, Civics, Drill, Arithmetic, Algebra, Geometry, Geography, Drawing, Sewing.
Land Area	Rented : Owned : 15,000 sq. ft.
Buildings	Rented : Owned : One Building 2,500 sq. ft.

THE P. V. C. LOWER SECONDARY SCHOOL

VAYALPAD, CHITTOOR DISTRICT, MADRAS

(Founded February 17, 1895, by O. L. Sarma, R. Giri Row and R. Seshagiri Row)

Place, Name and Correspondent	Vayalpad, Chittoor District. P. V. C. Lower Secondary School. R. Seshagiri Row, Pleader, Madanapalle.
Grades of Instruction	Primary and Secondary.

Date Reported	27-8-18.
Number : On Roll	Boys : 154.
	Girls
In Hostel	Boys :
	Girls :
Staff	A. K. Lakshmana Row, Trained Matric, Headmaster [28-6-06.] A. Rama Rao, Special Examn. under S.S.L.C., I Asst. [1-8-06]. K. Jaishima Rao, Studied up to Matric, II Asst. [1-3-17]. H. Vital Rao, Studied up to Matric, II Form, III Assistant [1-7-16]. S. Vasudeva Sastri, IV Asst. [1-8-15]. T. Srinivasa Rao, V. Assistant [20-10-14]. K. S. Ramiah, VI Asst. [24-7-17]. R. Sitaramiah, Gymnastic Instructor [1-8-14]. T. Krishnaswamy Sastri, Assistant and Writer [1-2-17].
Subjects	Hinduism, Telugu, Indian History, Civics, Gymnastics, Drill, Arithmetic, Algebra, Geometry, Geography, Nature Study, Elementary Physical Science, Hygiene, Music, Drawing, Modelling.
Land Area	Rented :
	Owned : 5 acres.
Buildings	Rented :
	Owned : One.

THE N. P. R. NATIONAL GIRLS' SCHOOL

VAYALPAD, CHITTOOR DISTRICT, MADRAS

(Founded February 17, 1895, by O. L. Sarma, R. Giri Row
and R. Seshagiri Row)

Place, Name and Correspondent	Vayalpad, Chittoor Dt. The N.P.R. National Girls' School R. Seshagiri Row.
Grades of Instruction	Primary and Lower Secondary.
Date Reported	27-8-18.
Number : On Roll	Boys :
	Girls : 73.
In Hostel	Boys :
	Girls :
Staff	C. S. Kuppuswamy Iyah, Lower Secondary Grade Training Certificate, Headmaster [10-6-12]. B. Lakshminarasu Maklu Primary, I Assistant [1-2-17]. G. Narayanaswamy, Lower Secondary, II Assistant [16-6-17]. P. Akkayamma, Primary, III Assistant [1-3-17].
Subjects	Hinduism, Telugu, Indian History, Civics, Drill, Arithmetic, Geography, Nature Study, School-gardening, Domestic Science, Hygiene, Music, Drawing, Sewing, Domestic Arts.
Land Area	Rented :
	Owned : 1 acre.
Buildings	Rented :
	Owned : One Building.

OTHER SCHOOLS

The National Council of Education, Bengal, as mentioned before, has in view amalgamation with this Society. Particulars of these schools are available in the voluminous Calendar of that Society.

A number of other institutions are in touch with the Society, and are given such advisory help as is possible, but owing to the limitations of finance, and because the schools are not yet of the status suitable for recognition, it has not yet been possible to put them on the list, but touch is maintained unofficially by the Secretary of the Central School Board.

EXAMINATIONS

The past year saw held the first Entrance Examinations for the National University. In the year which is to come Certificate Examinations for School Leaving and for the One Year Course in the Training College for teachers will be held.

It is intended to prepare for this purpose certificates which will be fine specimens of Indian art, so that the simple card itself may embody the ideals for which the Society stands, and come to the recipients as fitting emblems of the course they have followed. The Registrar of the Society would be pleased if leading Indian artists would give designs for these.

EXTENSION WORK

As mentioned in connection with the Madanapalle Night Schools, the interesting, and now proven, work of making the National Schools Social Centres has begun there by the late Mr. R. Giri Rao. Enlarged and vivified by the college students, notably Mr. D. Rajagopalacharya, it has been a light to the country, and in Madras and Hyderabad and elsewhere good work is being done—good for the poor, greater good for those earnest young men who learn as they can only learn by teaching others.

University Extension lectures have also been part of the programme in Madras, Madanapalle and Hyderabad. Those in Madras were:

The Place of a University in National Life, Annie Besant; *Western Art. 1. The Rise and Growth of Architecture, Illustrated by Lantern Slides*, C. Jinarājadasa; *Western Art. 2. Sculpture and Painting in Greece and Mediæval Europe, Illustrated by Lantern Slides*, C. Jinarājadasa; *Post-Tennysonian Poetry*, C. P. Ramaswami Aiyar; *Tamil Poetry, Classical and Modern (In Tamil)*, Rao Sahab Sambanda Mudaliar.

THE INDIAN SCOUTS

This account of National schools would be most incomplete without a word of that most important organisation, the Indian Boy Scouts Association. Its movement was begun some little time before the Society was actually

founded, but it has been throughout most earnestly and enthusiastically supported by the S.P.N.E. and given a grant and recognition as a constituent part and a vital activity in the work. The first Report of the Chief Commissioner of the Indian Boy Scouts Association, Mr. F. G. Pearce, presented at a meeting in Gokhale Hall, in October, 1918, is in part as follows :

The seed of the I. B. S. A. was planted in Madanapalle College in June, 1916, by Mr. G. P. Aryaratna, a Patrol-Leader of my old Troop at Mahinda College, Galle, Ceylon, whom I sent to Madanapalle in the hope that he would be able to develop Scouting there, since it had already shown itself so valuable as training for Ceylon boys. That hope was fulfilled, for the Troop he founded flourished amazingly and produced many splendid Scouts and proved conclusively, if proof were necessary, that the system was adaptable to Indian conditions.

As early as 1914 an experiment had been made at the Theosophical High School at Cawnpore by Mr. Amarnath Sharma on Scout lines: this Troop is now working with our Association and happily Mr. Sarma himself has just come to us at Madras. In 1916 a similar start was made in the Theosophical High School in Benares. This Troop has also flourished, and both now form strong centres of our Movement.

In December, 1916, I visited Madras on a holiday. Mr. Aryaratna also came with some of his Scouts from Madanapalle, and we gave a lecture on Scouting in this hall, and also supported a resolution, in favour of the introduction of the Movement, at the first Madras Students' Convention. A training camp was held at Adyar with Mrs. Besant's kind encouragement, and some twenty were put through a thorough course of training as leaders.

In 1917 the Indian Boy Scouts Association took definite shape as an organisation distinct from Sir Robert Baden-Powell's. The reasons for this are plain enough. It was my private hope in December, 1916, that this Movement might be linked to the original Baden-Powell Movement, just as was the case with the Ceylon Troops I had organised in 1915 and 1916. I expressed this hope in a letter published in *New India* in December, 1916. I also wrote to Mr. Arundale on the subject. These hopes were, however, much damped by the fact that the requests sent by the Madanapalle Troop to the Baden-Powell officials were either ignored altogether or received unsatisfactory answers. Unlike in Ceylon, where the Baden-Powell Movement was organised from the first among Sinhalese boys and with full confidence in Sinhalese and Tamil Scoutmasters, the Baden-Powell Movement in India was limited to Europeans, Anglo-Indians, and a few Indian Christians, all under European Scoutmasters.

A bright ray of hope came when, in March, 1917, the Government of India declared that "wherever Boy Scouts can be organised on sound principles and on proper lines, the Government looks upon the introduction of the system as educationally of the greatest value". This was at last reasonable and liberal. Now surely, I thought, the Baden-Powell organisation in India will welcome the chance, and, true to the Scout Law of Brotherhood, will back up the Government of India's declaration by showing confidence in Indians and training them as Scoutmasters and Scouts.

Alas! that unique chance was missed, and it is gone for ever. The B. P. officials in India recommended Sir Robert not to admit Indians, at any rate till after the War.

The Indian Boy Scouts Association took shape therefore throughout 1917 under the guidance and inspiration of Mrs. Besant, with Mr. Arundale, Lieutenant

Tarini Sinha and Mr. Sanjiva Kamath as the chief organisers. It developed in Madras City and began to spread to the Mufassal also, especially towards the end of 1917 when Mr. Kamath undertook a tour of several weeks in the South, which resulted in the foundation of several fine Troops, which are still flourishing; several others were also started near Madanapalle in Chittoor District, by Mr. Aryaratna. As chief organising officer now, I wish especially to put on record here my debt of gratitude to these three devoted workers, Messrs. Tarini Sinha, Sanjiva Kamath and G. P. Aryaratna.

In thanking my colleagues, I cannot omit to mention three others, two of whom, though more recently known to me, are, however, real pioneers of the Movement in the North—Mr. A. M. Qasalbash of Benares, and Mr. Amarnath Sharma of Cawnpore, who have done in Benares and Cawnpore what Messrs. Sinha, Kamath and Aryaratna have done here. The third is a pioneer who is still pioneering, my colleague, Mr. M. V. Venkateswaraiyar, doing fine, thorough work on the Malabar Coast. Indeed I feel that one very marked feature of this Association is the realisation of Brotherhood by mutual help that prevails in it.

Our census returns, taken on September 30th, are as follows (the census including only those who are enrolled active members of registered troops):

Madras City	...	...	...	...	176 Scouts	15 Officers.
Other places in Madras Presidency (returns not all received)	...	...	...	...	366 "	35 "
Indore	...	...	...	...	32 "	5 "
Ahmednagar	...	...	...	...	30 "	1 "
Benares	...	...	...	...	48 "	9 "
Cawnpore...	...	...	...	...	37 "	3 "
Sindh	...	...	...	...	266 "	7 "
Total					...	...
					955 Scouts	75 Officers.

Besides these there are a very large number in training in various places whose Troops have not yet completed their three months' probationary period and are, therefore, as yet unregistered. These must total at least another thousand.

In addition to the Scouts, we have four flourishing Corps of Senior Scouts (over 18 years of age) and some eight or ten Packs of Cubs or Junior Scouts (7 to 12 years of age) and two Troops of Girl Scouts, others being in course of formation.

The three subsidiary branches of the Movement, the Senior Scouts, Cubs, and Girl Scouts, are special features of our Association, planned on original lines. We watch their development, therefore, with special interest.

In addition to three training camps this year, one at Kodaikanal, one at Dhar, and the third in Madras City at our fine Headquarters in Broadway, we have succeeded in providing our Scouts and Officers, and the public, with a considerable Indian Scout literature.

With regard to Finance, since, on principle, none of our Troops receive any grants from Headquarters for uniforms or equipment, but are entirely self-supporting and dependent on local funds, donations by friends, etc., our Headquarters needs are not very great. Nevertheless there are necessarily expenses in connection with upkeep, especially the making of badges, and the capital necessary for our publications. The most, in particular, I should extend greatly, especially in the direction of translations into Indian languages, if I had funds.

We, therefore, make here a very modest appeal. Our needs are, comparatively, so small that it would indeed be easy for even one friend to satisfy our wants for a year without noticing it. They are as follows :

	Rs.
Capital required for production of badges and equipment ...	1,500
Capital required for publications	3,500
Headquarters and organisation expenses	2,500
Total ...	7,500

The real recurring expenditure is not likely to exceed Rs. 2,500.

I have lastly to report on that which is perhaps really the test of our work, though we might well plead for more time ere we are judged. Yet we are prepared to stand judgment, even now. I mean, our Scouts have even now justified themselves by reason of their real usefulness to the public and indirectly to the Motherland.

Some of their very numerous acts of service are recorded (nameless) in *The Indian Scout*. We may here mention, by way of illustration, that at least thirty fires have been extinguished by Scouts in various places in the last six months, very considerable risks having been run by the Scouts in some cases, and life and property having been saved. This alone is evidence enough of the practical value of Scout Training.

As this Report goes to press Mr. Pearce reports the completion of a strenuous tour in the South, to Palghat, where a Headquarters and a good Troop with three village Troops were organised; to Cochin State where a Local Association and a Troop were formed and two training camps held; to Mangalore and Calicut, where Troops were inspected and Associations formed; to Trichinopoly and Tiruvallur for inspection and, in the latter, formation of an Association. Everywhere the prospect is bright.

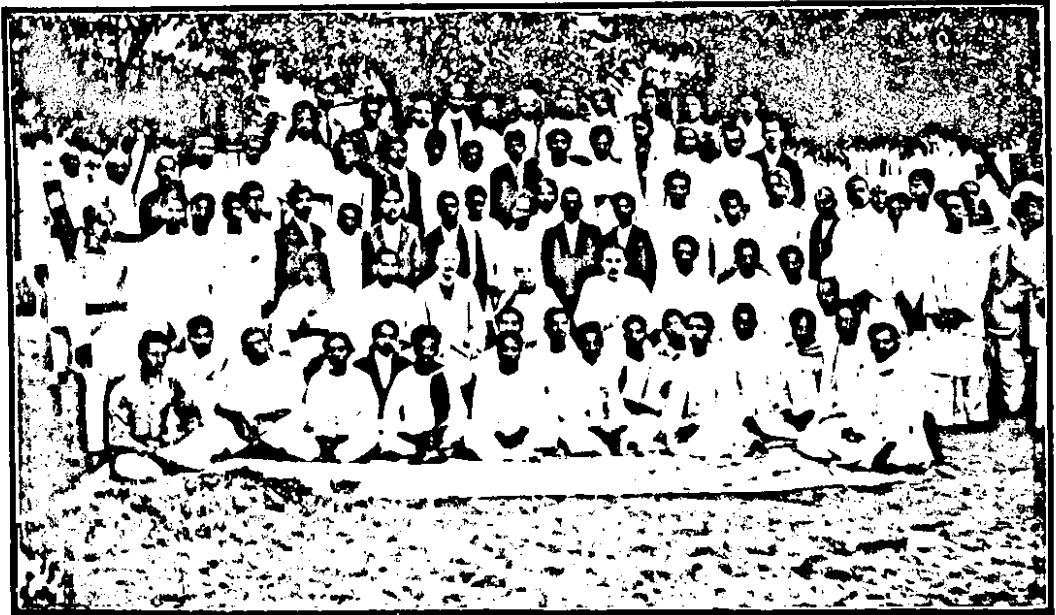
THE COMING YEAR

THE past year's work has indicated certain lines along which special efforts may be made in the forthcoming year. It is patent that in the field of girls' schools the work of the Society is almost limitless. The desire of many shortsighted parents that, at whatever cost, their boys should have a Government Certificate quite disables them from understanding that the advantages of a properly Indian education, with its wider and more satisfying possibilities, greatly outweigh the usefulness of a mere living wage under soul-cramping conditions. With regard to girls there is no such limitation. Their schools are more easily organised and less costly to equip because, except in High Schools, the expensive laboratory is unnecessary.

The past year has also shown that although the work of collecting funds has been far from unsuccessful there can be much improvement. In some areas local National Education Societies and Committees collected from one to three or four thousand rupees which they have retained in the hope of gathering enough money finally to build a school for their own area. In one case at least where this has occurred the possibility of local schools is small at the same time the Society as a whole has not received the advantage of the



THE MAIN BUILDINGS

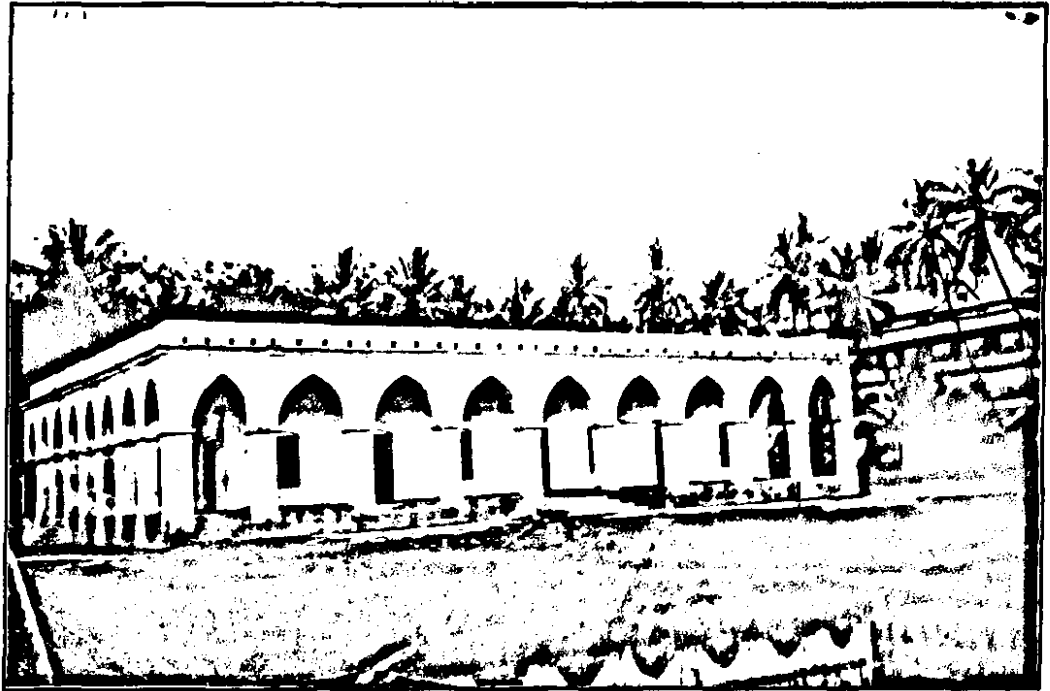


THE FIRST NATIONAL COLLEGE CLASS, WOOD COLLEGE

TAGORE'S PLAY, *SACRIFICE*, STAGED
BY THE STUDENTS



THE WOOD NATIONAL COLLEGE, MADANAPALLE



SHRI SARASWATI PATHASHALA, KUMBAKONAM

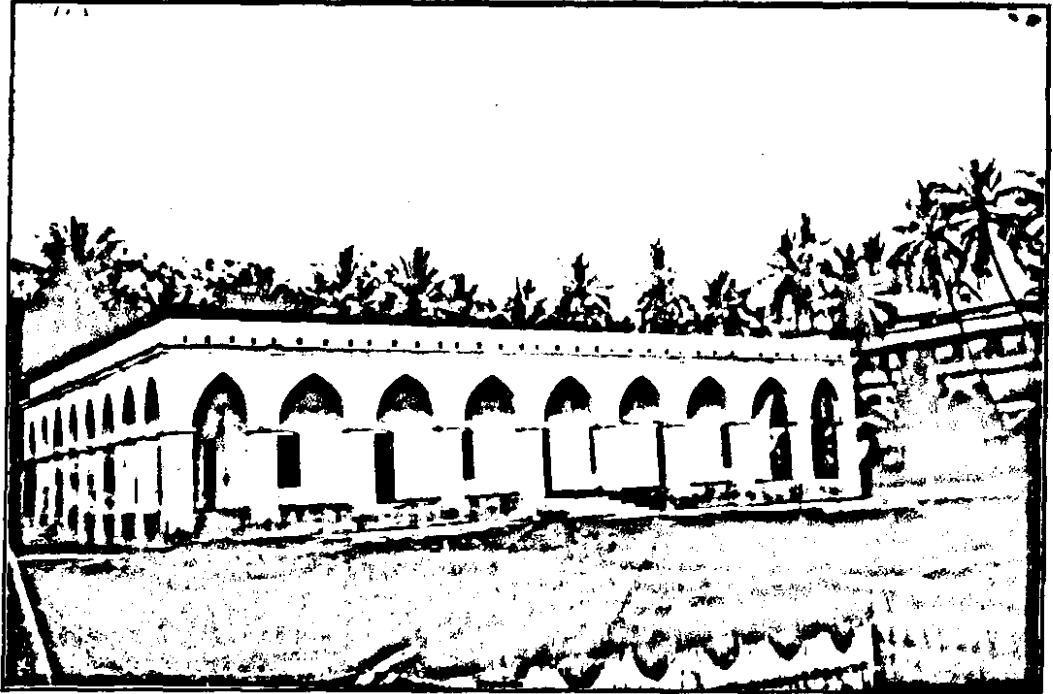


THE MARANNA GOWNDER NATIONAL GIRLS' SCHOOL, COIMBATORE

Work on this fine structure is advancing rapidly

amount of money which was collected. Again, Chief Collectors have not always been sufficiently ready to change inactive local and other collectors when they saw that the support given was not what it should be. In notable instances, of which Tanjore may be mentioned as example, the organisation of the division or district has been very thoroughly carried out by the Chief Collector, who toured his district in person and kept in close touch with his colleagues. The full results of the campaign through the medium of chief and other collectors for the year under review will only be known when, in January, 1919, the final reports have been received with regard to the D class members and incidental subscriptions.

Estimating roughly the expenditure under all heads for the year under report as Rs. 1,50,000, it is clear that for the year 1919—1920 a larger sum will be required not only to cover the necessary extension of work in the various institutions and departments already in existence but also to extend the work of the movement as a whole throughout the country. For this purpose, the Executive Committee is of opinion that for the ensuing year a sum of Rs. 2,50,000 must be provided for the satisfaction of the probable monthly demands upon the Society's finances. Efforts will have to be made to collect most of this sum during the ensuing year, so as to ensure stability. But the Society still lacks a capital fund, and is compelled at present to live more or less from hand to mouth. However undesirable this procedure may be, it is inevitable under present conditions, and until the cause of National Education has won its way into the hearts of the people as a whole. As it is, the existing funds of the Society are almost entirely made up of amounts varying from Rs. 1,000 to a few annas—hardly any large sums having been contributed. If the richer classes would divert some of their wealth to the cause of National Education the movement would not only be far more stable than it is but also far more effective. There is a deep and insistent demand for institutions in which a National system of education obtains, and the two difficulties in the way are lack of money and lack of suitably trained teachers. As regards the former, every effort must be made by all lovers of India to enable the Society to do its duty to the Motherland. Now is the time for the effort to be made, for the War is happily over and the process of reconstruction begins. As regards the supply of teachers, the Executive Committee has opened a National Training College in Madras under the Principalship of Mr. G. S. Arundale, although only an insignificant grant has up to the present been possible. If sufficient funds were forthcoming, the College could be placed on a dignified and efficient basis, and students could be accommodated from all parts of India. The Executive Committee considers it is not asking for too much when it makes an appeal for at least Rs. 50,000 to purchase a suitable area of ground and to erect the necessary buildings both for the College and for the experimental School which must be attached. Such a College is of National importance and deserves National support. At present it is not possible to accommodate women pupils in the National Training College for Teachers, but the Executive Committee has under consideration the whole question of a Training College for Women Teachers and has already sanctioned the establishment of a Teachers' Training Department in connection with the National Girls' School at Mangalore. Both the Girls' School and the Training Department will, from 1919, be in charge of an American lady of very considerable experience—Mrs. A. de Leeuw, who has



SHRI SARASWATI PATHASHALA, KUMBAKONAM



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come to India to work in the cause of National Education on a small subsistence allowance.

Education in India has received little attention in England and other countries, but one article having been forwarded by press cutting agencies in London, that being from the *Quarterly Review*. In the practically universal interest in the reform of education which is shown in all countries now, India can find much that will be of value to her as she develops her own system. The ridiculous, and fundamentally dishonest, objection that during the war, lately so happily concluded in triumph for the Allies, nothing can be done is given the lie direct by official circulars from the United States Commissioner of Education, from France and elsewhere, making it quite clear that, as the American Commissioner says, "there are before us just now two matters of supreme importance: to win the war for freedom, democracy and peace and to fit our schools and our children for life and citizenship in the new era which the war is bringing in". The Right Honourable Mr. H.A.L. Fisher, President of the Board of Education in England and Wales, takes the same stand. In order to take advantage of these changes abroad the S.P.N.E. sends its publications to, and receives others in return from, the following:

W. W. Marquardt, Director of Education, Manila, Philippine Islands; The Pro-Director, Education Department, Melbourne; The Deputy Minister, Education Department, Toronto, Ontario; The Under-Secretary, Union Education Department, Cape Town, S. Africa; The Commissioner, Bureau of Education, Washington, D. C., United States of America. It is thus able to help India materially to march with other nations along the road of educational advancement.

But above all in the ensuing year and the years to follow the need is for India's leaders to give a larger share of their valuable counsel in the enlargement of the movement. It is of primary importance that they should realise and act upon the realisation that the supreme necessity of Indian education can only be met through Indians. That the present system is hopelessly at fault in method no informed person can have the temerity to deny; hence it necessarily follows that the work of the Society in developing the right system has a basic claim on the attention of India's greatest sons and daughters.

There is needed in the ensuing year a Commission to sit upon the whole question of what is wanted in Indian education. Experiments have been and are being made; the literature is now extensive; foreign advance has become so rapid as to threaten to outstrip us entirely. The acceptance of a crude conglomerate of persisting Indian traditions and desirable western practices must no longer satisfy us. Such a Commission should have, as a preliminary to its final combined session, a section investigating in India and a small group to tour abroad, notably in the Philippines and Japan.

It is only materials so collected, by a group of earnest leaders, that India will find suitable for assimilation. The call is real, and it is urgent, and for the sake of these millions of eager, bright-eyed children we pray that our greatest devotees of the arts of politics, of education, and of social science, may answer gladly, immediately, their mute appeal.

APPENDIX I

THE RULES AND REGULATIONS OF THE SOCIETY AND THE NATIONAL UNIVERSITY AND THE MEMORANDUM OF ASSOCIATION ARE SUPPLIED WITH THIS REPORT SEPARATELY, FOLDED INTO THE BACK COVER

APPENDIX II

MINUTES OF THE FIRST MEETINGS OF THE BOARD OF NATIONAL EDUCATION, HELD AT CALCUTTA, DECEMBER, 1917

I

Minutes of the Meeting held on Tuesday, December 25th, 1917

Under the provisions of Rule 4 of the Rules and Regulations for the management of the Association named the Society for the Promotion of National Education, an Ordinary General Meeting of the Board of National Education was held on Tuesday, December 25th, 1917, at 116 Lower Circular Road, Calcutta, by kind permission of Kabiraj Upendranath Sen, at 4 p.m.

PRESENT :

Mr. V. P. Madhava Rao, C.I.E.; The Hon. Mr. B. V. Narasimha Iyer; The Hon. Mr. Justice Sadasiva Aiyar, Dewan Bahadur; The Hon. Mr. Justice L. S. Chandrasekhara Iyer; Mrs. T. Sadasiva Aiyar; Mr. S. Kasturi Ranga Iyengar; Mrs. Annie Besant; Mr. A. Rangaswami Iyengar; Mr. C. P. Ramaswami Aiyar; Mr. C. Jinarajadasa; Mrs. D. Jinarajadasa; Mr. G. S. Arundale; Mr. B. P. Wadia; Mr. Ernest Wood; The Hon. Mr. B. Chakravarti; Mr. Hirendranath Datta; Mr. S. R. Somnaji; The Hon. Dr. Tej Bahadur Sapru; The Hon. Mr. Motilal Nehru; The Hon. Mr. Sumi-ullah Beg; Pandit Iqbal Narain Gurtu; Miss Arundale; Mr. B. Sanjiva Rao; Mrs. P. Sanjiva Rao; The Hon. Rai Bahadur Purnendu Narayan Sinha; Syed Hasan Imam Sahab; Dr. Ganesh Prasad; Dr. P. C. Roy; Mr. Bhagavan Das; Rai Bahadur Lala Sultan Singh; Hakim Ajmal Khan, Haziq-ul-Mulk; Dr. Ansari; Miss Joshi, L.M.S., M.R.C.S. (Eng.); Mrs. Sarojini Naidu.

1. The Acting Registrar, Mr. G. S. Arundale, called for nominations for Temporary Chairman. It was proposed by Dr. Ganesh Prasad and seconded by the Hon. Rai Bahadur Purnendu Narayan Sinha that Mrs. Annie Besant be and is hereby elected Temporary Chairman. The proposal was carried unanimously and Mrs. Annie Besant accordingly took the Chair.

2. The Board proceeded to consider the election, under Rule 2, of a President, Vice-President, Treasurer and Registrar.

- (a) On the motion of the Temporary Chairman it was resolved to defer the election of President until the adjourned meeting.
- (b) Mr. V. P. Madhava Rao, C.I.E., and Syed Hasan Imam Sahab were unanimously elected Vice-Presidents of the Board.
- (c) Mr. Narottam Morarji was unanimously elected Treasurer.
- (d) Mr. G. S. Arundale was unanimously elected Registrar.

3. The Board proceeded to appoint the Executive Committee, under Rule 9. The following members were unanimously elected :

Mrs. Annie Besant, *Chairman*; The Hon. Dewan Bahadur Justice T. Sadasiva Aiyar; Mr. Kasturi Ranga Iyengar; Mr. C. P. Ramaswami Aiyar; Mr. C. Jinarajadasa; Mrs. Naik; Mr. Hirendranath Datta; Mr. K. Hanumantha Rao.

It was resolved to defer the election of a Vice-Chairman until the adjourned meeting.

4. The Temporary Chairman laid before the Board the following Resolution of the Theosophical Educational Trust, passed at its Annual Meeting on December 27th, 1916: "This meeting gives the President power to take steps to use the Trust as a nucleus for the proposed Board of National Education, the Trust giving over its ownership and management of institutions, or retaining the same and continuing as a body within the National Board, as may be found advisable or necessary."

After some discussion, it was resolved that this Board do hereby accept the offer of the Theosophical Educational Trust to give over its ownership and management of institutions to the Society for the Promotion of National Education, the transference of such ownership and management to take place as from May, 1918.

In answer to a question whether Schools under the Board could accept Grants-in-Aid, the Chairman replied in the negative.

It was further resolved that individual educational institutions hitherto working under the auspices of the Theosophical Educational Trust, but possessing property and funds, or either or both, under management and control other than that of the Theosophical Educational Trust, be communicated with by the Registrar as to whether they decide to become affiliated to the Society for the Promotion of National Education, accepting the National courses of study, and presenting their pupils for the examinations to be held under the auspices of the Board, or not.

The Registrar was further instructed to acquaint such institutions with the decision of the Board that only such schools and colleges would be recognised by the Board as prepare their pupils solely for examinations conducted under the auspices of the Board, and in accordance with such curricula of studies as may hereafter be prescribed.

5. Under Rule 11, the Registrar reported that no Committees had so far been appointed for the drawing up of curricula for the various branches of the Educational activities of the Board.

It was resolved that if the Board decide to establish a National University, the drawing up of such curricula will naturally fall within the province of the University.

6. It was resolved that a Publications Committee be constituted as follows, with power to the Executive Committee of the Board to add to their number :

Mrs. Annie Besant, Mrs. Sarojini Naidu, Messrs. Bhagavan Das, B. P. Wadia, James Cousins, P. K. Telang, G. V. Subba Rao, N. M. Mazumdar, Abdul Haq, Dr. Iqbal (Lahore), Dr. Abdur-rahman Bijnori, with the Registrar as Secretary, *ex officio*.

7. The establishment of a National University.

The draft resolution circulated with the Agenda was unanimously approved, with the following modifications :

Delete the word "incorporate", line 2.

- Rule 1. Delete the words "a body corporate by the name of".
 " 2. Delete the whole, and renumber succeeding Rules accordingly.
 " 3. Substitute "established" for "incorporated".
 " 5. Delete the whole, and renumber succeeding Rules accordingly.
 " 6. Delete the words "by private persons or local authorities".
 " 9. Substitute "them" for "it" in the first line.
 " 10. Insert "Sir Rabindranath Tagore".
 " 14. After "twenty members" insert "Five members of the Council shall form a quorum".
 " 16. (d) Delete the whole, and
 (e) delete the whole, and reletter succeeding paragraphs accordingly.
 " 20. After "Sindh" insert "and the Theosophical College for Women, Benares".

Add Rule 25: Rule 25. The Board shall appoint the first Registrar of the University, and may also appoint an Assistant Registrar. Such Registrar and Assistant Registrar shall hold office until otherwise provided by the Board.

Schedule I. Delete the word "first" in each case, and omit the words ("Names to be entered", etc.)

Schedule II.

- Ord. 5. (c) After the words "admission to the" this should read "privileges of or already affiliated to the University".
 (i) Substitute "Resolution and the Ordinances" for "Act and Statute and Ordinances".
 " 7. Delete (i), (ii) and (iii).
 " 14. Substitute "Resolution" for "Regulation".

The Resolution as modified will be found in the Prospectus.

8. Resolved that the Registrar of the Board be appointed Registrar of the National University, to hold such office during the pleasure of the Board.

9. The design of a Seal for the Society for the Promotion of National Education was submitted to the Board and, with slight modifications, was approved.

10. The meeting of the Board was adjourned until Sunday, December 30th, 1917, 5 p.m.

II

Minutes of the adjourned Meeting held on Sunday, December 30th, 1917, at 5 p.m.

PRESENT :

Mrs. Annie Besant; Mrs. Sarala Devi Chowdhuri; Mr. Jamshed N. R. Mehta; Mr. Ernest Wood; Mr. B. P. Wadia; Mr. C. Jinarajadasa; Mrs. D. Jinarajadasa; Mr. Ganesh Prasad; Miss Arundale; The Hon. Mr. Purnendu Narayan Sinha, Rai Bahadur; Mr. Harendranath Datta; Mr. B. Sanjiva Rao; Mrs. P. Sanjiva Rao; Mr. C. P. Ramaswami Aiyar; The Hon. Mr. Motilal Nehru; Mr. S. R. Bomanji; Mr. Ratansi D. Morarji; Pandit Iqbal Narain Gurtu; Mr. Jamnadas Dwarkadas;

Mr. M. R. Jayakar; Mr. V. P. Madhava Rao, c.i.s.; Mr. C. R. Das; Mr. A. Ranga swami Iyengar; Mr. S. Kasturi Ranga Iyengar; Rai Bahadur Lala Sultan Singh; Mr. Bhagavan Das; Mr. B. C. Chatterji; Mrs. Sarojini Naidu; Mr. Manjeri Ramier; Kabiraj Upendranath Sen; Mr. Jethmal Parsram; Mr. G. S. Arundale.

1. The Chair was taken by Mrs. Annie Besant.
2. The Chairman reported that sixteen gentlemen had joined the Society for the Promotion of National Education as Life Members, each paying Rs. 1,000.
3. The Chairman reported that the question of accepting the Presidentship of the Board had been placed before Sir Rash Behari Ghose who desired time to consider. Resolved that if Sir Rash Behari Ghose accept the Presidentship the Board would feel much gratified, but that if for any reason Sir Rash Behari Ghose be unable to accept office, the Chairman of the Executive Committee be requested to circulate another name for the consideration of the members of the Board, and that members be requested to send their votes on the same in writing to the Registrar.
4. The Chairman reported that the following had accepted seats on the Board: Kabiraj Upendranath Sen, Mr. Manjeri Ramier, Mr. Bipin Chandra Pal, Mrs. Sarala Devi Chowdhuri, Mr. Jamshed N. R. Mehta; and that the following ladies and gentlemen had been approached: Miss H. Petit, Syed Nabi-ullah.
5. Resolved that the Board approves the issue of *The Principles of Education*, written by the Chairman of Executive Committee, as a publication of the Society for the Promotion of National Education.
6. The Board proceeded to consider the Rules and Regulations for the management of the Society for the Promotion of National Education, and to frame Bye-Laws for the same.

The following modifications in the Rules and Regulations were ordered, and Bye-Laws were framed as below:

1. In Rule 2, substitute "two Vice-Presidents" for the word "Vice-President".
2. In Rule 7,
 - (a) substitute "a" for the first "the" in the first line;
 - (b) substitute "both Vice-Presidents" for the word "Vice-President".
3. In Rule 9,
 - (a) insert at the beginning the words "at each Annual Meeting" before the words "the Board";
 - (b) after the words "Annual Meeting" insert "sanction expenditure in accordance with the provisions of the budget duly passed by the Board";
 - (c) after the words "no vote at the meetings" insert "The Treasurer of the Board shall be *ex officio* a member of the Executive Committee";
 - (d) at the end of the Rule, add "at all meetings of the Executive Committee; members thereof may vote in person, or in writing, or by proxy".
4. In Rule 12, add at the end "such Committee shall have power to co-opt suitable persons as additional members of the Committee, but such additional members shall not be members of the Board".
5. In Rule 14,
 - (a) substitute the words "local officials" for the words "a local official";
 - (b) for the word "President" substitute the words "Chairman of the Executive Committee".

6. In Rule 15, for the words "President of the Board", substitute the words "Chairman of the Executive Committee of the Board".
7. In Rule 19, substitute the words "Society and of the Board" for the word "Trust".

BYE-LAWS

1. There shall be four classes of members of the Society for the Promotion of National Education.

(i) *Class A.*—Members who, on payment of a minimum sum of Rs. 1,000 shall become Life Members of the Society and shall receive free all the publications of the Society.

(ii) *Class B.*—Members who pay a minimum Entrance Fee of Rs. 100 and an annual subscription of not less than Rs. 25. Members of this class shall be entitled to receive all the publications of the Society at half price.

(iii) *Class C.*—Members who pay a minimum Entrance Fee of Rs. 5 and an annual subscription of not less than Rs. 15.

(iv) *Class D.*—Members who pay a minimum subscription of one anna per week, payable weekly, monthly, quarterly, half-yearly, or annually.

2. Members belonging to Classes A, B and C shall alone be entitled to vote at the General Meetings of the Society, and shall have power to bring forward any proposal at such General Meeting, provided that notice of the proposal has been given to the Registrar not less than one month before the date of the General Meeting at which the proposal is to be made.

3. The Board of National Education shall be the Governing Body of the Society, and the affairs of the Society shall be managed by the said Board in the manner laid down in the Memorandum of Association and the Rules and Regulations of the Society.

4. The office-bearers of the Board shall be the office-bearers of the Society.

7. Resolved that a Financial Committee of the Board be hereby constituted with the following members: Mrs. Annie Besant (*Chairman*), Mr. B. P. Wadia, Mr. Narottam Morarji, Mr. G. S. Arundale; with Mr. Ernest Wood as Secretary.

Resolved further that this Committee be empowered to appeal for and collect funds for the furtherance of the objects of the Society, such funds to be administered by the Executive Committee of the Board in such manner as it may think proper until Budget be duly passed by the Board.

8. The Chairman reported that Sir Rabindranath Tagore had consented to accept the office of Chancellor of the National University.

Resolved that this Board place on record its deep appreciation of Sir Rabindranath Tagore's patriotic action.

9. The Chairman reported that the Chancellor would appoint Dr. Subramaniam as Pro-Chancellor of the University. Recorded.

10. Resolved that Mr. Justice Sadasiva Aiyar be requested to accept office as Acting Vice-Chancellor.

11. Resolved that every officer of the Board of National Education and of the University be an *ex-officio* member of the Council and of the Senate of the University.

12. Resolved that the Chairmen of the Executive Committee be empowered to nominate three members of the Board so as to give additional representation to the Muhammadan Community.

13. Under Rule 14 of Resolution of the Board No. 7, dated December 25th, 1917, the following gentlemen were invited to become members of the Council of the National University :

MADRAS

Mr. B. P. Wadia ; Mr. K. Hanumantha Rao ; Mr. S. Kasturi Ranga Iyengar ; Mr. C. Jinarajadasa ; Mr. A. Rangaswami Iyengar.

BOMBAY

Mr. M. R. Jayakar ; Mr. Ratansi D. Morarji ; Mr. S. R. Bomanji ; Mr. Janrnadas Dwarkadas.

BENGAL

Mr. Hirendranath Datta ; The Hon. Mr. B. Chakravarti ; Mr. C. R. Das ; The Hon. Mr. Fazlal Haq.

SINDE

Mr. Jamshed N. R. Mehta.

UNITED PROVINCES

The Hon. Mr. Sami-ullah Beg ; Mr. L. Arathoon ; Mr. Bhagavan Das ; The Hon. Pandit Motilal Nehru.

BEHAR

The Hon. Mr. Mazharul Haque.

DELHI

Rai Bahadur Lala Sultan Singh.

14. Under Ordinance 6 (i) of Resolution of the Board No. 7, dated December 25th, 1917, the following ladies and gentlemen were invited to become members of the Senate of the National University :

MADRAS

Mrs. Sarojini Naidu ; The Hon. Mr. B. N. Sarma ; Mr. C. P. Ramaswami Aiyar ; Mr. Kasturi Ranga Iyengar ; Mr. C. Jinarajadasa ; Vaidyaratna D. Gopalachariu ; Mr. A. Rangaswami Iyengar ; Mr. K. Hanumantha Rao ; Mr. Ernest Wood ; Mr. James H. Cousins ; Mr. N. S. Rama Rao ; Mr. Yadunandan Prasad ; Mr. G. S. Agashe ; Mr. G. V. Subba Rao ; Mr. J. Huidekoper ; Mr. D. K. Telang ; Mrs. M. E. Cousins ; Mr. K. Nageshwara Rao ; Mr. A. Nilakanta Sastri ; Mr. Manjeri Ramier ; Dr. Lakshmi Pathi, B.A., M.B. & C.M. ; Dr. Pattabhi Sitaramayya, B.A., M.B. & C.M. ; Mr. V. V. Shanmukha Mudaliar.

BOMBAY

Mr. B. G. Tilak ; Mr. B. Desai ; The Hon. Mr. M. A. Jinnah ; Sir N. G. Chandavarkar ; Mr. Ratansi D. Morarji ; Mr. B. G. Horniman ; Mr. N. C. Kelkar ; Mr. J. Baptista ; Mr. S. R. Bomanji ; Mr. Jamnadas Dwarkadas ; Mr. Ram Singh Dongarsingh ; Mr. S. G. Banker ; Miss Joshi ; Mr. R. P. Karandikar ; The Hon. Mr. Patel ; Mr. P. K. Telang ; Mr. V. R. Rajavade ; Mr. Kolhatkar ; Mr. C. V. Vaidya ; Mrs. Naik ; Mr. M. R. Jayakar ; Mr. G. Bharda ; Mr. Subedar ; Mr. N. M. Mazumdar ; Mr. Popat P. Vaidya ; Dr. Trilokekar.

UNITED PROVINCES

The Hon. Dr. Tej Bahadur Sapru ; The Hon. Mr. Sami-ullah Beg ; Mr. Bhagavan Das ; The Hon. Pandit Motilal Nehru ; The Hon. Pandit Gokaran Nath Misra ; Mr. Iswar Saran ; Mr. B. Sanjiva Rao ; Miss F. Arundale ; Pandit Iqbal Narain Gurtu ; Mrs. P. Sanjiva Rao ; Mr. L. Arathoon ; Mr. N. G. Paranjpe ; Mr. Sri Prakasa.

BENGAL

The Hon. Mr. Surendra Nath Banerji ; Dr. Sir Rash Behari Ghose ; Dr. Brajendra Nath Seal ; Mr. Nil Ratan Sircar ; Mr. A. N. Tagore ; Mr. Motilal Ghose ; Mr. Bipin Chandra Pal ; Mr. Aswini Kumar Dutta, M.A., B.L. ; The Hon. Mr. Kamini Kumar Chanda ; Dr. Ganesh Prasad ; Dr. P. C. Roy ; Mr. Hirendranath Datta ; Mr. Ramananda Chatterji ; Mr. C. R. Das ; The Hon. Mr. B. Chakravarti ; Mr. B. C. Chatterji ; Dr. S. K. Mullick.

BEHAR

The Hon. Rai Bahadur Purnendu Narayan Sinha ; The Hon. Mr. Mazharul Haque ; Mr. Rajendra Prasad ; Mr. Parmeshwar Lall ; Mr. Kashi Prasad Jayaswal ; Mr. Sayed Mahmud, Ph.D.

SINDH

Mr. Jhamatmal Lakhasing Jagtiani.

DELHI

Dr. Ansari ; Rai Bahadur Lala Sultan Singh.

PUNJAB

Mr. Hans Raj ; Swami Shradhananda ; Mr. T. Surya Narayan ; Mrs. Sarala Devi Chowdhuri.

15. Mr. D. K. Telang was appointed Assistant Registrar, to hold office until otherwise provided by the Board.

16. Resolved that the National University be authorised to establish the following Faculties as opportunities offer:

Agriculture, Arts, Science, Teaching, Engineering, Commerce, Technology, Oriental Learning, Medicine.

17. Resolved that the Wood College, Madanapalle, The National College, Hyderabad, Sindh, and the Theosophical College for Women, Benares, be accepted as constituent Colleges of the National University and that Ordinance 5 (c) be not applied in respect of the above-mentioned Institutions so far as regards their admission to the University.

18. Resolved that the following Committee be appointed to frame rules to recognise and assume control of the Indian Boy Scouts Association:

Messrs. Kasturi Ranga Iyengar, C. P. Ramaswami Aiyar and G. S. Arundale.

19. Resolved that the Executive Committee be directed to appoint the first auditors to the Society for the Promotion of National Education.

20. In view of the fact that special stress will be laid on practical training in the educational institutions under the control of the Society for the Promotion of National Education;

Resolved that the Board hereby directs the Executive Committee to make a special appeal to the heads of Indian business firms throughout the country to support the Promotion of National Education :

1. by making financial contributions to the Society ;
2. by providing openings for students who successfully pass out of the National institutions under the control of the Society.

21. Resolved that the Board hereby directs the Local Committees formed under Rule 12 of the Rules and Regulations of the Society for the Promotion of National Education to make every effort to promote village education within the area of their respective jurisdictions, and suggests further that a special department be created by such committees to establish village schools, each school to be as far as possible under local management.

APPENDIX III¹

A CLASS, LIFE MEMBERS, MINIMUM SUBSCRIPTION Rs. 1,000

No.	Name	Amount Paid	No.	Name	Amount Paid
		Rs. A.			Rs. A.
1	Arathoon, L. ...	250 0	27	Mathuradas Liladhar & Co., Messrs.	1,000 0
2	Bajinath, Pauda ...	1,000 0	28	Mehta, Jamshed N. R. ...	1,000 0
3	Banker, S. G. ...	1,000 0	29	Mody, Vrajlal V. ² ...	100 0
4	Basant, Mrs. Annie ...	1,000 0	30	Morarji, Narottam ...	1,000 0
5	Basant, Digby ...	880 6	31	Morarji, Ratansi D. ...	1,000 0
6	Bilimoria, Jai H. ...	1,000 0	32	Petit, Miss Hormasji ...	16,000 0
7	Bomanji, S. R. ...	5,000 0	33	Plumber, Mrs. Meherbai Palonji ...	1,000 0
8	Chandrasekhar Aiyar, Justice K. S. ...	1,000 0	34	Plumber, Palonji E. ...	1,000 0
9	Chandri, Kalidas Rai ...	400 0	35	Prasad, Ajit ...	1,000 0
10	Coopposwamy Iyer, S. ...	1,000 0	36	Rajagopalachariar, M. K. ...	1,000 0
11	Datta, Harendranath ...	1,000 0	37	Ramaswami Aiyar, C. P. ...	1,000 0
12	Desai, Bhulabhai, J. ...	1,000 0	38	Ranchoddas, Ottamchand ...	500 0
13	Dwarkanadas, Jannadas ...	1,000 0	39	Ranga Reddi, B. ...	1,000 0
14	Dwarkanadas, Kanji ...	800 0	40	Rangaswami Aiyar, A. ...	100 0
15	Fletcher, M. M. ...	1,500 0	41	Rege, Dattaram Vasudeva ...	1,000 0
16	Ghose, Sir Raah Behari ...	1,000 0	42	Anonymous ...	500 0
17	Gilder, Jehangir R. ...	1,000 0	43	Sadasiva Aiyar, Justice T. ...	1,000 0
18	Govindji Sheth, Mavji ...	1,000 0	44	Schwarz, A. ...	1,000 0
19	Green, Phirozeahab E. ...	1,000 0	45	Singamiengar, K. ...	1,000 0
20	Jusawalla, K. E. ...	1,000 0	46	Singh, Lala Sultan ...	1,000 0
21	Jayakar, Mukund Ranirao ...	1,000 0	47	Sobani, Umar ...	1,000 0
22	Jeram, Morarji ...	1,000 0	48	Soobbiah Chetti, G. ...	300 0
23	Karsandas, Hiralal ...	1,000 0	49	Srinivasamurthi, Dr. G., L. M. S. ...	1,000 0
24	Khote, K. D. ...	1,000 0	50	Srinivasa Rao, Y. ...	612 8
25	Leslie, F. J. L. ...	1,500 0	51	Subramania Aiyar, Dr. B., LL.D. ...	200 0
26	Mahaluxmiwala, J. D. ...	1,000 0	52	Telang, D. K. ...	1,000 0
			53	Todywala, D. R. ...	1,000 0

¹ This list is complete only till time of going to press with Report. Subsequent payments are being made.

² Paid Bombay Collector.

**B CLASS MEMBERS, MINIMUM ANNUAL SUBSCRIPTION Rs. 25,
ENTRANCE Rs. 100**

No.	Name	Amount Paid		No.	Name	Amount Paid	
		Rs.	A.			Rs.	A.
1	Behramji Rao, Minochehr	...	125 0	31	Manghramalani, Dayaram L.	...	125 0
2	Bhargava, Pynre Lal	...	100 0	32	Misra, The Hon. Pandit Gokranath	...	50 0
3	Belgaumwalla, H. N.	...	100 0	33	Manikam Pillai, Dr. T. M.	...	125 0
4	Chak, Janki Nath	...	200 0	34	Mody, Natwarlal M.	...	125 0
5	Chandran, Dr. A. R.	...	125 0	35	Mystri, Mrs. Jaiji Shapoorji	...	125 0
6	Chockalingam Pillai, A.	...	125 0	36	Nagerkatti, D. N.	...	125 0
7	Chiplonkar, W. L.	...	101 0	37	Nageshwara Rao, K.	...	125 0
8	Dalal, K. Hormasji	...	100 0	38	Narayan, Dharma	...	125 0
9	Dalal, Manubhai K.	...	125 0	39	Nath, Rai Bahadur Pandit Pran	...	100 0
10	Das, Ayodhya	...	75 0	40	Odhavji, Pranjivan	...	125 0
11	Datta, Aswini Kumar	...	100 0	41	Paranjpe, N. G.	...	125 0
12	Debir, Bhaiwpath	...	125 0	42	Pole, Bhupatrai Vithaldas Nagar	...	125 0
13	Debir, Pandarinath Ram Rao	...	125 0	43	Prasad, Janki	...	125 0
14	Desai, Girjaprasad Hariprasad	...	125 0	44	Prasad, Shiva	...	125 0
15	Dvekran, Jannadas	...	125 0	45	Phadke, N.K., B.A., LL.B.	...	167 0
16	125 0	46	125 0

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1	Adappa, Mrs. D.	...	5 0	14	Arunachala Aiyer, M.	...	20 0
2	Adhigari, Kottal Mammad	...	5 0	15	Arundale, Miss Francesca	...	20 0
3	Advani, Hirannaud Santokram	...	5 0	16	Arundale, George S.	...	20 0
4	Advani, P. M.	...	20 0	17	Badami, Mrs. L. B.	...	20 0
5	Agashe, G. S.	...	20 0	18	Baliga, Banhval Madhav	...	20 0
6	Aiyaswami Pillay, A.	...	20 0	19	Baria, Miss Navazbai N.	...	20 0
7	Alamata Ammal, L.	...	5 0	20	Besant-Scott, Mrs. Mabel	...	20 0
8	Alpaiwalla, R. M.	...	20 0	21	Bhagavan Das	...	25 0
9	Amin, T.	...	20 0	22	Bhandary, N. M.	...	20 0
10	Amritaamma, Mrs.	...	5 0	23	Bhatta, V Venkanna	...	5 0
11	Anantachariar, P. N.	...	10 0	24	Bhatt, Venishanker G.	...	5 0
12	Annappa	...	5 0	25	Bilimoria, J. O.	...	20 0
13	Appaji Rao, Kombrabail	...	20 0	26	Bose, Ashutosh	...	20 0

¹ Subscription paid up to 1923.

² Subscription for 1918 paid.

20. In view of the fact that special stress will be laid on practical training in the educational institutions under the control of the Society for the Promotion of National Education;

Resolved that the Board hereby directs the Executive Committee to make a special appeal to the heads of Indian business firms throughout the country to support the Promotion of National Education:

1. by making financial contributions to the Society;
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The following should appear in B Class Members (p. 59):

	Amount Paid
	Rs. A.
60. Dorab A. Bilimoria	125 0
61. Sorab Dastur	125 0

16 Ghose, Sir Rash Behari	... 1,000 0	43 Sadasiva Aiyar, Justice T.	... 1,000 0
17 Gilder, Jehangir R.	... 1,000 0	44 Schwarz, A.	... 1,000 0
18 Govindji Sheth, Mavji	... 1,000 0	45 Singamiengar, K.	... 1,000 0
19 Green, Phirozshah E.	... 1,000 0	46 Singh, Lala Sultan	... 1,000 0
20 Jussawalla, K. E.	... 1,000 0	47 Sobani, Umar	... 1,000 0
21 Jayakar, Mukund Ranirao	... 1,000 0	48 Soobbiah Chetti, G.	... 800 0
22 Jeram, Morarji	... 1,000 0	49 Srinivasamurthi, Dr. G., L. M. S.	... 1,000 0
23 Karandas, Hiralal	... 1,000 0	50 Srinivasa Rao, Y.	... 612 8
24 Khot, K. D.	... 1,000 0	51 Subramania Aiyar, Dr. S., LL.D.	... 200 0
25 Leslie, F. J. L.	... 1,500 0	52 Telang, D. K.	... 1,000 0
26 Mahaluxmiwala, J. D.	... 1,000 0	53 Todywala, D. R.	... 1,000 0

¹ This list is complete only till time of going to press with Report. Subsequent payments are being made.

² Paid Bombay Collector.

**B CLASS MEMBERS, MINIMUM ANNUAL SUBSCRIPTION Rs. 25,
ENTRANCE Rs. 100**

No.	Name	Amount Paid	No.	Name	Amount Paid
		Rs. A.			Rs. A.
1	Behramji Rao, Minochebr	125 0	31	Manghiramalani, Dayaram L.	125 0
2	Bhargava, Pyare Lal	100 0	32	Misra, The Hon. Pandit Gokranath	50 0
3	Belgaumvalla, H. N.	100 0	33	Manikam Pillai, Dr. T. M.	125 0
4	Chak, Janki Nath	200 0	34	Mody, Natwarlal M.	125 0
5	Chandran, Dr. A. R.	125 0	35	Mystri, Mrs. Jaiji Shapoorji	125 0
6	Chockalingam Pillai, A.	125 0	36	Nagerkatti, D. N.	125 0
7	Chiplonkar, W. L.	101 0	37	Nageshwara Rao, K.	125 0
8	Dalal, K. Hormaeji	100 0	38	Narayan, Dharna	125 0
9	Dalal, Manubhai R.	125 0	39	Nath, Rai Bahadur Pandit Pran	100 0
10	Das, Ayodhya	75 0	40	Odhavji, Pranjivan	125 0
11	Datta, Aswini Kumar	100 0	41	Paranjpe, N. G.	125 0
12	Debir, Bhairavnath	125 0	42	Pole, Bhupatral Vithaldas Nagar	125 0
13	Debir, Pandarinath Ram Rao	125 0	43	Prasad, Janki	125 0
14	Desai, Girjaprasad Hariprasad	125 0	44	Prasad, Shiva	125 0
15	Dvekran, Jannadas	125 0	45	Phadke, N.K., B.A., LL.B.	167 0
16	Gandhi, D. R.	125 0	46	Ramaier, Manjeri S.	125 0
17	Garg, Lala Motilal	125 0	47	Ramanujachariar, The Hon. Mr. V. K.	125 0
18	Giri Ban, R. (Deceased)	15 0	48	Rege, Mrs. Janabai	125 0
19	Gopalachariu, Vaidyaratna Pandit D.	100 0	49	Sadagopa Mudaliar, S.	125 0
20	Gopaldaswami Aiyer, T. V.	125 0	50	Sambasiva Iyer, K.	100 0
21	Gupta, Nagendra Nath	125 0	51	Seshachari, V. C.	50 0
22	Gokhale, V. C.	100 0	52	Sinha, Parwendu Narayan	125 0
23	Kalawati, Shrimati	100 0	53	Sinhan, S.	125 0
24	Kasturi Ranga Iyengar, S.	125 0	54	Shikhar, P. V., L.M. & S.	100 0
25	Kharsedji, Framji	125 0	55	Singh, Nathan	100 0
26	Khote, Mrs. K. D.	125 0	56	Tata, Mrs. Hirabai A. ¹	250 0
27	Krishnaswami Aiyer, T. M.	50 0	57	Theosophist, A	125 0
28	Lal, Dr. Shyam Manohar	125 0	58	Vakil, C. A.	125 0
29	Lall, Shaugar	125 0	59	Vasudevaiyar, T. S.	25 0
30	Madon, Byramji P.	150 0			

**C CLASS MEMBERS, MINIMUM ANNUAL SUBSCRIPTION Rs. 15,
ENTRANCE Rs. 5**

No.	Name	Amount Paid	No.	Name	Amount Paid
		Rs. A.			Rs. A.
1	Adappa, Mrs. D.	5 0	14	Arunachala Aiyer, M.	20 0
2	Adhiguri, Kottal Mammad	5 0	15	Arundale, Miss Francesca	20 0
3	Advani, Hiranand Santokram	5 0	16	Arundale, George S.	20 0
4	Advani, P. M.	20 0	17	Badami, Mrs. L. B.	20 0
5	Agashe, G. S.	20 0	18	Baliga, Banhval Madhav	20 0
6	Aiyaswami Pillay, A.	20 0	19	Baria, Miss Navazbat N.	20 0
7	Alamala Ammal, L.	5 0	20	Besant-Scott, Mrs. Mabel	20 0
8	Alpaiwalla, R. M.	20 0	21	Bhagavan Das ²	35 0
9	Amin, T.	20 0	22	Bhandary, N. M.	20 0
10	Amritamma, Mrs.	5 0	23	Bhatta, V Venkanna	5 0
11	Anantachariar, P. N.	10 0	24	Bhatt, Venishanker G.	5 0
12	Annappa	5 0	25	Bilimoria, J. C.	20 0
13	Appaji Rao, Kombrabail	20 0	26	Bose, Ashutosh	20 0

¹ Subscription paid up to 1923.

² Subscription for 1918 paid.

No.	Name	Amount Paid		No.	Name	Amount Paid	
		Rs.	A.			Rs.	A.
27	Burdett, Miss S. H. ...	20	0	87	Mhall, J. ...	20	0
28	Chand, Dr. Dewan Jai ...	5	0	88	Mitra, Niranjan ...	5	0
29	Chatterjee, B. C. ...	20	0	89	Mukerji, B. K. ...	5	0
30	Chhotalal, ...	20	0	90	Nambudiri, M. M. Kuleran ...	5	0
31	Cousins, J. H. ...	20	0	91	Nambudiri, M. M. Ramen ...	5	0
32	Cousins, Mrs. M. E. ...	20	0	92	Nandlal, Harilal ...	20	0
33	Dikshit, T. V. ...	5	0	93	Nanji Shet, Parushottam ...	20	0
34	Doraisami Naidu, G. ...	20	0	94	Narasingh Rao, V. K. ...	5	0
35	Durgabai, Mrs. S. ...	5	0	95	Narasayachetti, T. Raja ...	10	0
36	Durga Das, Pandit ...	5	0	96	Narasimharow, Sankara ...	100	0
37	Dhurandhar, M. V. ...	20	0	97	Narayana, Basudeva ...	5	0
38	Ekambara Rao, M. S. ...	20	0	98	Narayana, T.S. ...	5	0
39	Ellis, Dr. Dadebhoy Khursedji ...	20	0	99	Narayanaswami, T. G. ...	7	0
40	Forster, Miss Mary ...	20	0	100	Narottamas, Bhaidas ...	20	0
41	Garg, Ram Prasad ...	20	0	101	Navale, V. N. B. ...	1	4
42	Gopaldaswami Naidu, T. A. ...	20	0	102	Nawinmal, Khemchand ...	5	0
43	Gossain, J. N. ...	20	0	103	Nagappa Nayak, S. ...	20	0
44	Gurumurti, D. ...	20	0	104	Nayak, M. Venkatraya ...	20	0
45	Hakim, G. Muruddin ...	5	0	105	Nayanar, S. Subramania ...	20	0
46	Hathisingh, Dossabhai ...	20	0	106	Neff, Miss Mary K. ...	20	0
47	Hegde, Govind Babaji ...	20	0	107	Ottamchand, Zaveri Motilal ...	20	0
48	Hemandas, Metharam ...	20	0	108	Padmabai, Mrs. B. ...	20	0
49	Huidekoper, J. ...	5	0	109	Pai, A. Shrinivasa ...	20	0
50	International Trading Co., Messrs. ...	20	0	110	Pai & Sons, Messrs. Mijar Annappa ...	20	0
51	Jaikishandas, Jajnadas ...	20	0	111	Pande, Shiva Prasad ...	14	2
52	Jinrajadasa, C. ...	20	0	112	Pai, S. C. ...	20	0
53	Jinrajadasa, Mrs. D. ...	20	0	113	Pai, Santhappa Laxman ...	20	0
54	Johnstone, Dr. Alice O ...	20	0	114	Panday, Miss C. F. ...	20	0
55	Joshi, Vishvanath Narayan ...	20	0	115	Panday, M. D. ...	20	0
56	Kahandas, Narisinha Prasad ...	5	0	116	Pappiah Chetty, Mrs. ...	5	4
57	Kahanna, Madho Prasad ...	20	0	117	Paranjpe, Mrs. Ramabai ...	5	0
58	Kalli, S. R. ...	15	0	118	Parasurama Naiker, A. N. ...	20	0
59	Kalle, Sunder Saguna Bai ...	5	0	119	Prabhu, P. Seshagiri ...	5	0
60	Kamalammal, K. ...	20	0	120	Prakas, Sri ...	5	0
61	Kamath, P. M. ...	20	0	121	Prasad Beth, Ganesh ...	10	0
62	Kahadia, Narottamas Moti- chand ...	20	0	122	Prasad, Harihar ...	20	0
63	Kapoor, Shri Krishna ...	5	0	123	Prasad, Pandit Raghunandan ...	20	0
64	Karunakara Menon, P. ...	20	0	124	Prasad, Surya ...	5	0
65	Karunambal, Mrs. ...	5	0	125	Prasad, Y. ...	5	0
66	Karve, D. K. ...	20	0	126	Prasada, Bhavani ...	5	0
67	Keahavai, Jeshanglal ...	20	0	127	Raghavachar, T. S. ...	5	0
68	Kharas, R. F. ...	20	0	128	Raghavachari, S. ...	5	0
69	Khemchand, Mangharam ...	5	0	129	Raghava Iyer, P., B.A., B.L. ...	20	0
70	Krishna Chettiar, M. B. ...	5	0	130	Ragunthayya, S. ...	20	0
71	Krishna Iyer, Ramanna ...	20	0	131	Raja, Kerala Varma ...	5	0
72	Krishna Morthi, M. ...	5	0	132	Raja, Udaya Varma ...	5	0
73	Krishnamurthi Aiyer, N. ...	20	0	133	Rajagopalan, Mrs. Janaki ...	20	0
74	Krishna Rao, K. ...	20	0	134	Rajagopalayangar, A. S. ...	10	0
75	Krishnaswami Aiyangar, B. ...	5	0	135	Ram, N. Sri ...	20	0
76	Krishnaswami Iyengar, M. E. ...	20	0	136	Ramachandran, V. ...	5	0
77	Kulkarni, R. K., M.A., LL.B. ...	20	0	137	Ramachandra Rao, H. ...	5	0
78	Kumarasami Chetti, A. ...	5	0	138	Ranade, Ramabai ...	20	0
79	Lal, Avadh Behari ...	5	0	139	Ramachari, Banagiri ...	5	0
80	Lal, Jaipernesh ...	5	0	140	Rama Aiyer, A. B.A., Hon. ...	20	0
81	Madhavachariar, B. ...	5	0	141	Ramaiyer, C. ...	20	0
82	Madhava Rao, Mrs. C. ...	5	0	142	Ramakrishna ...	5	0
83	Mangharam, Partabrai ...	5	0	143	Ramakrishna Rao, N. ...	15	0
84	Mehta, H. K. ...	20	0	144	Rama Rao, H. ...	5	0
85	Mehta, Naroojee Kavasioe ...	20	0	145	Rama Rao, N. S. ...	5	0
86	Mehta, P. H. ...	20	0	146	Ramaswami Aiyar, B. C. ...	5	0
				147	Rane, W. D. ...	20	0

No.	Name	Amount Paid		No.	Name	Amount Paid	
		Rs.	A.			Rs.	A.
148	Bangammal, L. Sri ...	20	0	175	Subramania Iyer, M. ...	5	0
149	Ranganatha Sastri, K. S. ...	20	0	176	Sulaiman, Dr. S. M., M.A., LL.D., Barr-at-Law ...	20	0
150	Rangaawami Iyengar, A. ...	20	0	177	Sundaram Aiyar, K. ...	20	0
151	Ranipel, Dr. Nand Lal ...	5	0	178	Sundaram Aiyer, Mrs. N. Minakshi ...	20	0
152	Rao, U. N. ...	5	0	179	Swaram Ammal, Mrs. ...	5	0
153	Ratnamachariar, C. R. ...	20	0	180	"S" Sympathiser ...	5	0
154	Ratnavali ...	5	0	181	Taraporewala, J. S. ...	20	0
155	Razdan, M.A., Pandit Kannaiyalal ...	20	0	182	Tata, Miss Mithan A. ...	20	0
156	Sadashiva Rao, K. ...	20	0	183	Temulji, Jehangir ...	20	0
157	Sahaya, Madan Mohan ...	5	0	184	Thiruvangadam, V. D. ...	20	0
158	Sanjiva Rao, B. ...	20	0	185	Vaishya, Ramjidas ...	5	0
159	Sankara Rao, H. ...	5	0	186	Varadachar, L. S. ...	5	0
160	Seshachala Chetty, V. G. ...	20	0	187	Varma, Gokul Gehari Lal ...	5	0
161	Seshachari, Mrs. V. C. ...	5	0	188	Varma, Madan Mohan ...	10	0
162	Seshappa, Y. ...	20	0	189	Varma, R. P. ...	20	0
163	Shahani, Tarachand K. ...	5	0	190	Vasudeva Aiyah, Eddiya ...	5	0
164	Shanti Bai, Mrs. ...	10	0	191	Vaswani, B. J. ...	20	0
165	Sharpe, Mrs. Maude S. ...	80	0	192	Vedantaachariar, P. S. ...	20	0
166	Sheriff, O. E. Muhammad ...	5	0	193	Venkatachalaier, N. ...	10	0
167	Shetty, A. B. ...	20	0	194	Venkatachalam Aiyer, S. V. ...	20	0
168	Shores, C. D. T. ...	20	0	195	Venkatarama Aiyer, Varadha ...	20	0
169	Shroff, Hiralal Chotalal ...	20	0	196	Venkatesh, Mrs. M. ...	5	0
170	Shroff, Simjibhoy P. ...	20	0	197	Vishimdas, Jamnadas ...	20	0
171	Srinivasa Rao, C. ...	5	0	198	Wadia, B. P. ...	20	0
172	Srinivasa Rao, K. ...	20	0	199	Willson, Miss A. J. ...	20	0
173	Subramania Aiyer, V. R. ...	5	0	200	Gokhale, Dr. V. C. ...	25	0
174	Subramania Aiyer, M. V. ...	20	0				

D CLASS, MINIMUM SUBSCRIPTION, ONE ANNA PER WEEK. The returns of these members will be available only when the year has closed. Over 33,000 D cards have been issued from Headquarters alone.

UNASSIGNED: N. V. Sharangapani; M. L. Shama Gowda.

In money paid into an English bank the nominal value is credited, without the exchange discounts, which are among the debits.

APPENDIX IV

THE OFFICE-BEARERS AND MEMBERS OF THE BOARD OF NATIONAL EDUCATION, CORRECTED TO DECEMBER 1st, 1918

OFFICE-BEARERS

President: Sir Rash Behari Ghose, M.A., D.L., C.I.E.; *Vice-Presidents*: Mr. V. P. Madhava Rao, C.I.E.; Syed Hasan Imam Sahab (Retired Judge, High Court, Calcutta); *Treasurer*: Mr. C. P. Ramaswami Aiyar (Acting); *Assistant Treasurer*: Mr. B. P. Wadia (The Commonwealth Office, Adyar, Madras, S.); *Registrar*: Mr. George S. Arundale (P. O. Box 904, Adyar, Madras, S.)

MEMBERS

MADRAS PRESIDENCY

Dr. S. Subramania Iyer, LL.D.; Mr. V. P. Madhava Rao, C.I.E., late Dewan of Travancore, Mysore and Baroda; The Hon. Mr. V. K. Ramanujacharya,

Rao Bahadur; The Hon. Mr. B. V. Narasimha Iyer; The Hon. Mr. B. N. Sarma (Imperial Legislative Council), Rao Bahadur; The Hon. Mr. K. V. Rangaswami Iyengar (Imperial Legislative Council); The Hon. Mr. Venkatapati Raju; The Hon. Mr. Justice Sadasiva Aiyar, Dewan Bahadur; The Hon. Mr. Justice K. S. Chandrasekhara Iyer (Mysore); Vaidyaratna D. Gopalachari; Mrs. T. Sadasiva Aiyar; Mrs. Chandrasekhara Iyer; Mrs. Sarojini Naidu; Mr. S. Kasturi Ranga Iyengar, Editor, *The Hindu*; Mrs. Annie Besant, F.H.U., Editor, *New India*; Mr. A. Rangaswami Iyengar, F.M.U., Editor, *Swadeshamitran*; Mr. K. Nageshvara Rao, Editor, *Andhrapatrika*; Mr. C. P. Ramaswami Aiyar, F.M.U.; Mr. C. Jinarajadasa, M.A. (Cantab.); Mr. V. Masilamani Pillai; Mr. V. V. Srinivasa Iyengar; Dr. M. C. Nanjunda Rao; Rao Sahab P. Sambanda Mudaliar; Mrs. D. Jinarajadasa; Mr. K. Hanumantha Rao; Mr. G. S. Arundale, M.A., LL.B. (Cantab.), F.R. Hist. S. (Lond.); Mr. B. P. Wadia; Mr. Ernest Wood; Mr. Manjeri Ramier.

BENGAL PRESIDENCY

Sir Rash Behari Ghose, M.A., D.L., C.I.E.; Sir Rabindranath Tagore; Dr. Ganesh Prasad, D. Sc.; Dr. P. C. Roy, D. Sc., C.I.E.; The Hon. Mr. Surendra Nath Bannerji (Imperial Legislative Council), Editor, *The Bengalee*; The Hon. Mr. B. Chakravarti, Bar-at-Law; Mr. Motilal Ghose, Editor, *The Amrita Bazar Patrika*; Mr. Ramananda Chatterji, Editor, *The Modern Review*; Mr. Hirendranath Datta, M.A., B.L.; Mr. B. C. Chatterji, Bar-at-Law; Mr. C. R. Das, Bar-at-Law; Mr. B. K. Lahiri; Mr. Aswini Kumar Datta, M.A., B.L.; Mr. Bipin Chandra Pal; Kabiraj Upendranath Sen; Vaidyaratna Kaviraj Jogindranath Sen, Vidyabhushan, M.A.; Mahamahopadhyaya Kaviraj Gananath Sen, Saraswati, M.A., L.M.S.

BOMBAY PRESIDENCY

The Hon. Mr. M. A. Jinnah (Imperial Legislative Council); The Hon. Mr. Patel; The Hon. Mr. Bhurgri; Mr. Narottam Morarji; Mr. B. G. Tilak; Mr. N. C. Kelkar; Mr. P. K. Telang, M.A., LL.B.; Mr. Jamnadas Dwarkadas; Mr. J. Baptista; Mr. R. P. Karandikar; Mr. Bhulabhai J. Desai, M.A., LL.B.; Mr. Ratansi D. Morarji; Mr. M. R. Jayakar; Mr. F. E. Dinshaw; Mr. B. G. Horniman, Editor, *The Bombay Chronicle*; Mr. J. D. Mahaluxmiwala; Mr. S. R. Bomanji; Miss Joshi, L.M.S., M.R.C.S. (Eng.); Miss Hormasji Petit.

SINDE

Mr. Jamshed N. R. Mehta; Mr. Jethmal Parsram.

PUNJAB

Mrs. Sarala Devi Chowdhuri.

UNITED PROVINCES

The Hon. the Raja of Mahmudabad; The Hon. Pandit Motilal Nehru; The Hon. Mr. Sami-ullah Beg; The Hon. Pandit Gokharan Nath Misra; Mr. Bhagavan Das, M.A.; Dr. Ranjit Singh; Mr. Iswar Saran; Pandit Iqbal Narain Gurta, M.A., LL.B.; Miss Arundale; Mr. L. Arathoon; Mr. B. Sanjiva Rao; Mrs. P. Sanjiva Rao; Mr. Ajit Prasad, M.A., LL.B.

INDORE

Mrs. Naik, M.A.

BEHAR

The Hon. Rai Bahadur Purnendu Narayan Sinha; The Hon. Mr. Mazharul Haque (Imperial Legislative Council); Syed Hasan Imam Sahab (Late Judge, High Court, Calcutta); Khan Bahadur Sarfaraz Hasan Khan; Mr. S. Sinha, Bar-at-Law, Editor, *Hindustan Review*; Mr. Parmeshwar Lall, Bar-at-Law; Mr. Braja Kishore Prasad, M.A., B.L.

DELHI

Rai Bahadur Lala Sultan Singh; Hakim Ajmal Khan, Haziq-ul-Mulk;
Dr. Ansari.

APPENDIX V

THE EXECUTIVE COMMITTEE OF THE GOVERNING BODY

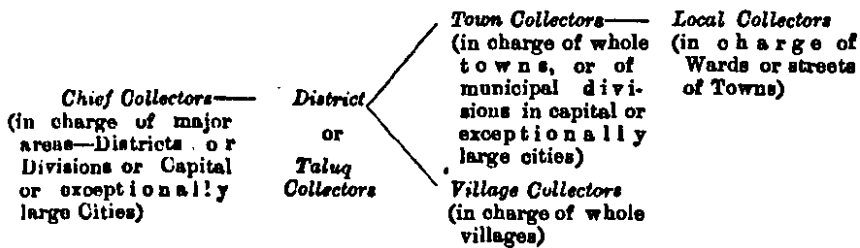
Chairman: Annie Besant (Adyar, Madras, S.); *Vice-Chairman*: Hakim Ajmal Khan, Haziq-ul-Mulk; *Secretary*: Mr. George S. Arundale (*ex-officio*); *Members*: The Hon. Dewan Bahadur Justice Sadasiva Aiyar; Mr. Kasturi Ranga Iyengar; Mr. C. P. Ramaswami Aiyar; Mr. Hirendranath Datta; Mrs. Naik; Mr. C. Jinarajadasa; Mr. K. Hanumantha Rao.

APPENDIX VI

PARTICULARS OF THE COLLECTING SCHEME

EACH major area of a Province or Presidency—called a Division or a District as the case may be—has a Chief Collector. Capitals of Provinces or of Presidencies, or exceptionally large cities, rank as major areas and have Chief Collectors, the Municipal Divisions being treated as Towns, District or Taluq being omitted. Chief Collectors appoint District or Taluq Collectors for each principal sub-division of their area. The District or Taluq Collectors appoint Town and Village Collectors. Town Collectors appoint Local Collectors to collect from a Ward, or from allotted Streets within a Ward, or from allotted Streets within the Town, if there be no division into Wards.

DIAGRAM OF ORGANISATION



Chief Collectors receive their warrants of appointment direct from the Chairman of the Executive Committee of the Society, and themselves issue authorisation cards to District or Taluq Collectors, or, failing these, to Town or other Collectors. The District or Taluq Collector issues authorisation cards to Village Collectors and to Town Collectors, and the latter issue similar cards to the Collectors whom they appoint to collect from Streets or Wards of Towns. Where a Chief Collector exists, the whole business of the District or Division, or large City, is done through him. He receives from the office of the Society all the forms he and his subordinate Collectors require. He distributes these to the District or Taluq Collectors, and they in turn organise their respective areas by appointing Town and Village Collectors, while the Town Collector in turn appoints and organises his Local Collectors for Streets or Wards. Where, before a Province is organised, there are no Collectors to issue authorisation cards, District (Taluq), Town, Village or Local Collectors may be appointed directly by the Chairman of the Executive Committee.

In the case of very important or wealthy persons, it is generally advisable to arrange a special deputation, including if possible the Chief Collector and other

influential members of the Society, rather than for a Collector to apply individually. Local Collectors note those in the areas who may be expected to subscribe considerable sums, and arrange a special visit either from a deputation or at least from a senior Collector. The Chief and District or Taluq Collectors personally visit wealthier persons outside the towns, the Town Collector himself visiting wealthy fellow-townsmen, asking them for donations, for annual subscriptions in Classes B and C, and for Life membership in Class A, as follows :

(1) *Class A.* Members, who, on payment of not less than Rs. 1,000, shall become Life Members of the Society and shall receive free all the publications of the Society.

(2) *Class B.* Members who pay an Entrance Fee of Rs. 100, and an annual subscription of not less than Rs. 25. Members of this class shall be entitled to receive all the publications of the Society at half price.

(3) *Class C.* Members who pay an Entrance Fee of Rs. 5, and an annual subscription of not less than Rs. 15.

The following forms are issued from Headquarters, Adyar, Madras, S. :

- (a) Instructions for Collectors.
- (b) Leaflets.
- (c) Certificates of appointment for Chief Collectors, District or Taluq Collectors, and Town Collectors. These have counterfoils.
- (d) Cards with counterfoils authorising Village and Local Collectors to receive subscriptions and donations on behalf of the Society. (*These are generally issued by District or Taluq or Town Collectors.*)
- (e) Membership and Subscription Record Cards, covering one year—issued to persons desiring to become members of class D, and paying one anna a week and upwards.
- (f) Subscription Payment Record Books (each book consisting of 10 duplicates of the cards of membership)—issued to Village and Local Collectors along with the card authorising them to collect subscription and donations (form d).
- (g) Books of stamps for Rs. 1, etc.

The procedure of the District or Taluq, Town and Local or Village Collectors is as follows :

The District or Taluq Collector receives for distribution within his area cards and books from the Chief Collector (or from the Society's Headquarters at Adyar, Madras, S., direct, if no Chief Collector has yet been appointed). The Town Collector organises the work of Local Collectors in his town, and the District or Taluq Collector, besides appointment and supervision of Town Collectors, has similar detailed charge of Village Collectors. Thus with respect to Local and Village Collectors the procedure of Town and District or Taluq Collectors is the same.

It is as follows : The District (or Taluq, or Town) Collector opens a register in which he serially numbers and enters the names and addresses of all Village or Local Collectors who engage to co-operate with him. And the District or Taluq Collector in addition keeps a record of the names and addresses of the Town Collectors he appoints. In every case the appointing officer fills up and retains the counterfoil, and, after comparing its contents with the entry in his own register, forwards it to the Registrar. As such Local or Village Collectors are appointed each is provided with a card of authority to collect (form d), which has entered on it by the Town (or District or Taluq) Collector in the left-hand corner the name of the Town (or District

or Taluq) and the number of the Local or Village Collector as noted in the Register, and also in the space provided the name and address of the Local or Village Collector to whom the card is given. At the bottom the Town (District or Taluq) Collector signs, and the Local or Village Collector places his initials within the square, initialling in the same manner in which he will initial for receipts on the squares in the cards of Membership provided for those persons who are admitted to Class D (form e). This card (form d) is then delivered to the Local or Village Collector, who carries it about with him as his authority to collect. He is also given (1) membership cards (preferably 25 or 50 at a time), the number of which the Town (District or Taluq) Collector enters in his Register, so that he knows the number of membership cards for which each Local or Village Collector is responsible, (2) a Subscription Payment Record Book (form f) in which he will record the subscriptions paid.

Thus equipped, the Local or Village Collector visits his area, appointed for him after consultation with the Town or, in the case of the Village Collector, the District or Taluq Collector. Persons who desire to join the Society in Class D will be given a card of membership and will fix the amount they propose to pay each week—one anna or more, as they desire, writing the amount in the top right-hand corner. For each such payment the Collector will initial in the square appropriate to the date of payment, both on the card (form e) and in his book (form f). Thus the member has a card showing the money he has paid, and the Local or Village Collector has in his book a duplicate of the same, which he should show to his Town (District or Taluq) Collector when he delivers over his collections at the end of the week.

When donations additional to membership payments are made, the Local or Village Collector gives a stamp in exchange, if the amount be small (form g). The stamps thus sold are also accounted for weekly to the Town or Taluq (District) Collector.

Receipts for large sums should be separately issued and receipt forms for these may be obtained by Chief, District or Taluq, and Town Collectors from the Chairman of the Executive Committee of the Society, P. O. Box 904, Adyar, Madras, S.

Local Collectors remit weekly to their Town Collector, Village Collectors weekly to their Taluq or District Collector. Town Collectors remit monthly to their Taluq or District Collector. District or Taluq Collectors remit quarterly to the Chief Collector, who himself remits quarterly to the Secretary, Society for the Promotion of National Education, Adyar, Madras, S., the total amount received, as well as, of course, any subscriptions or donations received by himself. The names and addresses of those who have joined classes A, B or C are also sent. Receiving Collectors give to their respective Collectors receipts for all amounts paid over.

Wherever possible, meetings should periodically be organised with good speakers and influential chairman, merchants should be asked to set aside a pie in each rupee of profits made—their names being entered by the Town Collector and the amounts paid over to him once a month or as fixed by the donors. Entertainments should also be organised, and benefit performances solicited from local Sabhas and visiting entertainers. The local press may be asked to reserve a column or more once a week for "National Education," the matter being contributed by local workers.

Arouse interest in National Education, and keep the interest awake in all possible ways.

The members of the Society living in any area should form themselves into a local Branch of the Society for the Promotion of National Education with the object of promoting the cause of National Education. Draft Rules for organisation of such Branches, may be had on application to the Secretary of the Society, P. O. Box 904, Adyar, Madras, S. Leaflets and these "Instructions for Collectors," may be reprinted locally as required, in whole or in part, but Collectors must not issue anything in the name of the Society which has not been sent to them by the Registrar.

APPENDIX VII

LIST OF AUTHORISED COLLECTORS

		Date of Appointment	D Class Cards Issued
AJMERE-MERWARA [POPULATION 601,396]			
AJMERE-MERWARA	Dr. O. M. Khandwalla, L.M.S., Chief Collector, Medical Hall, Qaysar Gunj, Ajmere, Rajputana.	10-5	800
Ajmere	Nathan Sinha Esq., L.C., Ajmere	27-2	10
Ajmere	Chowbey Moolchand Esq., L.C., Ajmere	6-7	..
Beawar	R. Mehra Esq., L.C., Teacher, Mission High School, Beawar.	27-8	10
ASSAM [POPULATION 6,713,635]			
Sylhet	Sudarshan Das Esq., L.C., Sylhet	28-2	81
Dembri	Ramanikanta Sen Gupta Esq., L.C., Dembri.	1-7	20
BENGAL [POPULATION 45,483,077]			
CALCUTTA	The Hon. Rai P. N. Mukerjee Bahadur, Chief Collector, 4-3a College Square, Calcutta.	18-8	500
Calcutta	Nagendranath Basu Esq., L.C., 4/3a College Square, Calcutta.	10-5	20
Calcutta	Babu Surendranath Bannerjee, L. C., Calcutta.	23-2	20
Calcutta	Kedar Prasad Esq., L.C., Chattayee Goswami St., Bally, Howrah.	14-2	20
Calcutta	Surendra Krishna Dutta Esq., L.C., 7 Raja Gura Das Lane, Beadon Square P.O., Calcutta.	22-2	60
Calcutta	Satish Chandra Gungopadhye Esq., L.C., 3a Sen Lane, Netherbagon, Calcutta.	8-4	20
Burdwan Dt.	Anantosh Mukherjee Esq., L.C., Pleader, Katwa P.O., Burdwan Dt., Bengal.	27-8	10
Hugli Dt.	Satinida Kumar Bandyopadhyay Esq., L.C., Rishra P. O., Hugli Dt., Bengal	7-2	20
Rishra	Kshetra Nath Shamu Esq., L.C., Rishra, Bengal.	2-2	20
Rishra	Hari Bhushan Mukerjee Esq., L.C., Panchanontola Street, Rishra P. O., Hugli District.	12-2	10
Rishra	S. C. Ash Esq., L.C., Rishra P. O., Bengal.	19-2	20
Pingla	Abmash Chandra Bose Esq., L.C., Pingla, Bengal	27-2	10
Serampore	Jogendranath Goswain Esq., L.C., Serampore, Bengal.	2-2	10
Chittagong	Sukhendra Bikash Roy Esq., L.C., Chittagong, Bengal.	2-2	10
Nimta	Hari Kumar Roy Chowdhuri Esq., L. C., Nimta P.O., Bengal.	4-2	10
BIHAR AND ORISSA [POPULATION 24,490,084]			
PATNA DIVISION	The Hon. Rai Bahadur Paruendu Narain Sinha, Chief Collector, Bankipore, Bihar.	21-2	400
Patna	Siva Sankar Sahay Esq., L.C., Patna, Patna District, Bihar.	27-2	10
Gaya	Balwant Sahay Esq., L.C., Pleader, Gaya, Bihar.	27-2	21
Gaya	Baijnath Singh Esq., L.C., Morarpur, Gaya P. O., Bihar.	19-2	21
Arrah	Bejoy Keshava Mitter Esq., L.C., Arrah, Bihar.	18-2	21
Saran	Ramswarup Lal Esq., L.C., Munsif's Court, Saran, Bihar.	5-4	21

		Date of Appointment	D Class Cards Issued
TIRHUT DIVISION	Chandra Deva Narayan Esq., Chief Collector, Pleader, Chapra, Bihar.	31-3	500
Chapra Dt.	B. Madhava Sinha Esq., District Collector, Vakil, Chapra, Bihar.	8-4	...
Champaran Dt.	B. Nanda Lal Bhattacharya Esq., District Collector, Pleader, Motihari, Champaran Dt., Bihar.	8-4	...
Muzaffurpur Dt.	B. Radha Krishna Esq., District Collector, Zemindar of Muzaffurpur, Bihar.	8-4	...
Darbhanga Dt.	Babu Braja Kishore Prasad, District Collector, Laheria Serai, Darbhanga, Bihar.	8-4	...
Chapra	B. Narayan Sahai Esq., Town Collector, Pleader, Chapra, Bihar.	7-4	...
Motihari	Babu Jaduvans Sahay, Town Collector, Motihari, Tirhut Division, Bihar.	18-4	...
Chapra	Shyam Narayan Esq., L.O., Lah Bazar, Chapra.	27-2	20
BHAGALPUR DIVISION	Anant Prasad Esq., Chief Collector, Pleader, Bhagalpur, Bihar.	31-3	400
Madhipura	Nitya Lal Mookerjee Esq., L.C., Madhipura P. O., Bhagalpur District, Bihar.	10-3	10
Bhagalpore	G. P. Varma Esq., L.C., Bhagalpore, Bihar.	2-3	10
ORISSA DIVISION	The Hon. Saheb Gopabhandas Sathigopal, Chief Collector, Puri, Orissa.	31-3	500
CHOTA NAGPUR DIVISION	Kalipada Ghosh Esq., Chief Collector, Pleader, Ranchi, Chota Nagpur, Bihar.	31-3	500
BOMBAY [POPULATION 19,672,642]			
BOMBAY CITY	Kanji Dwarkadas Esq., Chief Collector, Banker's Bungalow, Chowpatty, Bombay.	17-2	...
Bombay	M. D. Mukati Esq., Town Collector, 3rd Bhoiwada, Bhuleshwar, Bombay No. 2	...	...
Bombay	H. K. Mehta Esq., Town Collector, c/o Ratilal Parekh Esq., Picket Road, Kalbadevi, Bombay.	22-4	...
Bombay	Ratilal M. Parekh Esq., Town Collector, Picket Road, Kalbadevi, Bombay	22-4	...
Bombay	B. B. Desai Esq., Town Collector, c/o Home Rule League, Fort, Bombay.	25-2	...
Bombay	Miss M. A. Tata, Town Collector, New Marine Lines, Bombay.	12-3	...
Bombay	R. M. Alpaiwala Esq., Town Collector, Blavatsky Lodge, Bombay.	20-3	...
Bombay	A. T. Kotwal Esq., Town Collector, c/o Indian Book Depot, Bombay.	22-3	...
Bombay	D. V. Rao Esq., Town Collector, 23, 2nd Fanaswadi, Bombay.	26-3	...
Bombay	Jivaraj G. Nensi Esq., Town Collector, Matunga Residents' Association, Bombay.	27-3	...
Bombay	Mrs. Goolbanoo K. J. B. Wadia, Town Collector, 82-84 Malabar Hill, Bombay.	2-4	...
Bombay	J. M. Kamdar Esq., Town Collector, Harvey Road, Chowpatty, Bombay.	5-4	...
Bombay	R. Krishna Aiyer Esq., Town Collector, Madras Association, Lady Jumshedji Road, Dadar, Bombay.	...	...
Bombay	Y. M. Sansgiri Esq., Town Collector, Bhiwarao Wadi, Thakurdwar, Bombay.	11-4	...
Bombay	Kishorilal M. Khandwala Esq., Town Collector, Bombay.	11-4	...
Bombay	Mrs. Hirabai A. Tata, Town Collector, Red Lands, 11 New Marine Lines, Bombay.	...	...
Bombay	M. S. Dharadhar Esq., Town Collector, Bombay.	20-5	...

[By arrangement with the Chief Collector in Bombay special Collectors were appointed or Members of the Theosophical Society there. The twelve names following are of these special Collectors.]

		Date of Appointment	D Class Cards Issued
Bombay T.S. & Blawatsky Lodge	P. K. Telang Esq., Chief Collector, Mathew Road, Girgaum, Bombay.	15-2	...
Dharmalaya Lodge	R. H. Trilokekar Esq., Lodge Collector, 10 Bhai Jivanji's Lane, Thakurdwar, Bombay.	18-2	...
Sri Krishna Lodge	R. J. Lala Esq., Lodge Collector, 14 C. P. Tank, Bombay.	18-2	...
	J. F. Madon Esq., Town Collector, Dadar, Bombay.	15-2	...
	D. B. Hegde Esq., Town Collector, 75 Khotachi Wadi, Girgaum, Bombay.	15-2	...
	R. F. Gorvala Esq., Town Collector, Forfett Street, Tardev, Bombay.	15-2	...
	W. R. Kelkar Esq., Town Collector, Benham Hall Lane, Girgaum, Bombay.	15-2	...
	L. B. Raje Esq., Town Collector, 806 Princess Street, Bombay.	15-2	...
	V. E. Vakharia Esq., Town Collector, Veterinary College, Bombay.	15-2	...
	F. S. Madon Esq., Town Collector, Wadia's Chawl, Chandariwadi, Chira Bazar, Bombay.	17-2	...
	B. O. Dhurandar Esq., Town Collector, Sadasiva Lane, Khandawadi, Girgaum, Bombay.	18-2	...
	Y. M. Sangiri Esq., Town Collector, Bhiwarao Wadi, Thakurdwar, Bombay.	15-2	...
AHMEDABAD DISTRICT Ahmedabad	J. V. Desai Esq., Chief Collector, Ahmedabad.	13-2	400
	G. B. Sapre Esq., L.C., P. R. Training College, Ahmedabad.	10-2	50
BROACH DISTRICT	Haribhai J. Arain Esq., Chief Collector, Broach.	18-2	200
SURAT CITY	Dr. Edal Behram, Chief Collector, Surat City.	12-2	200
AHMEDNAGAR DT.	H. K. Patwardhan Esq., Chief Collector, Ahmednagar.	7-2	200
SHOLAPUR DT.	Ramsingh Dongarsingh Esq., Chief Collector, Sholapur.	5-2	200
SINDH DIVISION Sindh	Jamshed N. R. Mehta Esq., Chief Collector, Karachi.	14-2	1,700
	Shamdas P. Gidwani Esq., Travelling Collector, Imperial Tobacco Co., Sindh.	25-2	...
Sindh Karachi	V. A. Iyer Esq., Asst. to the Chief Collector, Sindh.	1-4	...
	C. E. Anklesaria Esq., L.C., 182 Rambag Road, Karachi.	27-2	100
Veti Bunder	Dr. Hashmatrai Chitambar Hirandani Esq. (Medical Officer), L.C., Vetl Bunder, via Tirpur Sakro, Sindh.	2-2	10
Hyderabad	Santdas Menghara Esq., Town Collector, Pleader, Hyderabad, Sindh.	28-2	...
Hyderabad	H. S. Advani Esq., B.A., LL.B. (Pleader), L.C., Hyderabad, Sindh.	19-2	100
Karachi	Prof. P. M. Advani Esq., Town Collector, D. J. Sindh College, Karachi.	25-2	...
Hyderabad	Hiranand Santokram Esq., District Collector, Pleader, Hyderabad, Sindh.	26-2	...
Shikarpur	Umeshram Tikendras Esq., of the Shikarpur Bar, Town Collector, Shikarpur.	4-4	...
Poona	N. M. Pajnigar Esq., L.C., Yellow Rose Cottage, Poona.	19-2	20
Poona	S. S. Joshi Esq., L.C., 382 Narayan Peth, Poona.	12-2	25
Nasik	S. S. Bhide Esq., L.C., Nasik, Nasik Dt., Bombay.	27-2	20
Ratnagiri	R. S. Talavdekar Esq., L.C., Srirama Lodge, Theosophical Society, Ratnagiri, Bombay.	24-4	100
Thergaon	V. H. Shikhare Esq., L.C., Thergaon, Post Sukena, Nasik Dt., Bombay.	4-2	20
Avidha Villages	Chandulal Esq., B.A., Town Collector, Avidha, via Rajpardi, Ankleswar, B.B. and C.I.By.	10-5	50

		Date of Appointment	D Class Cards Issued
Hubli	G. K. Gokhale Esq., L.C., Hubli, Dharwar, Bombay.	8-4	50
Rajpardi	C. D. Desai Esq., L.C., Rajpardi, via Ankleswar, B. B. and C.I.Ry.	10-4	50
Rajpardi	Messrs. Amratlal and Chotalal and Majanlal, L.C., Rajpardi, via Ankleswar, B.B. and C.I.Ry.	2-3	100
BURMA [POPULATION 12,115,217]			
RANGOON	Neb Raj Talwar Esq., Chief Collector, 21-49th Street, Rangoon.	14-3	700
Rangoon	Mrs. Kathleen Hamilton, L.C., Allandale, 20 Godwin Road, Rangoon.	7-3	100
Rangoon	M. Arnnachelam Esq., L.C., Sanitary Commissioner's Office, Rangoon. (Deceased—10-23.)	7-3	20
MANDALAY	J. N. Basu Esq., Chief Collector, Advocate, Mandalay, Upper Burma.	5-6	800
CENTRAL PROVINCES AND BERAR [POPULATION 13,916,308]			
Wardha	Panda Baijnath Esq., L.C., Wardha, C. P.	27-2	11
Akola	W. L. Chiplonkar Esq., L.C., Akola, Akola Dt., C. P. and Berar.	27-2	30
Yeotmal	V. G. Bhat Esq., L.C., Yeotmal, Berar.	8-4	20
Ellidur	D. G. Kharparde Esq., L.C., Sri Krishna Gardens, Camp Ellidur, Berar.	10-5	20
MADRAS [POPULATION 41,405,404]			
ANANTAPUR DT.	H. Siva Rao Esq., Chief Collector, Anantapur.	26-3	700
Tadpatri	R. Lakshmikanta Rau Esq., Taluq Collector, Merchant, Tadpatri.	4-4	...
Penukonda	T. Sivasankaram Pillai Esq., Taluq Collector, Pleader, Penukonda.	4-4	...
Hindupur	Katta Vasudeva Chetty Esq., Taluq Collector, Merchant, Hindupur.	4-4	...
Gooty	G. Lakshmi Reddi Esq., Taluq Collector, Pleader, Gooty.	4-4	...
Kadiri	H. R. Seshappa Esq., Taluq Collector, Pleader, Kadiri.	4-4	...
Kalyandrug	Gubbi Gangappa Esq., Taluq Collector, Contractor, Kalyandrug.	4-4	...
Dharmavaram	Hatti Sunkara Rao Esq., Taluq Collector, Pleader, Dharmavaram.	4-4	...
Anantapur	D. Hounappa Chetty Esq., Taluq Collector, Contractor, Anantapur.	4-4	...
Madakasira	Mandi Kavanna Esq., Taluq Collector, Madakasira.	4-4	...
Guntakal	V. B. Guruswamy Moodaliar Esq., L.C., Clerk, Dist. Engr's Office, Guntakal.	5-4	100
BELLARY DISTRICT	Rao Bahadur C. S. Subramaniam, Chief Collector, High Court Vakil, Bellary.	8-3	650
Bellary	W. Hanumantha Rao Esq., L.C., Clerk, Dist. Court, Bellary.	22-2	20
Hospet	Asundi Bhima Rao Esq., Taluq Collector, Pleader, Hospet, Bellary Dt.	14-3	50
Bellary	N. Narayana Rao Esq., B.A., B.L., Taluq Collector, Bellary.	12-3	...
Adoni	O. Krishnamurti Rao Esq., Taluq Collector, Merchant, Adoni.	12-3	...
Adoni	O. Krishnamurti Rao Esq., Taluk Collector, Merchant, Adoni.	12-3	...
Bellary	K. Ramasastrulu Garu, District Collector, Bellary.	15-3	...
Bellary	R. Ramanujamayya Esq., District Collector, Bellary.	15-3	...
Hospet	S. Sarwanjachar Esq., L.C., Pleader, Hospet, Bellary Dt.	31-3	10

		Date of Appointment	D Class Cards Issued
CHITTOOR DISTRICT	R. Giri Rao Esq., Chief Collector, Retired Head Master, Madanapalle, Chittoor Dt. (Deceased—10-18.)	18-3	650
Madanapalle	C. S. Trilokekar Esq., L.C., Wood College, Madanapalle, Chittoor Dt.	18-2	100
Chittoor	B. C. Raghavayya Esq., L.C., Sitasadan, Chittoor.	19-3	10
Chittoor	P. Narasimha Aiyer Esq., L.C., Pleader, Chittoor.	27-3	10
COIMBATORE DISTRICT	C. V. Venkataramana Aiyengar, Chief Collector, Coimbatore.	18-2	750
Coimbatore	S. N. Ramaswami Aiyer, L.C., Retired Pleader, Brahmin Extension, Coimbatore.	23-2	60
CUDDAPAH DISTRICT	A. Nanjundappa Esq., B.A., B.L., Chief Collector, High Court Vakil, Cuddapah.	20-2	600
GANJAM DISTRICT	V. V. Giri Esq., Chief Collector, Bar-at-Law, Berhampore.	25-3	900
Tekkali	M. L. Narasimham Esq., L.C., Secretary, S.P.N.E. Branch, Tekkali, Ganjam.	19-3	80
Chicacole	D. Narayanamurthy Esq., L.C., President, T. S. Lodge, Chicacole, Ganjam District.	19-3	80
KISTNA DISTRICT	K. Hanumantha Rao Esq., Chief Collector, Principal, Andhra Jatheeya Kalasala, Masulipatam.	26-3	1,000
Guntur	Y. V. Appaji Rao Esq., L.C., Guntur.	20-2	20
Beswada	Peddibhotla Veerayya Garu, Collector, Beswada, Kistna District.	4-4	...
Kovur	Talapragada Suryanarayana Row Garu, Collector, Kovur, Yernagudem, Kistna.	5-4	...
Kaikalur	Uppuluri Muthamaraju Garu, Collector, Kaikalur, Kistna District.	...	...
Narasapur	Poduri Lakshminarasimham Garu, Collector, Narasapur, Kistna District.	...	...
Nandigama	Kondiparthi Veerabhadrachari Garu, Collector, Nandigama, Kistna District.	...	...
Kanthavaram	Cherukuvada Narasimham Garu, District Collector, Kanthavaram, Kistna District.	...	...
Ellore	Somanchi Sitharamayya Panthulu Garu, B.A., B.L., Collector, Ellore Kistna District.	...	...
Nusvid	Jonnala Subbareddy Garu, Collector, Talaprole, Nusvid, Kistna District.	...	...
Tanuku	Ivani Sathyanarayana Row Panthulu Garu, Collector, Mandapeta, Tanuku Taluq, Kistna District.	...	...
Tiruvur	Sri Raja Kotagiri Venkatakrishna Row Bahadur Garu, Collector, Gampalagudem, Tiruvur, Kistna District.	...	...
Bhimavaram	Bhupathiraju Tirupathi Raja Garu, Collector, Korukollu, Bhimavaram, Kistna District.	...	...
Gudivada	T. Gopalakrishnamoorthy Panthulu Garu, District Collector, Gudivada.	...	...
Beswada	C. Subbaramayya Garu, L.C., Salt Inspector, Beswada.	25-6	...
Nandigama	S. Narasimham Esq., L.C., Nandigama, Kistna District.	3-4	10
MADRAS CITY	T. V. Venkatarama Iyer Esq., Chief Collector, "The Lux", Mylapore.	3-2	2,150
Madras City	G. Sanjiva Rao Esq., L.C., No. 26 Nallathambi Street, Triplicane.	6-2	3
Madras City	E. Annaswamy Mudaliar Esq., L.C., No. 74 Amman Kovil Street, Mint Buildings P.O., Madras.	2-3	100
Madras City	Mrs. Bhagirathi Sri Ram, L.C., Guindy Road, Adyar.	20-2	80
Madras City	P. Tirumalacharya, B.A., B.L., T. C., High Court Vakil, No. 15 Pycroft's First St., Royapettah, Madras.	23-3	
Madras City	M. P. Desikachari Esq., T.C., 11 Suryanarayana Chetty Street, Royapuram, Madras.	4	
Madras City	T. S. Rajagopala Iyer Esq., T.C., No. 5 Suryanarayana Chetty St., Royapuram.	4	

		Date of Appointment	D Class Cards Issued
Madras City	T. Rajagopala Chariar Esq., T.C., Monegar Choultry, Korakupet, No. 206 Tiruvottiyur High Road, Old Washermanpet.	-4	...
Madras City	Dr. M. Krishnaswami Iyer, T.C., Harbour, Thambu Chetty St., G. T., Madras.	-4	...
Madras City	K. Shama Row Esq., T.C., Harbour, Thambu Chetty St., G. T., Madras.	-4	...
Madras City	A. Ranganatha Mudaliar Esq., T.C., Y.M.I.A. Buildings, Armenian Street, George Town, Madras.	-4	...
Madras City	C. Pattabhirama Iyengar Esq., T.C., No. 161 Thambu Chetty Street, G. T., Madras.	-4	...
Madras City	Rao Subeb P. Sambandha Mudaliar, T.C., Esplanade, Acharappan St.	-4	...
Madras City	S. Guruswami Chettiyar Esq., T.C., Trevelyan Basin, Cope Venkatachella Iyer's St., G. T., Madras.	-4	...
Madras City	V. V. Srinivasa Aiyengar Esq., T.C., Park Town, Badriah Garden St., G. T., Madras.	-4	...
Madras City	K. O. Desikachari Esq., T.C., Park Town, Badriah Garden St., G. T., Madras.	-4	...
Madras City	T. Ranganatham Naidu Esq., T.C., Perambur, Peravalur, Perambur.	-4	...
Madras City	T. Ekambara Mudaliar Esq., T.C., Perambur, 4 Carpenters' St., G. T., Madras.	-4	...
Madras City	T. V. Muthukrishna Aiyer Esq., T.C., Purasawakkam, Gangathareswar Koil St., Purasawakkam, Madras.	-4	...
Madras City	S. Ramanatha Row Esq., T.C., Purasawakkam, Coleman's Gardens, Purasawakkam, Madras.	-4	...
Madras City	T. V. Muthukrishna Iyer Esq., T.C., Vepery, Gangathareswar Koil Street, Purasawakkam, Madras.	-4	...
Madras City	V. N. Kuppu Row Esq., T.C., Egmore, Gengu Reddi Lane, Egmore, Madras	-4	...
Madras City	C. S. Govindaraja Mudaliar Esq., T.C., Kilpauk, Bangalore Villa, Poonamalle Road, Vepery.	-4	...
Madras City	M. S. Krishnaswami Aiyer Esq., T.C., Nungambakam Agraharam, Madras.	-4	...
Madras City	C. Rangavadivelu Mudaliar Esq., T.C., Chintadripet, No. 105 Swami Naick Street, Chintadripet.	-4	...
Madras City	P. Thirumalachariar Esq., T.C., Chepank, Pyroft's First Street, Royapettah.	-4	...
Madras City	K. Raghavachariar Esq., T.C., Singaraohari Street, Triplicane, Madras.	-4	...
Madras City	M. R. Narasimha Iyengar Esq., T.C., Triplicane, Tholasingaperumall Kovil St., Triplicane.	-4	...
Madras City	S. Veeraraghavachariar Esq., T.C., Triplicane, South Mada St., Triplicane	-4	...
Madras City	T. V. Gopalaswami Mudaliar Esq., T.C., Royapettah, Cutcherry Road, Mylapore.	-4	...
Madras City	K. Balakrishna Aiyer Esq., T.C., L.C., Royapettah, The Aaram, Lus, Mylapore.	-4	...
Madras City	V. O. Seshachariar Esq., T.C., Mylapore, Vasanta Vilas, South Mada St., Mylapore.	-4	...
Madras City	T. M. Krishnaswami Iyer Esq., T.C., Mylapore, South Mada St., Mylapore.	-4	...
MADURA DISTRICT			
Periyakulam	N. Ramaswami Aiyer Esq., B.A., B.L., Chief Collector, High Court Vakil, Madura.	29-3	600
Periyakulam	A. Nadamunia Aiyah Esq., L.O., Retired Teacher, Periyakulam, Madura Dt.	9-4	5
Periyakulam	M. Syamalan Aiyer Esq., L.O., Pleader, Secretary, H. R. League, Periyakulam.	27-3	20
Kilakarai	S. A. M. Veppa Sahib Maraikayar, Town Collector, Reading Room, Kilakarai, Madura Dt.	14-3	30

		Date of Appointment	D Class Cards Issued
Dindigul	N. Krishnaswami Iyer Esq., L.C., Car St., Dindigul.	27-3	120
Palni	R. Kalyanasundram Esq., Taluq Collector, Oddanchatram Firka, Palni Taluq.	28-7	...
Madura	Y. Ramachandra Aiyer Esq., L.C., High Court Wakil, New St., Madura.	11-3	60
Madura	A. Rangaswami Aiyer Esq., L.C., High Court Wakil, Madura.	19-3	80
Tirupuvanam	T. H. Mahadeva Iyer Esq., L.C., Lessee Tahsildar, Tirupuvanam.	27-3	30
MALABAR DISTRICT			
Calicut	Manjeri Ramier Esq., L.C., Chief Collector, Calicut.	18-3	700
Calicut	Srijut V. G. Anantarama Iyer Esq., B.A., B.L., Taluq Collector, Wakil, Calicut.	2-3	...
Calicut	P. Vasudevan Esq., Town Collector for Calicut, Calicut.	3-3	...
Palghat	S. K. Ramaswami Iyer Esq., L.C., First Grade Pleader, Palghat.	14-3	200
Chalapuram	V. Karunakaran Nair Esq., L.C., Annie Besant Hall, Chalapuram, Calicut.	22-3	20
Baliapatam	G. Sankara Menon Esq., L.C., Baliapatam, N. Malabar.	10-5	50
Cochin	K. Ranganatha Sastry Esq., Taluq Collector, Cochin	27-3	100
Cochin	P. G. Venkatachari Esq., Town Collector, Cochin Town.	26-3,	...
Cannanore	T. S. Subramania Aiyer Esq., L.C., Tahsildar, Cannanore.	3-4	30
SOUTH ARCOT DISTRICT			
Chidambaram	B. Srinivasa Aiyengar Esq., Chief Collector, First Grade Pleader, Cuddalore.	9-4	600
Cuddalore	T. H. Jagannadha Aiyer Esq., L.C., Pleader, Chidambaram.	2-3	120
Cuddalore	M. Singaravelu Mudaliar Esq., L.C., Secretary, T.S., Cuddalore.	19-3	10
Tindivanam	D. S. Rajam Chetty Esq., L.C., Perumal Kovil St., Tindivanam.	5-4	100
Tindivanam	C. Subramanyam Esq., L.C., Higher Elementary School, Tindivanam.	27-3	30
Villupuram	M. N. Ganesh Aiyer Esq., L.C., Villupuram.	23-3	30
TANJORE DISTRICT			
Mayaveram	The Hon. Mr. V. K. Ramannajachariar Ayl., Chief Collector, Kumbhakonam.	3-3	2,000
Mayaveram	D. Vaidyanatha Dikshitar Esq., Taluq Collector, Pleader, Mayaveram.	17-3	100
Nannilam	V. Mahadeva Iyer Esq., Taluq Collector, Mudikondan, Nannilam Taluq.	18-2	...
Nannilam	P. Babhapati Iyer Esq., Town Collector, Honorary Magistrate, Nannilam.	18-3	...
Yadaver	V. S. Ramasritam Iyer Esq., Village Collector, Yadaver, Nannilam Taluq.	1-3	...
Negapatam	Rao Bahadur K. S. Venkatrama Aiyer Ayl., Taluk Collector, Negapatam.	26-3	...
Negapatam	V. Venkatachari Esq., Town Collector, Negapatam.	26-3	...
Tiruvallur	B. Krishnamachari Esq., Town Collector, Tiruvallur.	24-3	...
Tiruvallur	S. Ramasurti Aiyer Esq., L.C., Tiruvallur.	4-4	...
Tiruvallur	T. Rajam Ayyangar Esq., B.A., L.T., L.O., Tiruvallur.	4-4	...
Tiruvallur	R. Tyagaraja Ayyar Esq., L.C., Tiruvallur.	4-4	...
Tiruvallur	K. S. Krishnasurti Ayyar Esq., L.C., Tiruvallur.	4-4	...
Tiruvallur	M. Somasundaram Pillai Ayl., L.C., Merchant, Tiruvallur.	4-4	...
Tiruvallur	S. P. Venkatarama Ayyar Esq., L.C., Pleader, Tiruvallur.	4-4	...
Tiruvallur	T. G. Chidambaram Ayyar Esq., L.C., P.W. Inspector, S.I.B., Tiruvallur.	4-4	...
Tiruvallur	M. Krishnaswami Ayyar Esq., L.C., Tiruvallur.	4-4	...

		Date of Appointment	D Class Cards Issued
Tiruvallur	K. R. Krishnamurthy Ayyar Esq., L.C., Taluq Board Sanitary Inspector, Tiruvallur.	4-4	...
Nidamangalam	Rao Sahib A. Sitarama Aiyer Avl., Town Collector, Nidamangalam.	24-2	...
Tanjore	T. A. Ramachandra Chettyar Esq., Town Collector, Tanjore.	22-2	...
Mannargudi	S. Raghunatha Iyer Esq., Town Collector, Pleader, Mannargudi.	23-2	...
Madaram	T. A. Gopalswami Naidu Esq., L.C., Madaram P.O., Tanjore Dt.	27-2	10
Kumbhakonam	A. G. Balakrishna Aiyer Esq., L.C., 16 Pachaiyappa St., Kumbhakonam.	23-2	90
Tanjore	T. Sadasiva Rao Esq., L.C., Secretary, Permanent Fund Board, Tanjore.	27-2	80
Nidamangalam	Rangiah Naidu Garu, L.C., Pamaniyar Rice Mill, Nidamangalam.	9-3	50
Tirumeyachur	R. Swaminatha Iyer Esq., L.C., Secretary, Sani Aaramam, T.S., Tirumeyachur, Peralam Post, Tanjore Dt.	27-3	50
TRICHINOPOLY DISTRICT			
Trichinopoly	K. Singamiengar Esq., Chief Collector, Srirangam. Dr. T. V. Swaminatha Sastrigal Esq., I.M.S., Town Collector, Trichinopoly.	8-2	2,350
Karur	Varadha Aiyar Esq., Taluq Collector, Karur.	16-3	...
Karur	R. Raghavendra Row Esq., Town Collector, Karur.	18-3	...
Kulittalai	P. T. Rangaawamy Iyengar Esq., Taluq Collector, Pleader, Kulittalai.	23-3	...
Kulittalai	R. Sundaresa Rau Esq., Town and Taluq Collector, Pleader, Kulittalai.	23-3	...
Udayarpalayam	T. R. Yaguanarayana Shastriar Avl., Collector, Udayarpalayam, Trichinopoly Dt.	...	...
Perambalur	P. Kanakasabhapathi Sastri Esq., Collector, Pleader, Perambalur, Trichinopoly Dt.	29-3	...
Ariyalur	B. Natarajan Esq., Collector, Pleader, Ariyalur, Trichinopoly Dt.	30-3	...
Trichinopoly	K. Subramania Aiyer Esq., L.C., Trichinopoly.	3-4	...
Adyar	A. Schwarz Esq., L.C., Adyar.	3-4	171
Chingleput	P. V. Srinivasan Esq., L.C., Pondavakkam Village, via Uthukottai Post, Tiruvallore Taluq.	5-4	20
Adyar	T. V. Gopalaswami Iyer Esq., L.C., T.S., Adyar.	4-4	10
Alandur	N. T. Venku Aiyer Esq., L.C., Thadikarasawmi St., Alandur, St. Thomas Mount.	3-4	50
Conjeeveram	S. R. Krishnaswami Sarma Esq., L.C., Maitreya Star Group, Little Conjeeveram.	14-3	100
Saidapet	D. Sundaresan Esq., L.C., Saidapet, Chingleput Dt.	27-2	100
Conjeeveram	C. V. Varadaohariar Esq., L.C., Conjeeveram.	22-2	10
Conjeeveram	A. Ramaswami Sastri Esq., L.C., Retired Sub-Judge, Conjeeveram.	10-3	3
Rajahmundry	B. Sivarama Sastri Esq., L.C., Rajahmundry.	20-3	80
Palivela	D. Suryanarayana-murthy Esq., L.C., Secretary, H. R. League, Palivela, Godavari Dt.	27-3	80
Pundri	Shradha Ram Esq., L.C., Banker, Pundri, Kurnool Dt.	10-3	10
Kurnool	M. V. Krishnayya Esq., L.C., Kurnool.	20-2	20
Tykal	B. G. Srinivasa Iyer Esq., L.C., Station-master, Tykal, Kolar Dt.	17-3	20
Gundavaram	G. Mahadeviah Garu, L.C., President, Village Association, Gundavaram, Nellore Dt.	18-5	80
Nellore	A. Subba Row Esq., L.C., Sheristadar, District Court, Nellore.	10-3	30
Vellore	A. Narayana Pillai Esq., L.C., D.P.W., Vellore.	9-4	20
Ootacamund	Abdul Rahim Esq., L.C., Swadeshi Stores, Ootacamund.	27-3	50

		Date of Appointment	D Class Cards Issued
Ootacamund	B. Rama Row Esq., L.C., Pleader, Ootacamund.	27-3	50
Ootacamund	V. S. Sethu Madhava Rao Esq., L.C., Ootacamund.	27-3	190
Tuticorin	N. Sundaram Esq., L.C., Caldwell High School, Tuticorin.	19-3	30
Tirukohtyoor	M. Harihar Iyer Esq., L.C., Overseer, Tirukohtyoor (Camp), Tirupavanam, Ramnad Dt., S.I.R.	7-3	30
Dhanushkodi	S. Swaminathan Esq., L.C., Stores Accountant, Dhanushkodi, Ramnad Dt.	7-3	10
Namakkal	T. A. Kuppaswami Esq., L.C., Namakkal, Salem District.	23-3	60
Salem	S. Muthuswami Aiyer Esq., L.C., T. S. Hall, Salem.	6-3	55
Salem	N. Anantanarayana Sastri Esq., L.C., Salem.	23-3	30
Mangalore	Karnad Sedashiva Rao Esq., B.A., LL.B., Town Collector, Mangalore.	12-4	200
Mangalore	A. B. Shetty Esq., L.C., Shanti Sadan, Attawar, Mangalore.	11-4	30
Kadambur	R. Panchapakesan Esq., L.C., Kadambur, Tinnevely District.	27-3	30
Tuticorin	V. Sundararajan Esq., L.C., 41 Shanmugan Pillai St., Tuticorin.	3-4	30
Tuticorin	L. E. Guruswamy Naidu Esq., L.C., Pleader, Tuticorin.	27-3	100
Sivagiri	M. Srinivas Varadachari Esq., L.C., Sub-Inspector of Police, Sivagiri, Sankarankoil Taluq, Tinnevely Dt.	12-3	10
Tinnevely Bridge	S. Ramachandra Sastri Esq., L.C., Retired Supt. of Copyists, Tinnevely bridge.	5-3	30
Sankali	V. Aiyaswami Sastri Esq., L.C., Special Engineer, Sankali, Paikonda P. O., Visagapatam Dt.	3-4	10
Visagapatam	Dr. M. Appalanarayya, L.C., Visagapatam.	22-3	40

PANJAB [POPULATION 19,974,956]

LAHORE DIVISION	Durga Das Esq., Chief Collector, c/o The Theosophical Society, Lahore.	25-5	400
Labore	Jawaharlal Esq., L.C., Accountant, Office of the Director of Agriculture, Labore.	12-3	10
Amritsar District	P. Rajindra Misra Esq., B.A., LL.B., District Collector, Pleader, Chief Court, Amritsar.	3-4 } 26-5 }	300
Patiala	Chankar Ram Chandar Esq., L.C., President, T. S., Patiala.	10-5	30
Delhi Dn.	Krishnajas Roy Esq., L.C., Delhi	27-3	25
Delhi	Banval Dass Bastogi Esq., L.C., Malivara St., Bhojpara Lane, Delhi.	7-3	30
Delhi	Miss Gmeiner, L.C., Indraprastha Hindu Girls' High School, Delhi.	27-3	40
Gurgaon	Shiva Prasad Sharma Esq., L.C., near Jain Mandir, Gurgaon, Panjab.	10-3	10

UNITED PROVINCES [POPULATION 47,182,044]

AGRA DIVISION	Dharma Narayan Esq., B.A., LL.B., Chief Collector, Mainpuri, Agra Dn.	14-5	600
Etawah	Shiva Prasad Esq., L.C., Retired Judge, Etawah	27-2	30
Etawah	Pandit Devi Prasad Esq., L.C., Retired Headmaster, Mohallaohipatti, Etawah.	4-3	20
ALLAHABAD DIVISION	The Hon. Pandit Motilal Nehru, Chief Collector, Allahabad.	24-2	1,200
Sukerganj	Shakti Narain Esq., L.C., Sukerganj, Allahabad.	5-3	10
Sukerganj	Niranjan Mitra Esq., L.C., 130 La Touche Road, Allahabad.	4-3	100
Allahabad	Madsu Mohan Varma Esq., L.C., Philadelphia Hostel, Allahabad.	7-3	20

		Date of Appointment	D Class Cards Issued
BENARES DIVISION	Sri Prakasa Esq., Barr.-at-Law, Chief Collector, Sevasarama, Benares Cantonment.	31-3	400
Benares City	Iqbal Narain Gurtu Esq., L.C., Shanti Kunja, Benares City.	27-2	250
Benares	R. P. Verma Esq., L.C., Benares.	2-3	20
Benares City	M. D. Panday Esq., L.C., c/o T. S., Benares City.	7-3	100
CAWNPORE DIVISION	Rao Sahib Dr. Murari Lal, Chief Collector, Cawnpore.	26-3	500
Cawnpore	N. G. Paranjpe Esq., L.C., Theosophical High School, Cawnpore.	18-2	150
LUCKNOW DIVISION	The Hon. Pandit Gokarnath Misra, Chief Collector, 7 Neill Road, Lucknow.	14-2	520
Gorakhpur	Ayodhya Das Esq., L.C., Gorakhpur.	4-3	100
Gorakhpore	Miss Forster, L.C., Gorakhpur Dt.	27-2	10
Ghazipore	Sri Bhagwat Misra Esq., L.C., Vakil, Ghazipore.	14-3	50
Lakhimpur	Sur Prasad Esq., L.C., Lakhimpur, Kheri Dt.	10-8	10
Saharanpur	Dr. U. N. Bannerjee, L.C., Private Practitioner and Municipal Commissioner, Saharanpur.	27-3	50
Bahraid	Pandit Lakshman Prasad Shukla, L.C., Bahraid, U. P.	3-4	50

INDIAN STATES—MYSORE

BANGALORE CITY	S. Kalyanasundaram Esq., Chief Collector, National High School, Bangalore City.	16-6 } 24-8 }	550
Chamarajanagar	K. Madhava Rao Esq., Local and Taluq Collector, Headmaster, A. V. School, Chamarajanagar, Mysore.	27-2 } 28-3 }	160
Bangalore City	D. K. Bharadwaj Esq., Town Collector, Ananda-shrama, Baswagudi, Bangalore City.	27-4	...
Bangalore City	U. Subba Rao Esq., Town Collector, No. 5 Clarke's Pate Street, Bangalore City.	27-4	...
Bangalore City	Guvrao Krishna Rao Esq., Town Collector, Indian Co-operative Emporium, Ltd., Bangalore City.	27-4	...
Bangalore City	G. R. Narasimha Iyengar Esq., Town Collector, Sree Nilaya, Malleswaram, Bangalore.	27-4	100
Bangalore City	N. P. Subramania Iyer Esq., L.C., 6 St. John's Road, Bangalore.	14-3	10
Bangalore City	K. S. Chandrasekhara Iyer Esq., L.C., "Chandra Vilas", Bull Temple Road, Bangalore.	23-2	60
Bangalore City	Mrs. Lourenz, L.C., 6 St. John's Road, Bangalore City.	3-4	100
Chickballapur	V. Venkataswami Chetty Esq., L.C., Chickballapur, via Bangalore, Mysore.	19-3	20
Mysore	M. Subbakrishnaiah Esq., L.C., T. S. Supantha Office, Mysore.	7-3	50
Bangalore City	Pandit V. Venkanna Bhatta, L.C., Bangalore City.	27-2	20

BHAVNAGAR

BHAVANGAR	Gulabrai C. Desai Esq., Chief Collector, Ranchhad Desai St., Bhavnagar.	11-3	...
Bhavnagar	Praujivan Odhavji Esq., L.C., Bhavnagar, Kathiawad.	11-3	150

TRAVANCORE

TRIVANDRUM	K. S. Narayana Aiyar Esq., Chief Collector, Vakil, Puthenchanthai, Trivandrum.	16-3	300
Trivandrum	C. S. Padmanabha Pillay Esq., L.C., Trivandrum.	4-3	30
Trivandrum	B. Srinivasan Esq., L.C., Maharaja's College, Trivandrum.	23-2	120
Trivandrum	Mr. Sankarjee, Town Collector, Y.M.L.A., Trivandrum.	20-3	...
Alleppey	Dr. S. Venkatarama Naidu, L.C., Alleppey, Travancore.	12-3	10

		Date of Appointment	D Class Cards Issued
GENERAL			
Gwalior, C.I.	L. Arathoon Esq., L.O., c/o The Alliance Bank of Simla, Ltd., Gwalior, C.I.	19-3	70
Dewas	Ramlal Esq., L.C., State Engineer and Photographer, Dewas.	14-3	100
Hyderabad	L. Lakshmiah Esq., L.C., Pensioner, House No. 1077 Troop Bazaar Street, Hyderabad, Deccan.	12-3	10
Hyderabad	D. L. Narayana Rao Esq., L.C., Hughes Town, Hyderabad, Deccan.	14-3	60
Pudukottah State	A. Rajagopalan Esq., L.C., Raja's College, Pudukottah.	2-3	100
Kolar	A. Venkatesiah Esq., L.C., Headmaster, High School, Kolar.	27-3	30
Secunderabad	S. Mahalingam Esq., L.C., Secunderabad.	27-3	20
Gwalior	Lakshmi Datta Sharma Esq., L.O., c/o B. Sheo Bux Sahib, Janider-Gruj, Lashkar, Gwalior.	3-4	20
Indore City	N. M. Desai Esq., L.O., Indore City.	3-4	10
Gwalior	G. B. L. Verma, Bagh Kamal Singh, L.O., Sindia's Chhasoni, Lashkar, Gwalior.	24-4	60
Mhow	Solomon Daron Esq., Town Collector, Secretary, Theosophical Society, Mhow, Indore.	29-5	50
CEYLON			
Colombo	Mrs. M. Musaeus Higgins, L.O., Rosmead Place, Colombo.	10-3	10
Colombo	Jal S. Dalal Esq., L.C., 172 Grandpass, Colombo.	20-3	30
FRENCH AND PORTUGUESE			
Pondicherry	A. V. Mouttayan Esq., L.C., Secretariat-General, Pondicherry.	19-3	20
VARIOUS PLACES, PROVINCE NOT KNOWN			
Kali bundar	Has Haratrai, L.C., Kali bundar.	27-3	...
Kondambakam	G. Ghonse, Bahath Baugh, Kondambakam.	27-3	5

APPENDIX VIII

THE CENTRAL SCHOOL BOARD

THE Chairman and the Secretary of the Executive Committee, *ex officio*; The Secretaries of Provincial Boards, *ex officio*; Mr. James H. Cousins; Mrs. A. E. de Leeuw; Miss Francesca Arundale; Mr. B. Sanjiva Rao; Rao Sahib Soobhiah Chetty; Mr. T. M. Krishnaawami Aiyer; Dr. M. Krishnaawami Aiyer; Mr. G. S. Agashe; Mr. F. G. Pearce; Mr. Ernest Wood; Mr. F. Kunz, Secretary.

APPENDIX IX

THE INSPECTORS AND OTHER OFFICIALS WORKING UNDER THE
DIRECTION OF THE EXECUTIVE COMMITTEE, THE UNIVERSITY AND
THE CENTRAL SCHOOL BOARD

Organising National Lecturer: Mr. Ernest Wood, Hony. [23-1-18].
Travelling Organisers: North—Mr. Ajit Prasad, Hony. [6-2-18]; Mr. M. D. Panday, Hony.; South—Mr. Ernest Kirk, [6-2-18].

Inspectors of Schools : Mrs. A. E. de Leeuw [1-2-18]; Mr. J. H. Cousins, Hony. [1-2-18]; Mr. B. C. Ramaswamy Aiyar, Hony. [6-2-18].

Engineer : Mr. T. C. Anantarama Aiyar [1-7-18].

Weaving and Dyeing Experts : Mr. M. C. Sitaram [27-3-18]; Mr. P. Sundaramurti [27-3-18].

Research Fellow in Indian History : Mr. K. N. Sitaram [6-2-18].

Scout Commissioners : Chief—Mr. F. G. Pearce [13-5-18]. Asst.—Mr. M. V. Venkatesvaran [13-5-18].

Commissioner of Girl Guides : Mrs. L. M. Pearce [13-5-18].

Supt. of Clinics : Dr. A. Lakshmiopathy, Hony. [14-5-18].

REPORT OF THE BUILDINGS' DEPARTMENT OF THE S.P.N.E.

Active operations in this line began on the 3rd July when "Sudder Gardens" was formally handed over to us. The construction of cottages for the residential students of the Boys' school was immediately commenced and nine of them completed by the first week of August. The building for the manual training department and two lavatories were taken up about the middle of July and completed on the 5th of August. The weaving, primary School and Teachers' room buildings were next taken up. About the end of August, a tenth cottage, the Training College building and the Scouts' club-house were put in hand and all building work in the Boys' school completed by the 10th of October. A building for the Kilpauk Elementary School was next started, but building operations had to be temporarily suspended for about a month from the last week of October owing to heavy rains. Arrangements were meanwhile made for building a class-room and preparing a playground for the Mylapore Girls' School, as well as new buildings for the Victoria National School, Tindivanam, and a building for the weaving department of the Kilpauk Elementary School. The Tindivanam buildings are expected to be completed by the end of January, 1919, while the rest will be completed by the 15th December, 1918.

T. C. ANANTARAMA AIYAR

BOYS' SCHOOL HOSTEL COTTAGES

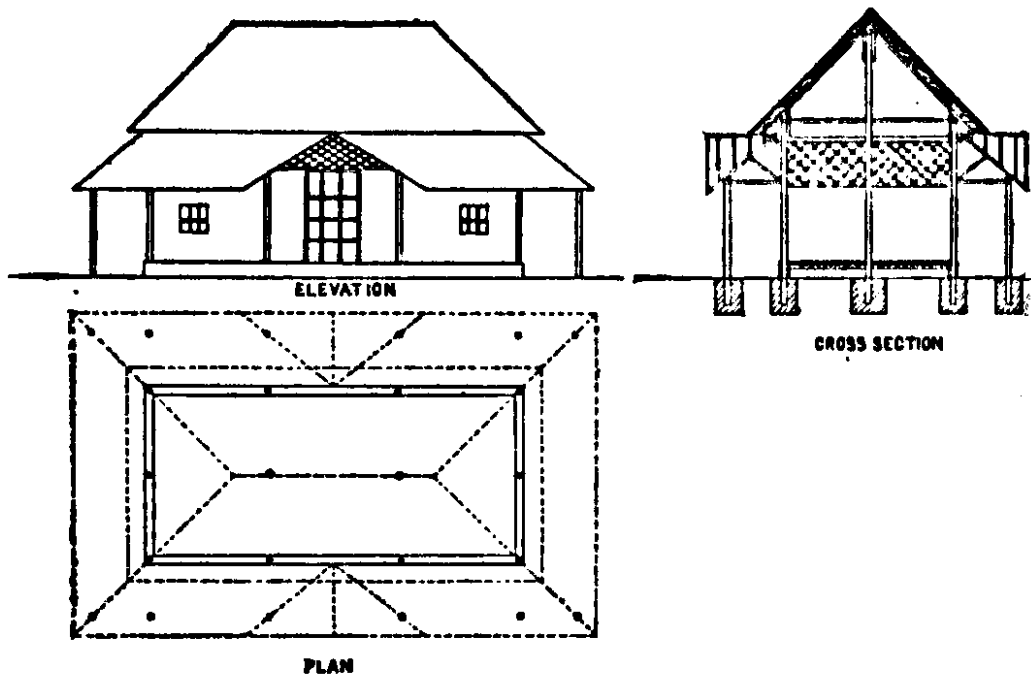
Specification : Each cottage consists of a hall 25 ft. \times 12 ft. with verandahs 4 ft. deep all round and is intended to serve as a dormitory for six students.

The hall has a plinth one foot high, the retaining walls all round being of brick in mortar with a foundation $1\frac{1}{2}$ ft. deep, the thickness being one and half bricks in foundations and one brick in basement. The verandahs are about $1\frac{1}{2}$ ft. above ground level.

The floor of the hall is of country flooring tiles over 4 in. of sand, pointed with cement. The verandahs have a sand floor.

The roof is thatched with cocoanut leaves and has a strong frame of approved pattern with brassumers, ridge pieces and purlins as well as main and hip rafters of casuarina poles, 3 in. diameter. The roof is supported on casuarina posts 4 in. to 6 in. diameter placed 8 ft. apart and imbedded in masonry to a depth of 2 ft. 6 in. below ground level. There is an airspace 18 in. deep between the main and verandah roofs each of which has a pitch of 45°.

The hall is enclosed all round with bamboo mat screens to a height of 6 ft. and with bamboo tatti work for a height of 3 ft. above this.



The Model Cottages, Manipuram, National High School, Madras

Each cottage has a door $3\frac{1}{2}$ ft. \times 6 ft. and four windows, each 2 ft. \times 2 ft.

Ten such cottages make up the small village called "Manipuram". They are 15 feet apart and enclose a quadrangle 150 ft. \times 75 ft. Special care has been taken to locate the village in the midst of shady trees in order to mitigate the heat of the Madras sun.

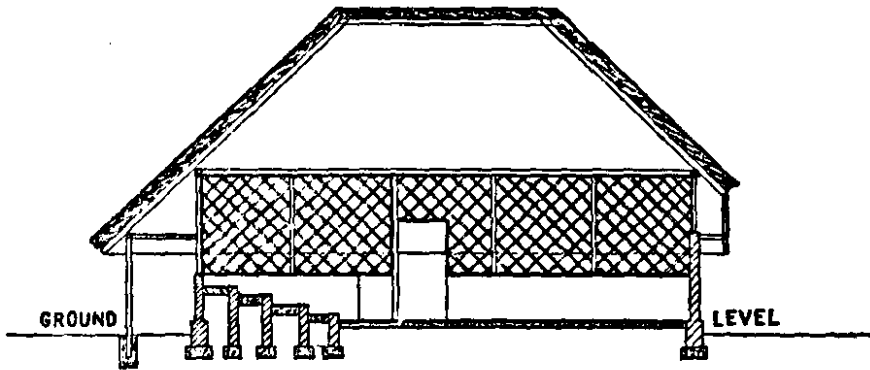
BESANT HALL

Specification: This building, which was intended for the Lecture Hall of the Training College and is now used as a School Hall, is 40 ft. \times 25 ft. with 6 feet verandah on 3 sides. The hall runs East to West with the main entrance on the South.

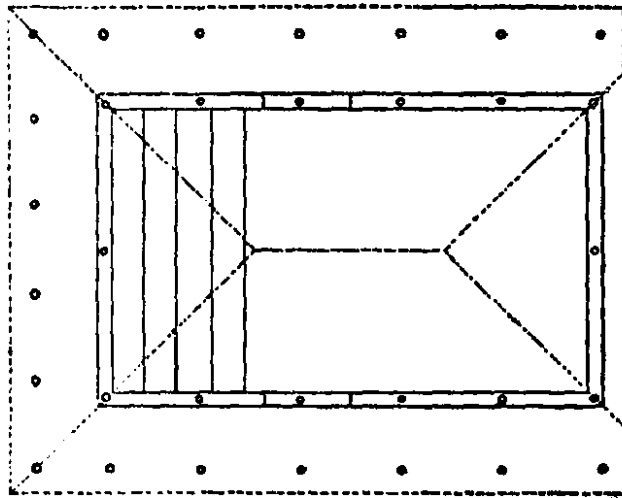
The walls all round which are of brick in mortar have foundations 2 ft. deep (of which 1 ft. is of concrete broken brick in mortar) and a basement 14 in. high. The walls are 3 ft. high above basement except at the eastern end where the wall is 7 feet high. At the other end there is a gallery (built of masonry and plastered with cement) with five steps each 2 ft. 8 in. broad and 8 in. high.

The floor is of country flooring tiles over 4 in. sand, pointed with cement. The roof is of coconut leaves and has a strong frame of casuarina poles of the "king post truss" pattern. It is carried on casuarina poles 4 in. to 6 in. diameter, placed 8 ft. apart and imbedded in concrete to a depth of $2\frac{1}{2}$ ft. below ground level. The roof has a pitch of 45° .

The hall is enclosed all round with bamboo tatti work reaching up to the bottom of the brassmiers except at the eastern end where there is a double mat screen.



SECTIONAL ELEVATION



PLAN

Besant Hall

The work on the Eastern end has a wall black board, $3\frac{1}{2}$ ft. high along the whole of its length, the bottom of the boarding $1\frac{1}{2}$ ft. above basement.

NATIONAL HIGH SCHOOL

Estimate for a Cottage 25 ft. \times 12 ft.

Brick in Mortar:			
Retaining walls, all round, Foundations	...	...	74 ft. \times $1\frac{1}{2}$ ft. \times $1\frac{1}{2}$ ft. = 125 c. ft.
Basement	...	...	74 ft. \times 9 in. \times 1 ft. = 56 c. ft.
		Total, Brick in Mortar	... 181 c. ft.
Flooring with Concrete:			
Main Hall of Cottage	...	...	24 $\frac{1}{2}$ ft. \times 11 $\frac{1}{2}$ ft. = 273 sq. ft.
Plastering with Mortar:			
Sides of retaining wall	...	...	77 ft. \times 1 ft. = 77
Top of do.	...	...	74 ft. \times $\frac{1}{2}$ ft. = 37
		Total, Plastering with Mortar	... 114 sq. ft.

<i>Casuarina Posts 4 in. to 6 in. diameter:</i>			
Verandah Posts ...	...	...	4 × 9 ft. = 36
Outside Posts, Main Hall ...	...	...	10 × 13 ft. = 130
Middle Posts, Main Hall ...	...	...	2 × 18 = 36
Total, Casuarina Posts ...			202 r. ft.
<i>Casuarina Poles 3 in. diameter or Bamboos large:</i>			
Main Hall, Bressummers ...	...	...	1 × 74 ft. = 74 ft.
do. Ridge piece ...	...	...	1 × 13 ft. = 13 ft.
Main Hall, Hiprafters ...	...	...	4 × 11 ft. = 44 ft.
Main Hall, rafters ...	...	...	3 × 2 × 9½ ft. = 38 ft.
Verandah Bressummers ...	...	...	2 × 28 ft. = 56 ft.
Verandah rafters ...	...	...	4 × 6½ ft. = 26 ft.
Purlins, main roof ...	...	...	3 × 1½ ft. = 38 ft.
do. Verandah roof ...	...	...	1 × 28 ft. = 28 ft.
do. Sides of main roof ...	...	...	3 × 6 ft. = 18 ft.
Total, Bamboos, large ...			329 r. ft.
<i>Bamboos, Medium Sized:</i>			
Main Hall rafters ...	...	...	2 × 11 × 9½ ft. = 209 ft.
Verandah rafters ...	...	...	1 × 11 × 6½ ft. = 72 ft.
Stiffeners between purlins ...	...	...	9 × 30 ft. = 270 ft.
Total, Bamboos Medium Sized ...			550 r. ft.
<i>Roofing with Coconut leaves:</i>			
Main Hall roof ..	...	...	2 × 28 ft. × 9½ ft. = 532
Verandah roof ...	...	...	1 × 28 ft. × 6½ ft. = 182
Total, Roofing ...			714 sq. ft.
<i>Bamboo Tatties, stiffened with reapers, etc.</i>			
Main Hall, all round ...	...	...	1 × 74 ft. × 7 ft. = 518 sq. ft.
Total, Tatties ...			518 sq. ft.

ABSTRACT OF ESTIMATES

	Rs.	A.	P.
181 c. ft. of Brick in Mortar at Rs. 33 per 100 c. ft. ...	60	0	0
278 sq. ft. of Flooring with Concrete at Rs. 14 per 100 sq. ft. ...	39	0	0
138 sq. ft. of Plastering with Mortar at Rs. 4-8 per 100 sq. ft. ...	6	0	0
202 r. ft. of Casuarina Posts 4 in. to 6 in. diameter at 1 anna per r. ft. ...	18	0	0
329 r. ft. of Bamboos large at 6 pies per r. ft. ...	10	0	0
550 r. ft. of Medium Sized Bamboo at 3 pies per r. ft. ...	6	0	0
714 sq. ft. of Roofing with Coconut leaves including cost of rope, Coolies, etc. Rs. 5 per 100 sq. ft. ...	36	0	0
518 sq. ft. of Bamboo Tatties at Rs. 4 per 100 sq. ft. ...	21	0	0
Labour for putting up roof frames, etc. ...	15	0	0
Cart hire for Materials ...	10	0	0
Levelling Site, Site Clearance, etc. and Sundries ...	4	0	0
Total for one Cottage ...	220	0	0

REPORT OF THE WEAVING AND DYEING DEPARTMENT

The object of this department is to give a theoretical and practical training in its various branches (as warping, sizing, weaving, bleaching, dysing, printing, finishing and testing of yarn, colours and chemicals) not only to such of the boys as are desirous of taking up to these industries in life but also as a form of manual arts.

The first institution of this kind is attached to the National High School, at Sudder Gardens, Teynampet, Madras. Since the laying of the foundation of the shed in August, 1918, we have fully filled up a fly shuttle hand-loom with improved methods of producing ornamental borders and a jacquard loom for weaving figured cloths. There are two more looms and a warp making machine being fitted up which will be in good working order before the end of the year. We are expecting a supply of dyes and chemicals from Mr. Jamnadas Dwarkadas of Bombay for the equipment of the dyeing section.

There were four boys taking up a full weaving and dyeing course at the beginning, but one of them discontinued his studies from the High School altogether, owing to his guardian's death from influenza. When more looms are ready the number will be increased.

A similar institution has been started at Kilpauk, Madras, for instructing boys of the Elementary School attached to the National College of Commerce in weaving and colouring, under the supervision of Mr. P. Sundramurti. We have for the present two hand-loom fitted up.

We have been informed of a probable opening of a Weaving School at Chapra on the same lines under our guidance; and we are preparing schemes for the same.

M. C. SITARAM
P. SUNDRAMURTI

REPORT OF THE RESEARCH FELLOW IN HISTORY

The Research Fellows in Indian History, writes :

Shortly after I entered on my duties as University Professor on July 1st, I prepared a syllabus of books and journals for the guidance of teachers who propose to handle Indian History in the various Colleges affiliated to the S. P. N. E. Though the list handed in at the Registrar's Office is far from being complete because it had to be prepared at short notice, still it tends to give a clear outline of what a teacher ought to know, or hereafter at least to acquaint himself with, if the subject of teaching Indian History is not to degenerate (as it does in some of the premier colleges and schools in this Presidency) into a merely lifeless dissertation or a running commentary or gloss on a single text-book such as V. A. Smith's *Early History of India* for the Hindu period; Stanley Lane Poole's *Mediæval India* for the Muhammadan period, etc., and handled by an annual succession of amateurs or the most junior men of the service. Later on I was busy preparing for a general course of lectures on Indian History with special reference to the Hindu period, which I expected I would be able to deliver about the middle of October at Madanapalle, but which owing to unforeseen circumstances had to be postponed, to be delivered only about December. This postponement has not only put aside the carrying out of my other programme, the delivery of a course of three lectures on 'Mauryan India' in Gokhale Hall, but also the day of my leaving Headquarters for my Northern India tour. For these lectures, which I hope will be about fifteen in number, I have utilised all the materials hitherto accessible to Indologists, almost all that is in translation or transliteration into the English language either in the form of books or scattered through the pages of the various learned Societies' journals in the world, besides also drawing upon original material found in the copious Historico-Religious Literature of Ancient India in such languages as Vedic and classic Sanskrit, Pali, Ardhamagadhi, Tamil, etc., besides some of the canonical books of the Mahayana and other schools of Buddhism, and in Sanskrit as well as in the several Prakrit languages. Very often to get a true historic perspective I had not only to sift my materials very carefully, but also to compare often all the variant versions of a single fact, as echoed by the Brahminic tradition, the Buddhistic (the Northern School, China, Tibet, Mongolia, Korea, Japan, Nepal, Khotan, etc.) as well as the Southern (of Ceylon, Burma, Siam, Java, etc.), the tradition of both Schools, Svetambara, Digambara: and verify these in the light of the numismatic and archaeological material available. But one cannot pretend to write a full and exhaustive history of the period, political, social, the story of art, religion, in a word of the whole wonderful civilisation which transformed directly the thought and culture of Asia and indirectly that of Europe and the world, without several years of patient work not only at the famous

historical ruins, at the various museums and Libraries of India, Calcutta, Madras, Lahore, Lucknow, Peshawar, etc., but also at those on the continent of Europe as at Berlin, Paris, London, Oxford, Petrograd.

Besides this work of an essentially Research nature I have been preparing a list of the books, journals, original documents, etc., to be got for our Indian History Library as well as keeping myself in touch with the current advance of Indian studies throughout the world.

THE NATIONAL COUNCIL OF EDUCATION, BENGAL

The National Council of Education, Bengal, maintains a Technical Institute and a High School at Calcutta. In the year ended 31st December, 1917, the total income was Rs. 66,167-6-2 (including Rs. 33,600 derived from endowed property) and the total outgoings were Rs. 49,871-2-8 including grants in aid to certain National Schools in the Mofussil. The subjects taught at the Technical Institute are Mechanical Engineering, lower (3 years) and higher (4 years) courses, Electrical Engineering (lower and higher courses), Applied Chemistry (3 years' course), Survey and Draftsmanship and Apprentice Course (2 years). As appears from last year's balance sheet, the value of the machinery and appliances in the Technical Institute is 67,900, exclusive of the three following laboratories, namely, Physical Laboratory valued at Rs. 22,500, Chemical Laboratory valued at Rs. 9,870, and Workshop Laboratory valued at Rs. 18,000.

APPENDIX X

PROVINCIAL SCHOOL BOARDS

These bodies consist in each case of the members of the Board of the Society who reside in that Province, together with members of the Society whom they may co-opt. The Secretaries so far notified are :

Madras : T. C. Anantarama Aiyar, B.C.E., 6 Kumarappa Mudaly St., Nungambakam, Madras.

Bombay : Kanji Dwarkadas Dharamsey, Chartered Bank Building, Fort Bombay.

United Provinces : Rai Iqbal Narain Gupta, Benares City.

APPENDIX XI

THE OFFICIAL PUBLICATIONS OF THE SOCIETY

LEAFLETS

The National Education Service.
 The Objects of the S.P.N.E. (2 kinds).
 To my Friends, the Indian Students.
 " 8333 ". (The Birthday Card Scheme).
 Advertisement of Official Publications.
 Instructions for Collectors.
 For Love of India's Children.
 National Education Week.
 Summer School Prospectus.

REGULATIONS, ETC.

Rules and Regulations.

Draft Regulations of the Senate.

Minutes of the Senate.

Syllabuses; University Courses in Arts, Teaching, and Science and Admission Regulations and School courses.

LECTURE OUTLINES

A set of Four: (1) General, (2) National Education and the Coming of Industrialism, (3) National Education and Religion, (4) National Education and Nationalism.

PAMPHLETS

1. Principles of Education, by Annie Besant. This is the outline of the work laid down for National Schools, accepted by the Society as the basis of procedure to be followed in all its schools. As. 4.

2. Public Religious Endowments and National Education, by Dr. (then Sir) Subramania Iyer. A summary of the legal and moral case for the use of temple funds for the truest National benefit. As. 4.

3. Indian National Education—Its Psychology and Relation to Indian Nationalism, by K. Hanumantha Rao. As. 4.

4. National Education—A Symposium, Messages and Opinions of some Leading Indians.

MANUALS

In these will be found the enlargement of the principles of National Education and the application of them to the day by day work in school.

1. A Manual on Marking, by F. Kunz. This details the system of grading and advancing to be followed in schools in order to minimise examination and cram and to leave time for education and culture. Illustrated, and with a specimen set of forms in a separate cover. Re. 1-8.

STORIES FOR INDIAN CHILDREN

1. The Value of Friendship. As 2.

COLLEGE AND SCHOOL PROSPECTUSES

which are published by the respective institutions.

APPENDIX XII

PERSONNEL OF THE UNIVERSITY BODIES

THE NATIONAL UNIVERSITY

Chancellor

Sir Rabindranath Tagore, D. Lit.

Pro-Chancellor

Dr. S. Subramania Iyer, LL.D.

Vice-Chancellor (Acting)

The Hon. Dewan Bahadur Justice T. Sadasiva Aiyar.

Registrar

George S. Arundale, M.A., LL.B. (Cantab.), F.R.Hist.S. (Lond.)

THE COUNCIL

EX-OFFICIO

The Chancellor, the Pro-Chancellor, the Vice-Chancellor (Chairman), the Registrar (Secretary), and the office-bearers of the Society for the Promotion of National Education.

MADRAS

Mr. S. Kasturi Ranga Iyengar; Mr. A. Rangaswami Iyengar; Mr. K. Hanumantha Rao; Mr. C. Jinarajadasa; Mr. B. P. Wadia.

BOMBAY

Mr. M. R. Jayakar; Mr. Ratansi D. Morarji; Mr. S. R. Bomanji; Mr. Jamnadas Dwarkadas.

BENGAL

The Hon. Mr. Fazlal Haq; The Hon. Mr. B. Chakravarti; Mr. Hirendranath Datta; Mr. C. R. Das.

SINDH

Mr. Jamshed N. R. Mehta.

UNITED PROVINCES

The Hon. Mr. Sami-ullah Beg; The Hon. Pandit Motilal Nahra; Mr. L. Arathoon; Mr. Bhagavan Das.

BEHAR

The Hon. Mr. Mazharul Haque.

DELHI

Rai Bahadur Lala Sultan Singh.

THE SENATE

Ex officio

The Chancellor, the Pro-Chancellor, the Vice-Chancellor (Chairman), the Registrar (Secretary), the office-bearers of the Society for the Promotion of National Education, the Heads of constituent Colleges and University Professors.

MADRAS

Mrs. Sarojini Naidu; The Hon. Mr. B. N. Sarma, Rao Bahadur; Mr. C. P. Ramaswami Aiyar; Mr. S. Kasturi Ranga Iyengar; Mr. C. Jinarajadasa, M.A., (Cantab.); Vaidyaratna Pandit D. Gopalachari, A.V.S. and A.M.B.; Mr. A. Rangaswami Iyengar; Mr. K. Hanumantha Rao; Mr. Ernest Wood; Mr. James H. Cousins; Mr. N. S. Rama Rao, B.A. (Cantab.); Mr. Yadunandan Prasad, B.A. (Cantab.), B.Sc., (All. and Lond.); Mr. G. S. Agashe, M.Sc. (Manch.) M.A. (Bomb.); Mr. A. Anantalwar, B.A., A.C.E., B.C.E.; Mr. M. K. Rajagopalacharya, F. C. I.; Mr. K. Bashyam, B.A., B.L.; Mr. K. Ramanujacharia, B.A., F.M.U.; Mr. Vidyasagar Pandya, B.A.; Mr. G. V. Subba Rao, M.A. (All.); Mr. J. Huidekoper; Mr. D. K. Telang, B.A. (Oxon.); Mrs. M. E. Cousins, Mus. Bac. (Dub.); Mr. K. Nageswara Rao; Mr. A. Nilakanta Sastri, B.C.E.; Mr. Manjeri Ramier; Dr. A. Lakshmi Pathi, B.A., M.B. and C.M.; Mr. Pattabhi Sitaramayya, B.A., M.B. and C.M.; Mr. R. Srinivasan, M.A., M.R.A.S.; Mr. K. V. Lakshmana Rao; Mr. A. Mahadeva Sastri; Mr. P. Sambanda Mudaliar; Mr. M. C. Sitaram; Mr. Vishnu Digamber.

BOMBAY

The Hon. Mr. M. A. Jinnah; Mr. B. G. Tilak; Mr. Bhulabhai J. Desai, M.A., LL.B.; Mr. Ratansi D. Morarji; Mr. B. G. Horniman; Mr. N. C. Kelkar; Mr. J. Baptista; Mr. S. R. Bomanji; Mr. Jamnadas Dwarkadas; Mr. Ramsingh Dongarsingh; Mr. S. G. Banker; Miss Joshi, L.M.S., M.R.C.S. (Eng.); Mr. R. P. Karandikar; The Hon. Mr. Patel; Mr. P. K. Telang, M.A., LL.B.; Mr. V. K. Rajavade; Mr. C. V. Vaidya; Mrs. Naik; Mr. M. R. Jayakar; Mr. M. Subedar, M.A., B.Sc. (Econ.—Lond.); Mr. Popat P. Vaidya; Dr. V. S. Trilokekar.

UNITED PROVINCES

The Hon. Mr. Sami-ullah Beg; The Hon. Pandit Motilal Nehru; The Hon. Pandit Gokaran Nath Misra, M.A., LL.B.; Mr. Bhagavan Das, M.A.; Mr. Iswar Saran, B.A.; Mr. B. Sanjiva Rao, B.A. (Cantab.); Miss Arundale; Pandit Iqbal Nurnin Gurtu, M.A., LL.B.; Mrs. P. Sanjiva Rao; Mr. L. Arathoon; Mr. N. G. Paranjpe, B.Sc.; Mr. Shri Prakasa, B.A. (Cantab.); Mr. R. Kulkarni M.A., LL.B.

BENGAL

The Hon. Mr. Surendra Nath Bannerji; The Hon. Mr. Kamini Kumar Chanda, M.A., B.L.; The Hon. Mr. B. Chakravarti; Mr. A. N. Tagore; Mr. Motilal Ghose; Mr. Bipin Chandra Pal; Mr. Aswini Kumar Datta, M.A., B.L.; Dr. Ganesh Prasad; Dr. P. C. Roy; Mr. Hirendranath Datta; Mr. C. R. Das; Mr. B. C. Chatterji.

BEHAR

The Hon. Rai Bahadur Purnendu Narayan Sinha; The Hon. Mr. Mazharul Haque; Mr. Parameshwar Lall, M.A.; Mr. Kashi Prasad Jayaswal, M.A. (Oxon.); Dr. Syed Mahmud, Ph.D.

SINDH

Mr. Jhamatmal Lakhasing Jagtiani, B.Sc.

DELHI

Dr. Ansari; Rai Bahadur Lala Sultan Singh.

PUNJAB

Lala Hans Raj; Mrs. Sarala Devi Chowdhuri.

THE FACULTIES

Faculty of Arts :

1. Sir Rash Behari Ghosh
2. Mr. V. P. Madhava Rao
3. „ Syed Hasan Imam
4. Sir Rabindra Nath Tagore
5. Dr. Subramania Iyer
6. Justice Sadasiva Iyer
7. Mrs. Annie Besant
8. Mr. G. S. Arundale
9. „ C. S. Trilokekar
10. Miss Helen Veale
11. Mrs. Sarojini Naidu
12. The Hon. Mr. B. N. Sarma
13. Mr. C. P. Ramaswami Aiyar
14. „ C. Jinarajadasa, Dean
15. „ K. Hanumantha Rao
16. „ James H. Cousins
17. „ K. Ramannujachariar
18. „ D. K. Telang
19. „ K. Nageswara Rao
20. „ Manjeri Ramier
21. The Hon. Mr. M. A. Jinnah
22. Mr. B. G. Tilak
23. „ B. J. Desai
24. „ B. G. Horniman
25. „ N. C. Kelkar
26. „ J. Baptista
27. „ R. P. Karandikar
28. The Hon. Mr. Patel
29. Mr. P. K. Telang
30. „ V. K. Rajvade
31. „ C. V. Vaidya
32. Mrs. Naik
33. Mr. M. R. Jayakar
34. „ M. Subedar
35. „ Sami-ullah Beg
36. Pandit Motilal Nehru
37. „ Gokaran Nath Misra
38. Mr. Bhagavan Das
39. „ Iswar Saran
40. „ D. Sanjiva Rao
41. Miss F. Arundale
42. Pandit Iqbal Narain Gurta
43. Mr. Sri Prakasa
44. The Hon. Mr. Kamini K. Chanda
45. The Hon. Mr. B. Chakravarti
46. Mr. Moti Lal Ghosh

47. „ Bipin Chandra Pal
48. „ Aswini Kumar Dutt
49. „ Hirendranath Datta
50. „ C. R. Dass
51. „ B. C. Chatterji
52. „ Purnendu Narayan Sinha
53. „ Mazhar-ul Haque
54. „ Parmeshwar Lall
55. „ Kashi Prasad Jayaswal
56. Dr. Syed Mahmud
57. Lala Hans Raj
58. Mrs. Sarala Devi Chowdhuri

Faculty of Science :

1. Mrs. Annie Besant, Dean
2. Mr. C. S. Trilokekar
3. Miss H. Veale
4. Mr. C. P. Ramaswami Aiyar
5. „ Ernest Wood
6. „ N. S. Rama Rao
7. „ Yadunandan Prasad
8. „ G. S. Agaashe
9. „ G. V. Subba Rao
10. Dr. Pattabhi Sitaramayya
11. Mr. S. G. Banker
12. „ B. Sanjiva Rao
13. „ N. G. Paranjpe
14. Dr. Ganesh Prasad
15. „ P. C. Roy
16. Mr. J. L. Jagtiani
17. „ T. Surya Narayan
18. „ James H. Cousins

Faculty of Teaching :

1. Mr. G. S. Arundale, Dean.
2. „ C. Jinarajadasa
3. „ Ernest Wood
4. „ James H. Cousins
5. „ N. S. Rama Rao
6. Mr. G. V. Subba Rao
7. Mrs. M. E. Cousins
8. Mr. C. V. Vaidya
9. Mrs. Naik
10. Mr. Bhagavan Das
11. „ B. Sanjiva Rao
12. Miss F. Arundale
13. Pandit Iqbal Narain Gurta

14. Mrs. P. Sanjiva Rao
15. Mr. N. G. Paranjpe
16. „ Purnendu Narayan Sinha
17. Lala Hans Raj

Faculty of Agriculture :

1. Mr. K. Hanumantha Rao
2. „ J. Huidekoper

Faculty of Engineering :

1. Mr. K. Hanumantha Rao
2. „ A. Anantalwar
3. „ A. Nilkantha Shastri

Faculty of Fine Arts :

1. Mrs. M. E. Cousins, Dean
2. Mr. G. S. Arundale
3. Miss F. Arundle
4. Mr. A. N. Tagore
5. „ K. Hanumantha Rao
6. Sir Rabindranath Tagore.
7. Mrs. Sarojini Naidu
8. Mr. C. R. Srinivasa Iyengar
9. Mrs. Sarala Devi Chowdhuri

Faculty of Medicine :

1. Hakim Ajmal Khan
2. Vaidyaratna Pandit Gopalacharlu
3. Dr. A. Lakshmi Pathi

4. Dr. B. Pattabhi Sitaramyya
5. „ (Miss) Joshi
6. Mr. P. P. Vaidya
7. Dr. V. S. Trilokekar
8. „ Ansari

Faculty of Commerce :

1. Mr. B. P. Wadia, Dean
2. „ Narottam Morarji
3. „ S. Kasturi Ranga Iyengar
4. „ A. Rangaswami Iyengar
5. „ K. Ramanujachariar
6. „ Vidyasagar Pandya
7. „ M. K. Rajagopalacharya
8. „ A. Anantalwar
9. „ K. Bhasyam
10. „ K. Nageswara Rao
11. „ A. Nilakantha Sastri
12. „ Ratansi D. Morarji
13. „ N. C. Kelkar
14. „ B. R. Somanji
15. „ Jamnadas Dwarkadas
16. „ Ramsingh Dongarsingh
17. „ S. G. Banker
18. „ M. Subedar
19. „ L. Aratboon
20. „ Surendra Nath Banerji
21. „ J. L. Jagtiani
22. Rai Bahadur Lala Sultan Singh

THE SYNDICATE

Ex officio

The Vice-Chancellor; The Registrar.

Mr. C. Jinarajadasa; Mrs. M. E. Cousins; Mrs. Annie Besant; Vaidyaratna Pandit Gopalacharlu; Mr. K. Hanumantha Rao; Mr. B. P. Wadia; Dr. A. Lakshmi Pathi; Mr. J. Huidekoper.

Under Regulation 3 (a) ii the following four persons have been recommended by the Senate to the Chancellor for nomination :

Dr. Syed Mahmud, Ph.D.; Mr. Hirendranath Datta; Mr. Bhagavan Das; Mr. C. P. Ramaaswami Aiyar

PRINCIPALS OF CONSTITUENT COLLEGES :

Mr. C. S. Trilokekar—Sindh National College, Hyderabad; Miss Veale (Offg.) Women's National College, Benares; Mr. B. Sanjiva Rao—National College of Commerce, Madras; Mr. G. S. Agashe—National College of Science, Madras; Mr. J. H. Cousins—Wood National College, Madanapalle.

UNIVERSITY PROFESSORS :

Mr. C. Jinarajadasa—English Literature; Mr. James H. Cousins—Geography; Mr. G. S. Agashe—Chemistry; Mr. Yudunandan Prasad—Physics; Mr. G. V. Subba Rao—Mathematics; Mr. K. N. Sitaraman—Indian History; Mr. N. S. Rama Rao—History; Mrs. Cousins—Western Music; Mr. C. R. Srinivasa Iyengar—Eastern Music; Rao Sahab P. Sambanda Mudaliar—Tamil.

APPENDIX XIII

LIST OF NEWSPAPERS WHICH SUPPORTED THE NATIONAL
EDUCATION MOVEMENT DURING 1918

Abhyudaya, Aligarh, U. P.; *Abhyudaya*, Allahabad, U. P.; *Advocate*, Luckno U.P.; *Amrita Basar Patrika*, Calcutta; *Andhrapatrika*, 7 Thambu Chetty St Madras; *Bangabasi*, Calcutta; *Barisal Hitaisi*, Barisal, Bengal; *Bengali*, Calcutta; *Berar Samachar*, Akola, C.P.; *Bharat*, Amraoti, C. P.; *Bombay Chronicle*, Bombay; *Bulletin*, Lahore, Punjab; *Calcutta Samachar*, Calcutta; *Dainik Bharata Mitra*, Calcutta; *Dainik Hitavadi*, Calcutta; *Desabhaktan*, Madras; *Deshabhimani*, Guntur; *Madras P.*; *Gujerathi*, Bombay; *Gujerathi Punch*, Ahmedabad, C.P.; *The Herald*, Dacca, E. Bengal; *Hindi Kesari*, Benares, U.P.; *Hindi Punch*, Bombay; *Hind*, Lahore, Punjab; *Hindu*, Madras; *Hindusthan*, Bombay; *Home Ruler*, Karachi, Sindh; *Indian Patriot*, Madras; *Jam-e-Jamshed*, Bombay; *Kesari*, Poona; *Khalea Advocate*, Amritsar, Punjab; *Khandesh Vaibhav*, Dhulia, Bombay P.; *Mahratta*, Poona; *Manorama*, Calicut, Madras P.; *Maryada*, Allahabad, U.P.; *Mussulman*, Calcutta; *Naradan*, Madras; *New India*, Madras; *Observer*, Lahore, Punjab; *Oudh Akhbar*, Lucknow, U.P.; *Panjabi*, Lahore, Punjab; *Praja Mitra*, Bombay; *Prakash*, Satara, Bombay P.; *Pratap*, Cawnpore, U.P.; *Sandesh*, Bombay; *Sanj Vartman*, Bombay; *Sandesh Bandhar*, Agra, U.P.; *Swadesha Mitran*, Madras; *Tribuna*, Lahore, Punjab; *Venkateshwara Samachar*, Bombay; *Young India*, Bombay.

APPENDIX XIV

LETTER OF INVITATION SENT TO PUBLIC MEN AND WOMEN
INVITING THEM TO JOIN THE BOARD

THEOSOPHICAL SOCIETY,

ADYAR, MADRAS

May 24th, 1917.

MY DEAR.....

As the Government Educational Service becomes more and more rigid and the deadening official pressure, which crushes out patriotism and the sense of pride in the country, becomes heavier, those who work for India's freedom within the Empire are faced by a grim alternative. Either they must stand aside, and see the youth of the country divided into two groups: one servile and cringing, useless to the country and fit only to be the servants of the bureaucracy; the other high spirited and patriotic but desperate, plunging into anarchical violence. The G. O. No. 559 of the Government of Madras deprives the whole school-and-college-going population of the instruction and advice hitherto given to them in political matters by the lectures of leading politicians, cuts them off entirely from the great men of their own country, to be shaped by foreigners, and infuses into their minds doubt and suspicion of their natural leaders.

It is, therefore, necessary to do something to save these unfortunate youths from becoming either slaves or rebels, and the wisest plan seems to be to carry into execution a scheme discussed with friends in the various Provinces for some months past, namely, to build up a system of National Education entirely apart from, but not in hostility to, the official system, and to offer as an alternative to the Government and missionary schools, an education which will train Indian students as students in other countries are trained, to look forward to a life honourable to themselves and useful to their country, nourishing in their boyhood and youth a noble ambition to be worthy citizens of a great and powerful nation.

The whole system must outline a complete scheme of National Education, from the infant to the finished graduate, with the necessary adjuncts of medical inspection, clinics, manual training, workshops, etc. An effort will be made to adapt to Indian use the modern ideas of education, evolving the child's natural faculties, shaping the education to the needs of the child, not the child to an iron system. In view of the special and immediate necessity for industrial progress, special stress will be laid at first on the commercial, trade, and agricultural side of education, with the applications of science to industry and agriculture, but the arts will not be forgotten, and a broad foundation will be laid on which culture may be built.

Such an education is a crying need in this country, but Government does nothing to start or encourage it. We need some of the best brains of the country in commerce, manufactures, and applied science, and we propose to establish this education under the control of a Board of National Education, which will frame curricula, appoint examiners, conduct examinations, and issue diplomas in the different branches studied in its schools, colleges and workshops. These diplomas will become valuable, if we set up a high standard and maintain it.

It is proposed to teach all subjects in the schools under the Board in the vernacular of the Province, teaching English as a compulsory second language. Religious instruction, according to the pupil's ancestral religion, will be given. The curricula will be framed by the Board, and we may be sure that it will place Indian interests in the forefront, and will make India the centre of study, the study of other countries adjuncts instead of primaries.

The consent of the Governing Body of the Theosophical Educational Trust was obtained at its annual meeting last Christmas in Lucknow, to merge its separate existence in the National Board, when it was formed, so that we have a number of schools, one boys' college and one girls' college as a nucleus, which we can reshape to fit our plan, when it is made. It must not be forgotten that a National scheme must include the education of girls, and must be so devised as to fit them to be noble women of the Indian type, devoted wives and wise mothers, and must include the education of teachers and medical women, for those who desire to enter these professions.

At the Madras Provincial Conference at Cuddalore, whence all our Volunteers were driven by the action of the police purporting to be obeying G. O. No. 559, 1917, I invited some of the leading men to join the proposed Board, and they willingly consented. As soon as we have secured the assistance of men from Bengal, Bombay, the United Provinces and Behar, we proposed to publish the names of the Board, and to incorporate it. The memorandum of Association, with the Rules, will be circulated and approved by the members of the Board, before incorporation.

The task is no doubt a great one, and one of difficulty, but I believe, it is absolutely necessary for the building up of men of character out of the present generation of youths, and I earnestly beg you to co-operate in it, and to give us the help of your counsel and your name. The Board must be one which cannot be ridiculed as unimportant; we have already secured men of weighty names in Madras, and this letter goes to picked men of other Provinces.

If you consent, as I hope you will, will you agree to the nomination of George S. Arundale, M.A., L.L.B. (Cantab.), as Hon. Registrar of the Board? I think we cannot have a better man both for theoretical knowledge and practical experience.

Sincerely,

ANNIE BESANT

AUDITOR'S REPORT

(Incorporating accounts of Treasurer, Assistant Treasurer and Registrar)

The following is the statement of the Cash Account of the Society as rendered at the Annual Meeting of the Board at Delhi, together with the Registrar's Office accounts, rearranged, audited and found correct.

For purposes of condensation, the grouping is according to the three departments shown in the books in 1918, namely, Headquarters, Colleges and Schools on the Disbursement side; and into membership classifications and certain special groups of receipts on the Receipts side. For 1919 a better grouping, with more detail in the items, has been laid down by me and accepted by the Financial Assistant of the Society, who has charge of the books under the Registrar and Executive Committee, as from January 1, 1919.

The following is, therefore, the audited consolidated Cash Statement for 1918, ending the 30th of November.

RECEIPTS						Rs.	A.	P.
1.	A. Class Member Fees	...	...	...	...	63,757	15	1
2.	B. " " "	...	...	...	...	6,658	0	0
3.	C. " " "	...	...	...	...	2,697	4	6
4.	D. " " "	...	...	...	...	2,766	8	6
5.	Donations	...	...	...	...	59,130	11	9
6.	National Education Week Fund	...	...	...	...	42,430	5	8
7.	Theosophical Educational Trust	...	...	...	...	800	0	0
8.	Buildings :							
	Coimbatore	...	...	...	...	637	12	0
	Govinda Bhavan	...	...	...	...	200	0	0
	Mangalore Commercial	...	...	...	...	123	12	0
9.	Suspense	...	...	...	...	35	0	0
10.	Miscellaneous	...	...	...	...	90	12	1
	Registrar, Receipts Direct	...	...	...	...	246	5	9
Total						1,79,574	7	4

		Rs.	A.	P.	Rs.	A.	P.
	Building repairs ...	...	200	0	0		
	Art Section ...	...	2,000	0	0		
	Library furniture ...	...	3,400	0	0		
Training College, Teynampet...	...	...	900	0	0		
						47,289	11 0

SCHOOLS

			Rs.	A.	P.			
Teynampet : Special grant	...	...	10,650	0	0			
Library	...	...	710	11	0			
Monthly grant	...	...	3,712	0	0			
Palni Dandapani	...	...	700	0	0			
Kallakurichi	...	...	604	1	0			
Cawnpore	...	...	6,001	12	0			
Madanapalle	...	...	1,003	0	0			
Vayalpad Boys' : General	...	...	878	9	6			
Building repairs	...	...	50	8	0			
Benares Boys'	...	...	1,201	0	6			
Kankoduthavanithum	...	...	151	8	0			
Tindivanam	...	...	322	7	0			
Rajahmundry : Special Grant	...	...	588	0	0			
Andhra Jatheeya Kalasala, Masulipatam :								
Donation	...	...	15,000	0	0			
Monthly Grant	...	...	300	0	0			
Special Grant	...	...	2,140	0	0			
Madanapalle Night Schools	...	...	452	0	0			
Kilpaak : Monthly Grant	...	...	200	0	0			
Buildings	...	...	1,500	0	0			
Madanapalle Panchama School	...	...	202	3	0			
Nellore Panchama School	...	...	151	13	0			
Bellary Sanskrit School	...	...	222	4	0			
Kumbakonam Girls'	...	...	1,102	12	0			
Vayalpad Girls' : General	...	...	560	10	0			
Special Grant	...	...	250	13	0			
Coimbatore Girls'	...	...	1,120	7	0			
Benares Girls' : General	...	...	3,601	0	6			
Special Grant	...	...	3,400	0	0			
Mangalore Girls'	...	...	1,101	6	0			
Mylapore Girls'	...	...	800	0	0			
Madura Girls'	...	...	2,355	0	0			
						61,033	13 6	

CASH AND COLLATERAL

			Rs.	A.	P.			
Government Paper	3,000	0	0	}	32,687	10 3
Cash at Theosophical Bank : Treasurer Account	...	...	28,393	8	8	
Registrar Account	...	...	518	0	1	
Petty Cash with Registrar	...	...	126	1	6	
Receipts of Retiring Treasurer with Registrar	...	...	650	0	0	
Total	1,79,574	7	4			

Curator of State Libraries.

Central Library Department,

BARODA.

A

HAND BOOK

OF

Information,

BARODA

1917

CONTENTS.

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2. Central Library Reading Room
3. „ „ Lending Section
4. „ „ Reference Section
5. „ „ Sanskrit Section.
6. „ „ Children's Section.
7. District or State-Aided Libraries.
8. Travelling Libraries.
9. Visual Instruction Branch
10. Central Library Publications.

The Central Library Department

BARODA.

A brief survey.

The activities of this Department fall mainly under two heads: (1) Local, and (2) Mofussil or District. The Local activities include the Central Library proper with its Reading Room, Circulating or Lending Section, Reference Section, Sanskrit Section, Children's Section and Ladies' Section, as also the Mahila (Ladies') Branch Library and the supervision over the so-called "State Library; while the District activities consist of the more extensive movement of opening, financing, supervising, guiding and controlling the numerous Village, Town & District (or Prant) Libraries, of organising and distributing Travelling Libraries throughout the State, and of giving Visual Instruction to country folk in the State by means of free magic-lantern and cinema shows and other means like stereoscopes, radiopticon, etc.

The Staff consists of three officers, twelve librarians, one mechanical engineer, seventeen clerks and twenty-six menials. Of the three officers, the Curator of State Libraries is the head of the whole Department, Subordinate to him are the State Librarian, who is in charge of the local Reading Room and of the Circulating and Reference Sections and the Assistant Curator, who is in charge of the various District activities. Of the librarians four are engaged in the Sanskrit Section, and two in the Inspection of Village libraries. One lady-librarian looks after the Children's and Ladies' Section, and another lady librarian is in charge of the Mahila (Ladies') Branch Library. The other librarians work in the Central Library proper. The mechanical engineer looks after the mechanical side of the Visual Instruction Branch,

while the work of actual Instruction is done by one of the two library Inspectors by means of lectures explaining the subjects of the pictures shown on the screen and by lectures, accompanied with songs, on subjects of social purity and reform.

Expenditure. The average annual expenditure on the Library Department amounts to about one lakh of rupees. This does not include the contributions made according to Rules by the Prant Panchayats and by the people for the maintenance or buildings of libraries.

The Reading Room of the Central Library is open from 7 a.m. to 9 p.m. on every day of the year and is entirely free to every one. The average daily attendance is about 600. It takes about 240 papers and periodicals of which 86 are in the Vernacular Languages and about 154 in English and these latter include 40 American and 4 Japanese. Till last year old numbers of magazines used to be issued for home use twice a week, but, owing to their large wear and tear, periodicals are not now issued but are kept bound in monthly and quarterly volumes for reference and limited home use.

The Circulating or Lending Section of the Library has a stock of about 40800 books of which 28,515 are English, 7,184 Gujarati, 5,000 Marathi and 200 miscellaneous Vernaculars. All these books have an "open access" to them, and any one, who gives a written guarantee from a responsible person in the city, is allowed to take out books for home use free of charge.

Books can be kept for a fortnight, and, if required longer, can be got renewed by a written information. The average circulation of the lend-

ing sections is 188 volumes per day. Books in the Library are classified according to a scheme which combines the best features of the Dewey's Decimal & Cutter's Expansive Classification Schemes. An up to-date triple card catalogue arranged by subjects, authors and titles respectively, is kept ready for general reference. Books are charged and discharged according to the latest American system which minimises time and labour and the hours of issuing books are 8 to 10-30 in the morning and 4-30 to 7 in the evening every day.

The **Reference Section** contains about 12,000 books, of which about 5000 are English, 4000 Gujarati and 3000 Marathi. Most of the English books in this Section are such as are not of a "popular" nature or are books that are required only for study purposes or for occasional reference and books which are old, rare and costly. These books are allowed to be used only in the Reference Room, not being issued for home use. Separate seats with tables are provided for each reader. The bibliographical collection and the collection of Hansard's and of East India company's Parliamentary Reports from 1772, are the most noteworthy in this Section. It also contains a complete duplicate collection of books in vernacular published by languages or under the patronage of, the Baroda State and a collection of portraits of wellknown old Gujarati authors.

The **Sanskrit Section** consists of about 4000 printed books and about 5000 manuscripts. Printed books of popular use are lent for home use, but the manuscripts are not allowed to leave the Room on any account. Some of the Mss. are old and rare and have never yet been to published. It is for bringing such

works to light that a new Series of Sanskrit publications, called the **Gaekwad's Oriental Series**, has been recently under-taken by this Department. During one year two works have been published, eight are in the press eight more are being edited and seven others are undertaken.

The Children's Section, which is the first of its kind in India, attracts children by means of a number of table-games, puzzles, etc. and takes them through various picture-books to the rich Juvenile Book-land. A select number of games, picture-books, and children's books are kept here; along with small chairs and tables suited to children's height. Story Hours are held and cinema shows are given in this Room every now and then. In one corner of this Room is also kept a small collection of Vernacular books for the use of ladies and from it books are taken on Saturday and Sunday evenings to the two local ladies' clubs.

District Library Movement:—Libraries and Reading Rooms are opened in villages and towns of the State on condition that if the people of a place raise one-third of the total expenditure for annual maintenance or for a new building, then the Prant Panchayat will contribute another one-third and the Government the remaining one-third. These Panchayat and the Government shares are available through the Library Department only on condition that these libraries and reading rooms are kept free and public to every inhabitant of the place. Internal management of these institutions rests with the local committees, subject only to the supervision, control and guidance of the Department. At present there are in the whole State 487 libraries and 52 reading rooms. All these are free and public.

The Travelling Libraries Movement:- This is quite a novel movement started for the first time in India by this Department and has proved a very great success. A Travelling Library is a wooden box containing 15 to 30 books, either specially selected or of a fixed type, and is sent entirely free to villages having no libraries, or to supplement the stock of books of a village, town, or a school-library. These libraries are also sent free to institutions, clubs, factories, mills etc. the railway charges both ways of a travelling library are borne by the Department. At present there are 327 travelling libraries circulating in the State.

Visual Instruction branch:—The object of this branch is to impart some knowledge of the world to those people who are unable to read books and also to provide healthy recreation to large numbers of country folk. This object is carried out by means of giving magic lantern and cinema shows and by visualising pictures by stereoscopes, stereopticons etc. At the time of the shows lectures are also delivered on social and instructive subjects. This Branch has now one large Pathe's Self-contained Cinematograph group, three Kok cinema machines, one magic lantern and one Radiopticon with 56 standard films, 33 Kok films, 1223 lantern slides, 50 stereoscopes, 5400 stereographs and 1000 picture post cards in working order.

Central Library Department

BARODA



[Information Leaflet. No. 1.]

CENTRAL LIBRARY—READING-ROOM.



The Reading Room (or the News and Periodical Room)
Hours of Opening. is open from 7 in the morning till 9 in
the night every day throughout the year.

The average attendance per day is 500.

Daily attendance

The total number of news-papers and periodicals registered
is 242.

Total number of
papers and periodicals.

These are of the following nature :—

Their nature.

Daily ...	...	...	...	...	...	16
Tri-weekly	...	...	...	...	...	1
Bi-weekly	...	...	...	...	...	3
Weekly ...	...	...	...	...	...	59
Fortnightly	...	...	...	...	...	5
Monthly ...	...	...	...	...	...	134
Bi-monthly	...	...	...	...	...	3
Quarterly...	...	...	...	...	...	21

According to their nationality the periodicals are as follows:—

Their nationality
and language

137 Indian,
62 English,



40 American.
3 Japanese.

Of the 137 Indian periodicals, 51 are in English, 45 in Gujarati, 35 in Marathi and 6 in other languages.

Considered from the point of view of their subject-matter, all the 242 periodicals range as under :—

- 45 General, news, etc.
- 52 Light Literature.
- 13 Political.
- 3 Social.
- 8 Religious and philosophical.
- 9 Scientific.
- 11 Technical.
- 2 Art.
- 24 Bibliographical (including library bulletins).
- 10 Educational.
- 13 Juvenile.
- 8 Ladies.
- 7 Sectional.
- 5 Sports and Travel.
- 5 Hygiene, etc.
- 2 Research.
- 7 Humorous.
- 11 Illustrated (High class).
- 6 Railway, Telegraph, Postal guides, etc.

A Card-Index of the periodicals is kept in the Room to check their regular arrivals. Each card gives full particulars of each periodical, showing its nature (weekly or monthly, etc.) subscription, date of publication, date of order, dates showing when subscription begins and ends, date of arrival, name of the agent, etc.

A list of fresh arrivals is posted every morning on the notice-board to give readers at a glance an idea of their nature.

All the periodicals are kept on tables, except duplicate copies of a few dailies which are kept on stands to avoid rush. Most of the periodicals are supplied with binding-cases to prevent their being soiled or mutilated by use.

Arrangement of periodicals.

Weekly and monthly files of some prominent dailies and weeklies are kept for ready reference on newspaper racks, and other periodicals are filed away in separate cabinet-drawers with their labels fixed outside for being easily available when required for reference.

Files of non-current issues of papers & periodicals.

Non-current issues of periodicals are lent out for home use twice a week. The figure of their circulation for the year ending in July 1915 was 2,612.

Lending of non-current issues of periodicals.

Interesting and topical pictures from periodicals are from time to time put up on special bulletins for public view, as are also war and other maps. Occasionally attention of readers is drawn to some important articles by means of special typed bulletins.

Maps, pictures and important bulletins.

A few reference books are kept in the room to help readers to find out some abstruse allusions or other information in the course of their reading.

A small stock of reference books.

J. S. KUDALKAR,
Curator of State Libraries.

Central Library Department

BARODA.



[Information Leaflet, No. 2.]

CENTRAL LIBRARY LENDING SECTION.



There are 30,063 books in the Lending Collection, of
which 22,813 are English, 3,984
Books. Gujarati, 3,066 Marathi, and 200
Hindi, Urdu, etc.

All the books in this collection have an "open access",
i. e., readers are allowed a free access
Open access. to the shelves from where they can
select any books after personal inspection for home use.

The books are classified according to the Baroda Classification System prepared by Mr. W. A. Borden, an American library expert, by a combination of the two most prominent classification-systems in America, namely, the Cutter and the Dewey Decimal. Thus the main divisions are denoted by 26 letters, from A to Z, and each subdivision by nine decimal numbers. In order to keep the books in a subdivision in their correct places on the shelves, i. e., in the alphabetical order of their authors and therein again in the alphabetical order of their titles, Mr. Borden prepared an Author-number-scheme whereby a book, after having got a correct classification mark, has its author-number noted by a numerator and its title-number by a denominator. According to this classification system, any new additions of books made to any subdivision under any author get adjusted in their exact places on the shelves without disturbing the assigned call-numbers of other books in the same subdivision (as is often the case in other old systems).

Books are lent out absolutely free to all classes of people
 Entirely free. irrespective of their caste, creed or race.

The only condition of taking out books is to get the admission form endorsed by way of guaranty by any persons mentioned below:—
 The only guaranty. Government servants drawing Rs. 50 or more, property-holders and income-tax payers paying Rs. 10 or more, practicing Bachelors of Laws of 2 or more years standing, assamdars, inamdars and pensioners. Teachers can recommend double the usual number. (For details see Admission Form).

As a rule every reader is allowed to take out one book at a time for home use, but more books are given to Teachers, students and other serious readers on valid reasons being shown.
 Privileges and responsibilities of a borrower.

A book can be kept out for a fortnight, but the same can be got re-issued, if not reserved by another reader, by writing to the Reference Librarian. Similarly a book, that is "out", can be reserved by filing in the Reserved-Book post-card and handing the same ready-stamped to the Reference Librarian to enable him to intimate its return. Over-due books are recalled by post-cards, cost of which is recovered from the borrower. After a third reminder a borrower's card is liable to be suspended.

A person holding a Reader's Card has to demand it at the entrance and with this as his "pass" he is allowed access to the shelves. Charging and discharging. After selecting books, he is to get these charged (i. e. their call-numbers and date of issue entered) on his card and has to sign each book-card found in the pocket of the right-hand cover of a book. After leaving his Reader's Card and the signed book-cards with the charging clerk, he can leave the premises with the books.

Books of popular nature, such as the Vernacular sections, the fiction, the Juvenile (High School Standard) and the History and the Biography sections are kept in one place.
 Special features of the lending collection.

so as to be easily available. Books on Literature, and Sociology, Religion and Philosophy, Technology and Fine Arts, etc., that is, the books required by serious students are kept in another place for their convenience. Books on Technical Subjects, Fine Arts and Medicine, on account of the loss of costly plates and valuable matter, are kept in locked cases to be issued only to those who possess special permission to use them. For the convenience of the Professor of Comparative Religion in the College (Prof. A. G. Widgery) a Seminar room has been formed for the use of the students of that subject. New books added from time to time are kept on a separate open case, as are also book on the present war.

For the convenience and guidance of the Reading public Reference Librarian. a trained librarian, called the Reference Librarian. Librarian, is always kept in attendance both morning and evening during the hours of issuing books. He accepts admission forms, prepares Reader's Cards, registers Reserved-Cards, sends out over-due notices and gives all kind of information and assistance to readers.

For the further convenience of readers the Card-Catalogue of all the books in the Library, which Card-Catalogue is the only upto date catalogue, is thrown open for the reference of the public. This catalogue is three-fold : (1) Author-Catalogue, (2) Title-Catalogue and (3) Subject-Catalogue, under which books are arranged according to their authors, their titles and their subjects respectively.

Further the novel "charging system" introduced in this Library is the most convenient and time-saving method of dealing adequately with the large daily circulation of books in a modern public library. Here every thing has a scientifically arranged card-index : (a) Readers cards according to the alphabetical letters of the names, (b) Book-cards according to the dates of their issue, and (c) both these having mutual cross-references with dates of issue and return.

Thus a Reader's Card gives at a glance the history of his reading, showing what books he had taken and when, which he returned and when, and which are due and when. Similarly a Book-card shows at once which readers had taken that book, and when it was taken, when returned, and when due. Books issued on any one day have their cards arranged in one tin-tray of 26 compartments according to the 26 letters of the general classification with a label of that date fixed on that tray. Thus there are fifteen trays of book-cards for the 15 days' period of use and therefore the 16th tray automatically records all the books that become due on that date. A book, that is not to be found on its proper shelf, if not misplaced, can here be easily traced to have been issued on a certain date to a certain reader. As soon as a book is returned, it is discharged from the Reader's Card and the card for it is replaced in the pocket of the book-cover, with the date of return marked thereon.

Hours of issuing books are 8 to 10-30 in the morning and
 Hours of issuing. 4-30 to 7 in the evening on all days
 including Sundays, but excepting Gazet-
 ted holidays.

Visitors are allowed to see the Library after getting a
 Visitors pass kept with the Reference
 Librarian.

During the year ending in July 1915, the total circulation
 for this section alone was 52,097 for
 Circulation Statis- 328 working days, or an average of 160
 tics. per day. Of the total circulation,
 18,059 were Gujarati Books, 10,058 Marathi, 23,839 English
 and of these again 3,885 were Juvenile which is a very popular
 section in the Library.

J. S. KUDALKAR,
 Curator of State Libraries.

Central Library Department

BARODA.

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(Information Leaflet No. 3.)

CENTRAL LIBRARY—REFERENCE SECTION.

The Reference Collection contains about 12,300 books
 Total collection. in all. Of these, 5,400 are English,
 4,400 Gujarati and 2,500 Marathi.

In the English Reference section are kept such books as
 English collection. are mainly required for reference work,
 as well as certain old, rare and costly
 books. Here is a collection of all kinds of dictionaries and
 cyclopædias, reports and journals, guides and gazetteers, calen-
 dars, directories and year-books, special editions of classical
 works and special "libraries" and "histories" of important
 subjects, costly albums and art books and bound volumes of
 important periodicals. The collection contains a valuable com-
 plete set of Hansards, that is, Cobbett's Parliamentary History
 of England from A. D. 1066 with the Parliamentary Debates
 up-to-date, a hundred volumes of the Parliamentary Reports of
 the East India Company, a set of "Punch" volumes, the costly
 thirty-volume edition de lux of Dicken's Works (1881 ed.),
 Cook's Library Edition of Ruskin's Works, 1799 edition of
 Sir Wm. Jones's Works (6 vols.), and such reference works as
 the Encyclopædia Britannica, Nelson's loose-leaf cyclopædia,
 cyclopaedias of education, of religion and ethics, of Agriculture,
 of textile work, American cyclopædia, Jewish cyclopædia
 cyclopædia of Islam, Historians' History of the World,
 Cambridge Histories, Larned's History for Ready Reference,
 Murray's New English Dictionary, Century Dictionary, Diction-
 ary of National Biography, Asiatic Researches, Archæological
 and Linguistic Surveys of India, etc.

All these books are available for reading in the Room for Reading Room. any one at any time. Separate seats are provided for serious students and research workers, and other facilities, are given to them. The Card-catalogue is available for the consultation of readers and trained librarians are always present to give every help. No book in this collection is allowed to leave the premises.

These contain almost all the books in the Marathi and Gujarati languages that are available and old volumes of valuable periodicals. Several Vernacular Reference Sections. old private collections have been secured to make these sections complete and the aim has been to secure and make available here every book that exists in these languages, so that any one who wants to write a history or take a complete survey of a particular section of literature can have at his command all available materials at all times. It is the policy of the Library to always purchase for these sections a duplicate copy of every new book that is published; and it is its aim to publish a complete bibliography of Gujarati and Marathi literatures, thus showing the way to students of other literatures, such as Bengali, Hindi, Tamil, Telugu, etc., to prepare similar bibliographies for their literatures.

A complete duplicate collection of books published by the Baroda State is kept here in separate Complete set of Baroda Publications. cases to form the nucleus of a complete "Barodiana" to be organised in course of time.

Separate card-catalogues for these Vernacular sections are Card-catalogues. in the making and will be soon available for consultation. Independent classification schemes, based on the "Baroda Scheme" of classification for English Books, are used for these catalogues.

The entire Reference Section is open for use from morning 8 to evening 7, with an hour's closing and closing. between 10-30 and 11-30 in the morning.

For using books in the Reference Collection no guaranty whatsoever is required, except writing down one's name, occupation, and exact address in a book specially kept for the purpose.

A collection of enlarged portraits of past Gujarati authors decorates the walls of the Reading Room of this section and endeavours are made to have similar collections of other Indian and foreign authors to form an " Authors' Valhalla ".

J. S. KUDALKAR,
Curator of State Libraries.

College and High school students make a free use of this collection. Many readers come also for reference work and the Librarian directs and helps them in their work. The number of registered card holders for this section is 285 and average monthly circulation of books is 160.

Separate cards are prepared for the Sanskrit readers and kept here. Sanskrit books are issued from this collection and not at the main charging desk. There is a separate register for Sanskrit books, which have a separate classification from the one in the main Library.

II. MANUSCRIPTS.

The mss. collection contains 3,017 mss.

These have come from various sources; some came from the local Vithal Mandir collection, a few from the Palace Devghar some and others came from Dewan Bahadur V.M. Samarth. In order to save good old mss. from oblivion and destruction, searches have been made by members of the staff at Pattan, Chhani, Baroda City, Amod, Ankleshwar, Nadiad, Chandod, Kaira and are being made at other places. As a result about 500 new mss. have been acquired only recently during a month and a half.

Encouraged by these researches, the Department has now begun publishing a new Series of Sanskrit unpublished mss., called the "Gaekwar's Oriental Series", for which work His Highness the Maharaja Saheb has sanctioned a large sum. As a result of the exploration of the famous Jain Bhandars at Pattan, rare works in Sanskrit, Prakrit Apabhramsa and old Gujarati have been discovered and these are now to be published in the Gaekwar's Oriental Series. One the Kavyami mansa of Rajashekara is already in the press.

We are collecting not only Sanskrit mss. but also Prakrit, Apabhramsa and old Gujarati as these Prakrit and old Gujarati mss. are very important for the history of our vernaculars. We have got ample materials now for writing a Gujarati history of the Gujarati language from the 12th century up to the 19th century. It is a matter of no small satisfaction that scholars come over here from Bombay and other places to refer to the old and rare Gujarati mss. In this mss. collection one can see specimens of old Devanagari writings from the 10th century up to the present time, and our aim is to make this collection a model one in the whole of Gujarat.

The mss. are not lent out except for bonafide research workers, Readers, are however, allowed Mss, not lent. to consult or copy them on the premises of the Library. The Librarian helps them in consulting the mss. and also in deciferring them.

J. S. KUDALKER,
Curator of State Libraries.

Central Library Department

BARODA.

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[Information Leaflet. No. 5.]

CENTRAL LIBRARY—CHILDREN'S SECTION.

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This section came to be organised independently in the beginning of 1913 at the express desire of His Highness the Maharaja Saheb, Till then the Central Library was providing ample reading material for adults only, reserving only a small corner for juvenile readers. But there being a paucity of juvenile literature in the Vernacular languages and the so-called juvenile section being largely used only by high-school-going boys, it was thought desirable to induce little children to the Library by introducing table-games, and picture books, etc., in their section. Thus a number of such games, puzzle-boxes, picture-books, etc., were provided for them as would give them innocent pleasure and at the same time help to develop their mental faculties in various directions. In the course of time this room has come to be so popular with children of all ages that it has more than justified the object with which it was started.

Children from neighbouring schools love to visit this Room in large numbers every afternoon and others according to their convenience; and their attendance goes sometimes to 150 per day. Here they find every thing according to their taste: tables and chairs made specially to suit their heights and comforts, games and picture-books to give them recreation, picture-bulletins and showcases to delight their eyes, and a kind lady librarian to explain them every thing. In fact every thing here is so arranged as to appeal to child psychology, and there-

fore children feel a sort of homeliness in this room. It has been found by actual experience that this room has become a welcome means of diverting a large number of young children from indulging in objectionable practices during their leisure hours and of inducing them to healthy mental occupations.

Since July 1915 two novel features have been introduced in Story-hour and the Children's Room and in these the cinema-show. Central Library at Baroda has outbeaten its proto-type, the modern American public library. The first feature is the famous "Story-hour" of the American children's libraries. Every Wednesday one or two interesting but instructive stories are told to a number of children and a few songs are also sung to enliven the interest of the stories. In the second feature, namely the giving of a free cinema shows on every Saturday afternoon, this library has even gone beyond the American libraries. Two to three instructive films are shown to about 150 to 200 little boys and girls invited from different schools. This feature has become so very popular that children are seen to crowd the Room an hour before show, while others, who are not invited, muster in large numbers outside the building waiting to get admission through chance. In this measure the library has found a very effective means of imparting to young minds useful knowledge in an interesting way and also a means of combating the evil effects that a professional cinema-show has on young plastic minds. Thus the story-hour and the cinema-show do more good to little children than what books can do at that age and yet they induce them to books from which they can themselves draw the first-hand information.

Since last year every available improvement has been made in the Children's Room and it is turned into a centre of attraction to children. Principal feature. Thus now it is replete with all sorts of materials to hold a child spell-bound. Thus there are rag-books for infants and coloured picture-books for little ones, puzzle-boxes to train their sights and card-games to exercise their mind. Games without dice, like domino, pop-in-law, gobang and others, and games with dice, such as Ludo, Where's the King, Railway race and others,

teach them to concentrate their minds and find out solutions—Kindergarten gifts and occupations, such as plasticine and stick laying, paper-cutting and flower-making, basket-plaiten and bead-flower-making, cane-weaving and bamboo-work, and table-games like croquet, ping-pong, meccano give work for their hands and brain. Besides these there are the articles for giving object-lessons, such as the tools of a tailor, a carpenter, a sailor, a warrior, etc.; and a few of the Montessori apparatus. In the picture-world, no region is left untouched : there are picture-panoramas of fairy tales, and natural history pictures. midget library of birds and animals and kindergaten A. B. C., Riders of the world, and pictures from Indian History, wall-maps and charts of Indian Industries and picture-bulletins of child-life scenes. Flags of world's nations decorate the walls and mounted wise sayings of the learned speak out from the walls. Above all there are little museum-cases stuffed with curiosities brought from Japan and America to appeal particularly to the child-mind. To give a finishing touch to the whole collection there are about 400 easy books in the Vernacular languages and a few children's magazines to supply reading matter to grown youngsters.

J. S. KUDALKAR,
Curator of State Libraries.

Central Library Department

BARODA.

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[Information Leaflet, No. 6.]

STATE-AIDED LIBRARIES.

These are either Village-, Town-, or Prant-libraries, according as they are located in a village, a town or the head quarters of a Prant (District), and receive each Rs. 50, Rs. 300 or Rs. 700 respectively every year as their *maximum maintenance grant* from each the Library Department and the Prant Panchayat (through the Central Library Department), provided they raise equal sums of their own.

All libraries thus established are open and free for the local and home use of the entire public irrespective of their caste, creed or race.

Free Reading-Rooms (of newspapers and periodicals only) are also started with a maximum individual contribution of Rs. 50, from each the people and the Panchayat and the Central Library Department.

The Department gives a selected set of vernacular books worth Rs. 100 to every village raising Rs. 25 in order to enable it to start a new village Library. To Town libraries not possessing a stock of books adequate to meet their requirements the library Department and the Panchayat each gives a special individual grant varying from Rs. 225 to Rs. 1,000 for purchasing books, provided the libraries raise similar sums of money. Besides these

books, libraries get gifts of spare books from the Bhasantara (Translation) store.

To the construction of new buildings of libraries, the Department and the Panchayat each contributes one-third of their total cost, which varies from Rs. 1,500 to Rs. 10,000 according to the nature and requirements of a library. Village libraries with no buildings of their own are generally located in school premises.

The management of all the Prant, Town and Village libraries, as also of the Reading-Rooms, in the State is entrusted to a local committee of about nine persons elected annually from amongst themselves by the whole body of subscribers to the annual maintenance fund. As a rule school masters work as secretaries of the Village libraries.

The annual maintenance budget of a village library is expected to be spent roughly in the following manner:—25 p. c. for books, 30 p. c. for periodicals, 20 p. c. for rent and furniture and 25 p. c. for increase in any of these items. The budget of a town library is thus roughly fixed :—25 p. c. for books, 15 p. c. for periodicals, 10 p. c. for furnishing, 25 p. c. for rent, salaries, &c., and 25 p. c. for increase in any of these items or for any other library purposes.

Prant and Town libraries engage separate librarians, who, as a rule, are given a general training in the library management in the Central Library at Baroda, while in village libraries the secretaries, that is, the school masters, discharge the duties of librarians.

All Libraries and Reading-Rooms aided by the State are required to get their annual budget sanctioned and their accounts checked by the Central Library Department, and are also required to submit to the Department their quarterly

and annual reports of the work done. They all receive from the Department general guidance in the selection of periodicals, books, etc.

Besides this, two Village Library Inspectors move about in the districts to inspect the working of the village libraries and to give necessary guidance in the same. They also give at night-time free cinema shows to the people of the places they visit and send round stereograph sets to the people, particularly to women and to school-children. The Town libraries are similarly inspected by the Assistant Curator.

All Prant and Town libraries are kept open at least for six hours a day and all village libraries at least for two hours a day.

J. S. KUDALKAR,
Curator of State Libraries.

Central Library Department,

BARODA.



[Information Leaflet, No. 7.]

TRAVELLING-LIBRARIES.



1. Travelling Libraries are collections of books varying from
Description. 15 to 30 in number according to the
size of books or the size of the wooden
cases containing them.

2. These Travelling Libraries are of two kinds:—(1) Fixed
Classes. and (2) Elastic. The former are
collections formed once for all and
rigidly kept together either for different classes of people, such
as Teachers, Farmers, Children, Women, or for different subjects,
such as religion, history, biography, and pedagogy. The latter
are collections specially formed to meet the various requisitions
made by readers from time to time.

3. Being meant for all classes of people residing within the
Where sent. territories of the State, they are sent out
to village and town libraries to supplement their stock, to schools to supply additional help in their
reading, to associations and clubs and factories to give their
members easy access to books, and also to private individuals
who undertake the work of circulating books among the people
in their neighbourhood.

4. Persons in charge of Travelling Libraries are required to
keep accounts of their use in the printed
Duties of custodians. book, specially supplied with the cases
and to send reports regularly to the

Department. They are also responsible for the loss or damage of books.

5. Books from Travelling Libraries are lent *free to all persons*.
Who can borrow. *sons, (1) who, in the opinion of the persons in charge, are trustworthy, or (2) who produce written guarantee from respectable persons, or (3) who can deposit an amount of money equivalent to the price of the book borrowed.*

6. The number of hours for issuing books to the public is at least six in a week.
Issuing hours.

7. One book is issued at a time to one person, and the same can be kept by him for ten days.
Limit of time and number for books.

8. The maximum period for keeping a Travelling Library at one place is generally 3 months.
Duration.

9. There are eight enclosures sent in a Travelling Library case along with books. These are:—
Enclosures in a Travelling Library. (1) Issue Book (with the list of books sent); (2) Suggestion-book; (3) Two monthly-report cards; (4) Five printed "Notices" of the Travelling Library to be put up in public places; (5) Instructions to the custodian for the working of the Travelling Library; (7) Register of Readers; and (8) a memo for returning the Travelling Library case.

10. Railway charges both ways of a Travelling Library are paid by the Department, while only the coolie charges from and to the nearest railway station have to be paid by the party asking for it.
Freight charges.

11. Besides books, stereographs and table-games are also sent through Travelling Library cases for the use of country folk.
Stereographs.

12. During the year ending in July 1915, 15,303 books were circulated through 354 cases among 7,556 readers.

Last year's Statistics.

J. S. KUDALKAR,
Curator of State Libraries.

Central Library Department

BARODA.



[Information Leaflet No. 8.]

VISUAL INSTRUCTION BRANCH.



This activity of the Library Department owes its origin (1) to the extreme desire of His Highness the Maharaja Saheb to give the benefit of his travels abroad to his numerous subjects who have not the opportunity to see foreign countries, and (2) to the desire to impart useful instruction by means of pictures to those who are unable to acquire it from books owing to their illiteracy. While returning from his second visit to America, His Highness purchased in London an *Urban cinema machine* with nineteen standard films and about 450 lantern slides illustrating most of the scenes of his travels. These he handed over to the Library Department to form the nucleus of the activity which came to be designated as "Visual Instruction Branch" of the Library.

In the course of time when it was found that the large Urban cinematograph caused a good deal of trouble while being moved from place to place owing to the cumbrous apparatus for generating lime-light, and that all the parts of the State would not avail of its services easily, a new parlour cinema machine—called the "KOK"—was purchased with a number of its special films. As this was found very convenient to move about to different places visited by the library inspectors, another machine of the same kind was purchased soon after. Demands for cinema-machines coming from several bodies and institutions in the State are steadily increasing and cannot be met with when both the machines are out for district-work; hence a third KOK machine is on order along with a separate magic lantern. Recently a new machine has been pur-

Radiopticon. chased, called the "Radiopticon", by which the ordinary picture-postcards can be shown on the screen without being turned into lantern slides. For this there are about a 1,000 (thousand) picture postcards, illustrating almost all the places in Europe, America, Japan, China, etc., brought by Mr. Kudalkar from his world-tour. As the KOK cinema pictures can be seen only by a limited number of spectators and as the Urban cinema is very costly to work and very difficult to move in the districts, a new Pathe's Self-contained Cinematograph Group manufactured by Pathe Freres is on order for district work. This has a motor coupled to a dynamo to produce its electric light in the district and is very light (1 3/4 cwts.) to move from place to place. As it shows the standard-size films, its range of subjects will not be limited as is the case with KOK films, which are yet few in number.

Besides these, this Branch has purchased about 50 stereoscopes and also 5,400 stereographs. These stereographs depict scenes from almost all the countries in the world and also scenes of the South African War, of the Russo-Japanese War, of the Delhi Durbar, of the destruction of St. Pierre by Mt. Pelle and scenes of " childhood " in different nations of the world.

The materials now in the possession of this Branch are. as Materials in hand. under:—

- | | | |
|---|---|--------------------|
| <p>1 Urban Cinema Machine
(worked by lime light).</p> <p>1 Pathe's Self-Contained
Cinematograph Group.
(on order).</p> <p>3 Small electric old type
cinema machines
(out of order and not fit
for district-work).</p> | } | 54 Standard Films. |
|---|---|--------------------|

2 KOK machines	}	27 KOK Films.
1 KOK machine (on order).		
1 Electric Magic lantern (out of order and not fit for district work).	}	800 lantern slides.
1 Magic lantern (on order).		
1 Radiopticon		1,000 Picture post- cards.
50 Stereoscopes.		5,400 Stereographs.

Subjects of the films, the lantern slides, the stereographs and the picture post-cards cover a large and varied ground of useful knowledge. For instance, of the 54 standard films, 15 are industrial, 4 agricultural, 2 scientific, 8 comic and 20 scenic. Of the KOK films, 6 are agricultural, 5 industrial, 5 comic, 5 social, 2 scientific, 2 military, 4 scenic, etc. Similarly the 800 lantern slides too deal with various arts and industries and depict scenes from almost all the countries of the world and specially from Japan. So the stereographs too depict scenes from all the countries in the world, while the picture post-cards depict scenes from Italy, Switzerland, France, Belgium, England, United States of America, Honolulu, Japan, China and Strait Settlements. Thus there are ample materials to impart useful knowledge to a large number of people.

During the three years' existence of this branch 260 cinema shows have been given (80 by the Urban machine and 180 by the two KOK machines) at about 160 places (outside Baroda City) to about 1,70,000 persons; while more 20,000 stereographs have been circulated outside Baroda during a period of two years and a half.

J. S. KUDALKAR,
Curator of State Libraries.

Publications.

OF

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5. Subject Catalogue of Gujarati Circulating Books Central Library Baroda. 1917
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17. Picture Post cards (in the Central Library, Vis. Instr. Branch), a List of, (*In the Press*. 1917

18. Subject-Catalogue of Gujarati Reference Books in the Central Library. (*In the Press*).
- 19 Subject Catalogue of marathi Reference Books, in the Central Libraay (*In the Press*). 1917
20. Classified List of Books & Periodicals published in the Barodaa State, Jan. to June 1913.
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22. Classified List of Books, Papers & Periodicals published in the Baroda State. Jan. to June 1914.
23. Classified List of Books, Papers & Periodicals published in the Barodaa State July to Dec 1914.
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27. 2. Vastupala: Naranarayanananda, edited by C. D. Dalal and R. A. Shastry 1916
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30. 5 Prachina-Gurjara-Kavya-sangraha. (*In the Press*)
- 31 6 Rashtraudha-vamsha-mahakavya of Rudrikavi (*In the Press*).
- 32 7 Panchamikaha of Dhanapala (Apabhramsa.) (*In the Press*).
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सन १८६० च्या २१ व्या कायदान्वये रजिस्टर केलेल्या

सारस्वत विद्यार्थी साहाय्यक मंडळीचा
सतरावा वार्षिक रिपोर्ट.

[वा. १ ज.ने. ते ३१ डिसे. १९१८ पर्यंत.]

१ मंडळीच्या १७ व्या वर्षाचा संक्षेप अहवाल.	१
२ सतराव्या वार्षिक सभेचे मिनिट.	९
३ ता. १३ जून १९१८ रोजी भरलेल्या असाधारण सभेचे मिनिट. ११	
४ ता. १४ जुलै १९१८ रोजी भरलेल्या असाधारण सभेचे मिनिट. १२	
५ स्मारक फंडाचा तपशील.	१४
६ देणग्यांचा तपशील	१५
७ विद्यार्थ्यांनी केलेली मदतफंड.	१६
८ विद्यार्थ्यांना दिलेल्या मदतीचा तपशील.	१७
९ अनाथविधवाशिक्षणफंडांतून दिलेल्या मदतीचा तपशील. १९	
१० बॅलन्सशीट.	२०
११ जमा आणि खर्च.	२२
१२ संस्थेच्या स्थितीसंबंधी साधारण माहिती.	२६
१३ विद्यार्थ्यांच्या माहितीचा तक्ता.	२८
१४ मंडळीच्या सभामदतीची नावे.	४३

संस्थेची फळेरी-मनोरंजन ऑफिस, सॅडहर्स्ट रोड, गिरगांव, मुंबई.

गौड सारस्वत ब्राह्मण ज्ञातीचा इतिहास.

बक्षीस रु. १००.

“गौ. सा. ब्रा. ज्ञातीचा इतिहास” मराठीत साधार व सुसंबद्ध लिहिणारास बरीच बक्षीस “गौ. सा. ब्रा. मित्रमंडळा”ने देण्याचे ठरविले असून लेखनाची मुदत दिसेंबर १९१९ पर्यंत देण्यांत आली आहे. मजकूर कागदाच्या एका बाजूवर एक तृतीयांश मार्जिन सोडून सुवाच्य बालबोध लिपीत लिहिलेला असावा. बक्षिसासाठी येणारे इतिहास, ज्ञातीतील इतिहासज्ञ ग्रहस्थांची नेमण्यांत आलेली कमिटी, तराशीत व परंत ठरेल त्यास बरीच बक्षीस दिले जाईल. प्रसंगी इतिहासाच्या विशेष योग्यतेनुरूप व कमिटीच्या शिफारशीवरून बक्षिसाची एकम वाढ देण्यांत येईल. बक्षीस देण्यांत आलेल्या इतिहासावर प्रकाशनासंबंधी सर्व मालकी आमची राहिल. तरी शाल्यभिमानी साहित्यसेवकांनी या कामी प्रयत्न करून आमचा उद्देश सिद्धीप्र नेण्यास साहाय्य करावे, अशी विनंति आहे.

गौ. सा. ब्रा. मित्रमंडळानें प्रसिद्ध केलेली दुसरी पुस्तके.

कै. न्या. तेलंग यांचे निवडक लेख व व्याख्यान, भाग १ ला—(इंग्लिश).
किंमत १।।। रु. पोस्टेज व व्ही. पी. खर्च ४ आणे.

गौड सारस्वत ब्राह्मण ज्ञातीची कामगिरी—लेखक श्री. वामन मंगेश कुमापी.
किंमत ४ आणे. पोस्टेज १ आणा.

पत्रव्यवहार खालील पत्त्यावर करावा:—

कार्यालय:—
मराठा हायस्कूल, गिरगांव, मुंबई,
ता. १ आगष्ट १९१९.

सदानंद लक्ष्मण कापडी, B. Sc.,
मंगेश श्रीपाद देशपांडे,
ऑनरी सेक्रेटरी,
गौड सारस्वत ब्राह्मण मित्रमंडळ.

सारस्वत विद्यार्थी साहाय्यक मंडळीचा

१७ वा वार्षिक रिपोर्ट.

मंडळीच्या १९१८ सालच्या कामगिरीचा संक्षिप्त अहवाल.

या संस्थेची १७ वी वार्षिक सभा, रविवार, ता. २३
गादे जून सन १९१८ रोजी दुपारी [स्टॅ. वे.] ४ वाजतां,
गिरगांवांत मराठा हायस्कूलच्या
व्यवस्थापक मंड- दिवाणखान्यांत, श्रीयुत अनंत
ळाची निवडणूक गणेश देसाई, बी. ए., एल्.एल्. बी.
वगैरे. यांच्या अध्यक्षतेखाली भरली
होती. या सभेंत १९१८ साला-
करितां पुढील १२ सभासदांचें व्यवस्थापक मंडळ निवड-
ण्यांत आलें:—

- १ डॉ. जनार्दन शंकर नेरूरकर, बी. एस्सी.,
एम्. अॅन्ड एस्., डी. पी. एच्.
- २ श्रीयुत अनंत वामुदेव सबनीस, बी. ए.
- ३ ,, व्यंकटराव आनंदराव लाजमी, बी. ए.
- ४ रा. व. आनंदराव सदाशिव दळवी, एम्. ए.
- ५ श्रीयुत यशवंत हणमंत सुखठणकर.
- ६ ,, लक्ष्मण जगन्नाथ कामत, बी. ए.
- ७ ,, नरसिंह भाऊ ठाकूर.
- ८ ,, श्रीपाद व्यंकटेश भरणे.
- ९ ,, सखाराम वामन शिरगांवकर, एम्. ए.
- १० ,, शिवराम नारायण कानविंदे, बी. ए.
- ११ ,, रघुनाथ नारायण देसाई.
- १२ ,, नारायण विनायक पालेकर.

मंडळीच्या १० व्या नियमान्वये व्यवस्थापक मंडळाच्या
या सभासदांनी आपल्यामधून पुढील ६ सभासदांची
त्यांच्या नांवांपुढें निर्दिष्ट केलेली कामें बजावण्याकरितां
नेमणूक केली:—

रा. व. आनंदराव सदाशिव दळवी. अध्यक्ष.

- | | |
|----------------------------|------------|
| श्रीयुत नरसिंह भाऊ ठाकूर. | उपाध्यक्ष. |
| ,, शिवराम नारायण कानविंदे. | } चिटणीस. |
| ,, यशवंत हणमंत सुखठणकर. | |
| ,, रघुनाथ नारायण देसाई. | } खजिनदार. |
| ,, श्रीपाद व्यंकटेश भरणे. | |

वरील सभासदांपैकी श्रीयुत श्रीपाद व्यंकटेश भरणे
यांनीं सुरुवातीस कांहीं अडचणींमुळे व्यवस्थापक मंडळांतील
आपल्या जागेचा राजीनामा दिला. त्यांचे जागीं मंड-
ळाच्या १३ व्या नियमान्वये श्रीयुत सदानंद लक्ष्मण
कापडी, बी. एस्सी., यांची नेमणूक करण्यांत आली.
श्रीयुत शिवराम नारायण कानविंदे यांनींही कांहीं अपरि-
हार्य अडचणींमुळे फेब्रुवारी १९१९ मध्ये आपल्या चिटणी-
साच्या जागेचा राजीनामा दिल्यामुळे त्यांचे जागीं श्रीयुत
सखाराम वामन शिरगांवकर यांची राहिलेल्या मुदतीमाठीं
नेमणूक करण्यांत आली.

(२) व्यवस्थापक मंडळाच्या या वर्षी एकंदर १४
व्यवस्थापक सभा झाल्या. त्यांत पुढें दर्श-
मंडळाच्या सभा— विल्याप्रमाणें सभासदांची हजेरी
होती:—

- | | |
|----------------------------------|----|
| रा. व. आनंदराव सदाशिव दळवी. | १३ |
| श्रीयुत नरसिंह भाऊ ठाकूर. | १२ |
| ,, लक्ष्मण जगन्नाथ कामत. | १० |
| डॉ. जनार्दन शंकर नेरूरकर. | १० |
| श्रीयुत व्यंकटराव आनंदराव लाजमी. | ८ |
| ,, अनंत वामुदेव सबनीस. | १३ |
| ,, रघुनाथ नारायण देसाई. | १२ |
| ,, सदानंद लक्ष्मण कापडी. | ११ |
| ,, नारायण विनायक पालेकर. | ६ |

सारखत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

भीयुत सखाराम वामन शिरगांवकर.	१२
„ शिवराम नारायण कानविदे.	१४
„ यशवंत हणमंत सुखठणकर.	१३

(३) या वर्षी मदतीसाठी एकंदर १२६ अर्जे आले. अर्जेदारांच्या स्थितीविषयी बारीक चौकशी करून आणि एकंदर परिस्थिती लक्षांत घेऊन ६५ विद्यार्थ्यांचे अर्जे, विद्यार्थ्यांश व्यवस्थापक मंडळाने त्यांची निवडणूक, मदत मंजूर केली. ज्या विद्यार्थ्यांना व अभ्यासक्रम. मदत मंजूर करता आली, त्यांची व पहिल्या सहामाहीत ज्यांना मदत सुरू होती त्यांची नावे परिशिष्ट नं. ४ मध्ये दिली आहेत. सदर १२६ अर्जेदारांपैकी आणखी १७ विद्यार्थ्यांस जानेवारी १९१९ पासून मदत मिळू लागली आहे, झणून त्यांची नावे या परिशिष्टांत दिलेली नाहीत. १९१८ साली विद्यार्थ्यांना एकंदर मदत रु. ५२६७-५-३ जाहली आहे. एवढी मोठी मदत पूर्वी कोणत्याही साली झालेली नाही.

मंडळीच्या विद्यार्थ्यांपैकी खाली नमूद केलेले विद्यार्थी १९१८ साली त्यांच्या नावांपुढे दिलेल्या परीक्षा उत्तीर्ण झाले आहेत.—

विद्यार्थी पत्रनाम व्यासराय आचार्य	बी. ए.
„ श्रीनिवास व्यंकटरमण कामत	„
„ विठ्ठल भिकशा प्रभू	„
„ भटकळ बाळकृष्ण पुराणिक	„
„ शांताराम मंगेश मुळगांवकर	इंटर आर्ट्स
„ सदाशिव महादेव नेरुरकर	„
„ यशवंत रघुनाथ गायतोडे	„
„ राम दास ज्ञानभाग	इंटर सायन्स
„ बी. एच्. पत्रनाम पै, एम्.बी., बी.एस्. २ रे वर्ष.	„
„ यशवंत वामन पंडित, आर्ट्स कॉलेज—१ ले वर्ष.	„
„ राजाराम शांताराम रेगे.	„
„ अनंत शेषगिरी कामत मुंडकर.	„
„ नारायण वैकुंठ कसबेकर.	„
„ शिवराम जिवाजी सवनीस.	„
„ भालचंद्र अण्णाजी अणावकर.	मॅट्रिक व स्कूल फायनल.
„ बाबुराव रामचंद्र हेदे.	मॅट्रिक.

विद्यार्थी भास्कर दत्ताजी गायतोडे.
„ मर्तु शेषगिरी कामत.
„ राघवेंद्र पत्रनाम बळवळी,
„ विष्णु रामचंद्र अणावकर.
„ वामन वासुदेव कामत.

विद्यार्थिनी हिराबाई हळदवणेकर. ट्रेनिंग कॉलेज—तिसरे वर्ष—सर्टिफिकेट परीक्षा.

बरील विद्यार्थ्यांपैकी विद्यार्थी शांताराम मंगेश मुळगांवकर हा गेल्या कॉलन्याचे सांघीत मृत्युमुखी पडला, हे कळविण्यास अत्यंत वाईट वाटते. गणितासारखा कठीण ऐम्ब्रिक विषय घेऊनहि इंटर आर्ट्स परीक्षेत त्याने चांगले मार्क मिळविलेले होते. व तो आपल्या बुद्धिसामर्थ्याने व विनय, सद्गर्तन इत्यादि गुणांनी चांगलाच उदयास येऊन संस्थेची कीर्ति वाढवील अशी चिन्हे दिसत होती, तोच निर्घृण काळाची त्याजवर झडप पडली, ही संस्थेच्या दृष्टीने अत्यंत दुर्दैवाची गोष्ट होय.

हायस्कुलांत व प्रायमरी स्कुलांत शिकणाऱ्या विद्यार्थ्यांचा व विद्यार्थिनींचा अभ्यासक्रम व वर्तन ही समाधानकारक आहेत.

(४) मंडळीच्या जुन्या विद्यार्थ्यांपैकी भीयुत वामन मुकुंद गायतोडे, भीयुत सदाशिव वामन पंडित व भीयुत विष्णु पांडुरंग सराफ हे गेल्या एम्. ए. च्या परीक्षेत उत्तीर्ण झाले असून त्यांस अनुक्रमे “चॅन्सलरमे गोल्ड मेडल,” “तेलंग गोल्डमेडल व प्राइझ,” व “सर लॉरेन्स जॅकिन्स स्कॉलशिप,” ही मिळाल्याची सुवार्ता कळविण्यास व्यवस्थापक मंडळाला साभिमान आनंद वाटतो. त्याचप्रमाणे भीयुत लक्ष्मण गोपाळ सवनीस हे एन्टर. बी. ची परीक्षा उत्तीर्ण झाले आहेत. ह्या यशप्राप्तीबद्दल व्यवस्थापक मंडळ बरील सर्व विद्यार्थ्यांचे मनःपूर्वक अभिनंदन करिते.

(५) मंडळीकडे व्यवस्थेसाठी असलेल्या स्मारक-फंडांतून विद्यार्थ्यांस देण्यात आलेल्या शिष्यवृत्ति व बक्षिसे परिशिष्ट नं. १ मध्ये दाखविणी आहेत.

मंडळीच्या १७ व्या वर्षाचा संक्षिप्त अहवाल.

रिपोर्टाच्या साली "विठ्ठलराव बाळकृष्ण कोरगांवकर-शिष्यवृत्ति" कुमारी सीताबाई नारायणराव आजगांवकर यांना देण्यांत आली. या मुंबई विश्वविद्यालयाच्या मॅट्रिकच्या परीक्षेत संस्कृत विषयांत पहिल्या आल्यामुळे त्यांना युनिव्हर्सिटीची पहिली जगन्नाथ शंकर शेट स्कॉलरशिपही मिळाली. विद्यार्थिनीस ही स्कॉलरशिप मिळाल्याचें हें पहिलेंच उदाहरण असल्यामुळे कोरगांवकर स्कॉलरशिप देतांना कुमारी सीताबाई यांचा योग्य गौरव करण्यासाठीं व्यवस्थापक मंडळानें खासगी रीतीनें वर्गणी जमा करून शातिबंधुभगिनींचा एक संमेलन-समारंभ मुंबई येथें गांधर्वमहाविद्यालयाच्या दिवाणखान्यांत ता. १४ जुलई १९१८ रोजी रा. व. सदानंद त्रिंबक भांडारे यांच्या अध्यक्षते खाली भरविला. सभागृह ज्ञातींतील बंधुभगिनींनीं भरून गेलें होतें. कुमारी सीताबाईंच्या अलौकिक यशाबद्दल गौरवपर भाषणें झाल्यावर त्यांस कोरगांवकर स्कॉलरशिपची रक्कम कै. कोरगांवकर यांची ज्येष्ठ कन्या श्रीमती सौ. रमाबाई शांतारामपंत सवनीस यांच्या हस्ते अर्पण करण्यांत आली. नंतर अल्प उपाहार झाल्यावर हा समारंभ आटोपण्यांत आला. समारंभासाठीं जमलेल्या रकमेतून खर्च वजा जातां शिल्लक राहिलेली रक्कम रु. २० या संस्थेस देणगी ह्मणून देण्यांत आली.

रिपोर्टाचे साली स्मारक फंड स्थापण्यासाठीं खालील रकमा संस्थेकडे आल्याः—

श्रीयुत चंद्रशेखर विष्णुपंत खांडाळेकर (गदग) यांजकडून "विष्णु भिकाजी खांडाळेकर पेढी प्राइझ फंड" स्थापण्यासाठीं रु. १०१.

श्रीयुत विष्णु जनार्दन शिरोळकर (मुंबई) यांजकडून "विष्णु ष भगवान प्राइझ फंडांत" समाविष्ट करण्यासाठीं रु. ४०० दर्शनी किमतीच्या ३॥ टके दराच्या सरकारी प्रॉमिसरी नोटा.

श्रीयुत आत्माराम शिवराम दिगाडकर (मुंबई) यांजकडून "पार्वतीबाई माधवराव मोरेश्वर पंडित प्राइझ फंड" स्थापण्यासाठीं रु. १५१.

श्रीयुत शांताराम सदाशिवराव हुणसवाडकर (हल्याळ) यांजकडून "सुंदराबाई सदाशिवराव हुणसवाडकर प्राइझफंड" स्थापण्यासाठीं रु १००.

श्रीयुत आनंदराव बापुभाई पाखाडे (मुंबई) यांजकडून "सुंदरराव (बापुभाई) बाळाराम पाखाडे (संज्ञगिरी) प्राइझ फंड" स्थापण्यासाठीं ४ टके दराचा ५०० रु. दर्शनी किमतीचा म्युनिसिपल बॉंड.

श्रीयुत माणिकराव एकनाथ मुळगांवकर (मुंबई) यांजकडून "बाळकृष्ण साज्ञवा प्राइझ फंड" स्थापण्यासाठीं रु. १००० दर्शनी किमतीची ३॥ टके दराची सरकारी प्रॉमिसरी नोट.

या शिवाय "रामचंद्र विठ्ठल पाटील उर्फ आनापाटकर" यांच्या नांवें प्राइझ फंड स्थापण्यासाठीं मंडळीचे मद्रासचे स्वयंसेवक श्रीयुत व्यंकटेश नारायण वाघ यांच्या मार्फत एका सभासदांनीं १०० रुपये देण्याचें कबूल केलें असून त्यांतील कांहीं रक्कम संस्थेकडे जमा झाली आहे.

(६) येथील सारस्वत समूहानें प. वा. न्यायमूर्ति श्रीयुत काशीनाथ त्रिंबक तेलंग यांच्या पुण्यतिथिप्रसंगी तेलंग मेमोरिअल चॅरिटी फंडांतून स्वज्ञातींतील दरसालाप्रमाणें या वर्षीहि संस्थेच्या स्थानिक संस्थांची विद्यार्थ्यांना कांहीं उपयुक्त पुस्तकें सहानुभूति. बक्षिस देऊन मंडळीविषयीचा आपला आदर व प्रेम व्यक्त केलें, त्याबद्दल

मंडळीस समाधान वाटतें. तसेंच मंडळीच्या व्यवस्थापक मंडळाच्या अगर दुसऱ्या सभा वेळोवेळीं भरविण्यासाठीं चिकित्सक समूहानें आणि मराठा हायस्कूलच्या चालकांनीं आपली जागा वापरण्याची परवानगी देऊन मंडळीला साहाय्य केल्याबद्दल मंडळी त्यांची फार ऋणी आहे. येथील महाराष्ट्र सारस्वतानें संस्थेच्या कामाची माहिती प्रसिद्ध करून वेळोवेळीं मदत केल्याबद्दल मंडळी त्यांच्या चालकांचीहि फार आभारी आहे.

(७) रिपोर्टाच्या साली मंडळीस खाली नमूद केलेले तहाहयात सभासद सर्भासद. १८ तहाहयात सभासद लाभले आहेत, हें कळविण्यास फार आनंद वाटतोः—

श्रीयुत अनंतराव बाळकृष्ण शिरगांवकर, बी. ए., एल्. सी. ई., मुंबई.

सारस्वत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

श्रीयुत सखाराम वामन शिरगांवकर.	१२
„ शिवराम नारायण कानविदे.	१४
„ यशवंत हणमंत सुखठणकर.	१३

(३) या वर्षी मदतीसाठी एकंदर १२६ अर्ज आले. अर्जदारांच्या स्थितीविषयी बारीक चौकशी करून आणि एकंदर परिस्थिती लक्षांत घेऊन ६५ विद्यार्थ्यांचे अर्ज, विद्यार्थ्यांस व्यवस्थापक मंडळाने त्यांची निवडणूक, मदत मंजूर केली. ज्या विद्यार्थ्यांना व अभ्यासक्रम. मदत मंजूर करता आली, त्यांची व पहिल्या सहामाहीत ज्यांना मदत सुरु होती त्यांची नावे परिशिष्ट नं. ४ मध्ये दिली आहेत. सदर १२६ अर्जदारांपैकी आणखी १७ विद्यार्थ्यांस जानेवारी १९१९ पासून मदत मिळू लागली आहे, झणून त्यांची नावे या परिशिष्टांत दिलेली नाहीत. १९१८ साली विद्यार्थ्यांना एकंदर मदत रु. ५२६७-५-३ जाहली आहे. एवढी मोठी मदत पूर्वी कोणत्याही साली झालेली नाही.

मंडळीच्या विद्यार्थ्यांपैकी खाली नमूद केलेले विद्यार्थी १९१८ साली त्यांच्या नावांपुढे दिलेल्या परीक्षा उत्तीर्ण झाले आहेत.—

विद्यार्थी पद्मनाभ व्यासराय आचार्य	बी. ए.
„ श्रीनिवास व्यंकटरमण कामत	„
„ विठ्ठल मिक्था प्रभू	„
„ भटकळ बाळकृष्ण पुराणिक	„
„ शांताराम मंगेश मुळगांवकर	इंटर आर्ट्स
„ सदाशिव महादेव नेरुरकर	„
„ यशवंत रघुनाथ गायतोडे	„
„ राम दास शानभाग	इंटर सायन्स
„ बी. एन्. पद्मनाम पै, एम्.बी., बी.एम्. २ रे वर्ष.	„
„ यशवंत वामन पंडित, आर्ट्स कॉलेज-१ ले वर्ष.	„
„ राजाराम शांताराम रेगे.	„
„ अनंत शेषगिरी कामत मुंडकर.	„
„ नारायण वैकुंठ कसबेकर.	„
„ शिवराम जिवाजी सवनीस.	„
„ भालचंद्र अण्णाजी अणावकर.	मॅट्रिक व स्कूल फायनल.
„ बाबुराव रामचंद्र हेदे.	मॅट्रिक.

विद्यार्थी भास्कर दत्ताजी गायतोडे.	„
„ मर्तु शेषगिरी कामत.	„
„ राघवेंद्र पद्मनाभ बळवळी,	„
„ विष्णु रामचंद्र अणावकर.	„
„ वामन वासुदेव कामत.	„

विद्यार्थिनी हिराबाई हळदबणेकर. ट्रेनिंग कॉलेज-१
वर्ष-सर्टिफिकेट परी

वरील विद्यार्थ्यांपैकी विद्यार्थी शांताराम मंगेश मुळगांवकर हा गेल्या कॉलन्याचे सांघीत मृत्युमुखी पडला, हे व विष्णुस अत्यंत वाईट वाटते. गणितासारखा कठीण ऐच्छि विषय घेऊनहि इंटर आर्ट्स परीक्षेत त्याने चांगले मिळविलेले होते. व तो आपल्या बुद्धिसामर्थ्याने व विद्वत्तन इत्यादि गुणांनी चांगलाच उदयास येऊन संसृष्टी कीर्ति वाढवील अशी चिन्हे दिसत होती, सोबत नि काळाची त्याजवर झडप पडली, ही संस्थेच्या दृष्टीने अदुर्दैवाची गोष्ट होय.

हायस्कुलांत व प्रायमरी स्कुलांत शिकणाऱ्या विद्यार्थ्यांचा व विद्यार्थिनींचा अभ्यासक्रम व वर्तन ही समाधानकारक आहेत.

(४) मंडळीच्या जुन्या विद्यार्थ्यांपैकी श्रीयुत बाबुराव गायतोडे, श्रीयुत सदाशिव वामन पंडित व श्री विष्णु पांडुरंग सराफ हे गेल्या मंडळीचे जुने ए. च्या परीक्षेत उत्तीर्ण झाले व त्यांस अनुक्रमे "चॅन्सलर्स गोल्ड मेडल", "तेलंग गोल्ड मेडल प्राइझ", व "सर लॉरेन्स जॅकिन्स स्कॉलशिप" ही मिळाल्याची सुवार्ता कळविण्यास व्यवस्थापक मंडळी साभिमान आनंद वाटतो. त्याचप्रमाणे श्रीयुत लक्ष्मण गोपाळ सवनीस हे एम्.बी. वी. ची परीक्षा उत्तीर्ण झाले आहेत. ह्या यशप्राप्तीबद्दल व्यवस्थापक मंडळी यथोचित सर्व विद्यार्थ्यांचे मनःपूर्वक अभिनंदन करिते.

(५) मंडळीकडे व्यवस्थेसाठी असलेल्या स्मारकफंड, शिष्यवृत्ति व बक्षिसें परिशिष्ट नं. १ मध्ये दाखविली आहेत.

मंडळीच्या १७ व्या वर्षाचा संक्षिप्त अहवाल.

रिपोर्टांच्या साली "विठ्ठलराव बाळकृष्ण कोरगांवकर-शिष्यवृत्ति" कुमारी सीताबाई नारायणराव आजगांवकर यांना देण्यांत आली. या मुंबई विश्वविद्यालयाच्या मॅट्रिकच्या परीक्षेत संस्कृत विषयांत पहिल्या आल्यामुळे त्यांना युनिव्हर्सिटीची पहिली जगन्नाथ शंकर शेट स्कॉलरशिपही मिळाली. विद्यार्थिनीस ही स्कॉलरशिप मिळाल्याबरोबर हे पहिलेच उदाहरण असल्यामुळे कोरगांवकर स्कॉलरशिप देतांना कुमारी सीताबाई यांचा योग्य गौरव करण्यासाठी व्यवस्थापक मंडळाने खासगी रीतीने वर्षीगो जमा करून शातिबंधुभगिनींचा एक संमेलन-समारंभ मुंबई येथे गांधर्वमहाविद्यालयाच्या दिवाणखान्यांत ता. १४ जुलई १९१८ रोजी रा. व. सदानंद त्रिंबक भांडारे यांच्या अध्यक्षते खाली भरविला. सभागृह ज्ञातींतील बंधुभगिनींनी भरून गेले होते. कुमारी सीताबाईंच्या अलौकिक यशाबद्दल गौरवपर भाषणे झाल्यावर त्यांस कोरगांवकर स्कॉलरशिपची रक्कम कै. कोरगांवकर यांची ज्येष्ठ कन्या श्रीमती सौ. रमाबाई शांतारामपंत सवनीस यांच्या हस्ते अर्पण करण्यांत आली. नंतर अल्प उपाहार झाल्यावर हा समारंभ आटोपण्यांत आला. समारंभासाठी जमलेल्या रकमेतून खर्च बजा जातां शिल्पक राहिलेली रक्कम रु. २० या संस्थेस देणगी ह्मणून देण्यांत आली.

रिपोर्टांचे साली स्मारक फंड स्थापण्यासाठी खालील रकमा संस्थेकडे आल्याः—

श्रीयुत चंद्रशेखर विष्णुपंत खांडाळेकर (गदग) यांजकडून "विष्णु भिकाजी खांडाळेकर पेढी प्राइझ फंड" स्थापण्यासाठी रु. १०१.

श्रीयुत विष्णु जनार्दन शिरोळकर (मुंबई) यांजकडून "विष्णु व भगवान प्राइझ फंडांत" समाविष्ट करण्यासाठी रु. ४०० दर्शनी किंमतीच्या ३॥ टके दराच्या सरकारी प्रॉमिसरी नोटा.

श्रीयुत आरमाराम शिवराम दिवाडकर (मुंबई) यांजकडून "पार्वतीबाई माधवराव मोरेश्वर पंडित प्राइझ फंड" स्थापण्यासाठी रु. १५१.

श्रीयुत शांताराम सदाशिवराव हुणसवाडकर (हत्याळ) यांजकडून "मुंदराबाई सदाशिवराव हुणसवाडकर प्राइझफंड" स्थापण्यासाठी रु १००.

श्रीयुत आनंदराव बापुभाई पाखाडे (मुंबई) यांजकडून "मुंदराबाई (बापुभाई) बाळाराम पाखाडे (संज्ञगिरी) प्राइझ फंड" स्थापण्यासाठी ४ टके दराचा ५०० रु. दर्शनी किंमतीचा म्युनिसिपल बॉण्ड.

श्रीयुत माणिकराव एकनाथ मुळगांवकर (मुंबई) यांजकडून "बाळकृष्ण साझबा प्राइझ फंड" स्थापण्यासाठी रु. १००० दर्शनी किंमतीची ३॥ टके दराची सरकारी प्रॉमिसरी नोट.

या शिवाय "रामचंद्र विठ्ठल पाटील उर्फ आनापाटकर" यांच्या नावे प्राइझ फंड स्थापण्यासाठी मंडळीचे मद्रासचे स्वयंसेवक श्रीयुत व्यंकटेश नारायण वाघ यांच्या मार्फत एका सभासदांनी १०० रुपये देण्याचे कबूल केले असून त्यांतील कांही रक्कम संस्थेकडे जमा झाली आहे.

(६) येथील सारस्वत समूहानें प. वा. न्यायमूर्ति श्रीयुत काशीनाथ त्रिंबक तेलंग यांच्या पुण्यतिथिप्रसंगी तेलंग मेमोरिअल चॅरिटी फंडांतून स्वज्ञातींतील दरसालाप्रमाणे या वर्षीहि संस्थेच्या स्थानिक संस्थांची विद्यार्थ्यांना कांही उपयुक्त पुस्तके सहानुभूति. बक्षिस देऊन मंडळीविषयींचा आपला आदर व प्रेम व्यक्त केले, त्याबद्दल मंडळीस समाधान वाटते. तसेच मंडळीच्या व्यवस्थापक मंडळाच्या अगर दुसऱ्या सभा वेळोवेळीं भरविण्यासाठी चिकित्सक समूहानें आणि मराठा हायस्कूलच्या चालकांनी आपली जागा वापरण्याची परवानगी देऊन मंडळीला सहाय्य केल्याबद्दल मंडळी त्यांची फार ऋणी आहे. येथील महाराष्ट्र सारस्वतानें संस्थेच्या कामाची माहिती प्रसिद्ध करून वेळोवेळीं मदत केल्याबद्दल मंडळी त्यांच्या चालकांचीहि फार आभारी आहे.

(७) रिपोर्टांच्या साली मंडळीस खाली नमूद केलेले तहाहयात १८ तहाहयात सभासद लाभले आहेत, हे कळविण्यास फार आनंद वाटतोः—

श्रीयुत अनंतराव बाळकृष्ण शिरगांवकर, बी. ए., एल्. सी. ई., मुंबई.

सारस्वत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

श्रीयुत सखाराम वामन शिरगांवकर.	१२
„ शिवराम नारायण कानविदे.	१४
„ यशवंत हणमंत सुखठणकर.	१३

विद्यार्थी भास्कर दत्ताजी गायतोडे.
„ मर्तुं शेषगिरी कामत.
„ राघवेंद्र पद्मनाभ बळवळी,
„ विष्णु रामचंद्र अणावकर.
„ वामन वासुदेव कामत.

(३) या वर्षी मदतीसाठी एकंदर १२६ अर्ज आले. अर्जदारांच्या स्थितीविषयी बारीक चौकशी करून आणि एकंदर परिस्थिति लक्षांत घेऊन ६५ विद्यार्थ्यांचे अर्ज, विद्यार्थ्यांस व्यवस्थापक मंडळाने त्यांची निवडणूक, मदत मंजूर केली. ज्या विद्यार्थ्यांना व अभ्यासक्रम. मदत मंजूर करता आली, त्यांची व पहिल्या सहामाहीत ज्यांना मदत सुरु होती त्यांची नावे परिशिष्ट नं. ४ मध्ये दिली आहेत. सदर १२६ अर्जदारांपैकी आणखी १७ विद्यार्थ्यांस जानेवारी १९१९ पासून मदत मिळू लागली आहे, म्हणून त्यांची नावे या परिशिष्टांत दिलेली नाहीत. १९१८ साली विद्यार्थ्यांना एकंदर मदत रु. ५२६७-५-३ जाहली आहे. एवढी मोठी मदत पूर्वी कोणत्याही साली झालेली नाही.

विद्यार्थिनी हिराबाई हळदबणेकर. ट्रेनिंग कॉलेज-तिरुवर्थे-सर्टिफिकेट परीक्षा

बरील विद्यार्थ्यांपैकी विद्यार्थी शांताराम मंगेश मुळगांकर हा गेल्या कॉलन्याचे सांथीत मृत्युमुखी पडला, हे कळविण्यास अत्यंत वाईट वाटते. गणितासारखा कठीण ऐच्छि विषय घेऊनहि इंटर आर्टस परीक्षेत त्याने चांगले मा मिळविलेले होते. व तो आपल्या बुद्धिसामर्थ्याने व विनम्रतेने इत्यादि गुणांनी चांगलाच उदयास येऊन संस्थे कीर्ति वाढवील अशी चिन्हे दिसत होती, तोच निर्याकाळाची त्याजवर झडप पडली, ही संस्थेच्या दृष्टीने अत्यंत दुर्दैवाची गोष्ट होय.

मंडळीच्या विद्यार्थ्यांपैकी खाली नमूद केलेले विद्यार्थी १९१८ साली त्यांच्या नावांपुढे दिलेल्या परीक्षा उत्तीर्ण झाले आहेत.—

हायस्कुलांत व प्रायमरी स्कुलांत शिकणाऱ्या विद्यार्थ्यांचा व विद्यार्थिनींचा अभ्यासक्रम व वर्तन ही समाधानकारक आहेत.

विद्यार्थी पद्मनाभ व्यासराय आचार्य	बी. ए.
„ श्रीनिवास व्यंकटरमण कामत	„
„ विठ्ठल मिक्पा प्रभू	„
„ भटकळ बाळकृष्ण पुराणिक	„
„ शांताराम मंगेश मुळगांवकर	इंटर आर्टस
„ सदाशिव महादेव नेरूरकर	„
„ यशवंत रघुनाथ गायतोडे	„
„ राम दास शानभाग	इंटर सायन्स
„ बी. एन्. पद्मनाभ पे, एम्.बी., बी.एस्. २ रे वर्ष.	
„ यशवंत वामन पंडित, आर्ट्स कॉलेज-१ ले वर्ष.	
„ राजाराम शांताराम रेगे.	„
„ अनंत शेषगिरी कामत मुंडकर.	„
„ नारायण वैकुंठ कसबेकर.	„
„ शिवराम जिवाजी सवनीस.	„
„ भालचंद्र अण्णाजी अणावकर.	मॅट्रिक व स्कूल फायनल.
„ बाबुराव रामचंद्र हेदे.	मॅट्रिक.

(४) मंडळीच्या जुन्या विद्यार्थ्यांपैकी श्रीयुत वासुदेव गायतोडे, श्रीयुत सदाशिव वामन पंडित व श्रीयुत विष्णु पांडुरंग सराफ हे गेल्या ए. ए. च्या परीक्षेत उत्तीर्ण झाले आणि त्यांस अनुक्रमे "चॅन्सलर्स गोल्ड मेडल", "तेलंग गोल्ड मेडल प्राइझ", व "सर लॉरेन्स जॅकिन्स स्कॉलशिप" ही मिळाल्याची सुवाता कळविण्यास व्यवस्थापक मंडळी साभिमन आनंद वाटतो. त्याचप्रमाणे श्रीयुत लक्ष्मण गोपाळ सवनीस हे एम्.ए. बी. ची परीक्षा उत्तीर्ण झाले आहेत. ह्या यशप्राप्तीबद्दल व्यवस्थापक मंडळी वरिष्ठ विद्यार्थ्यांचे मनःपूर्वक अभिनंदन करिते.

(५) मंडळीकडे व्यवस्थेसाठी असलेल्या स्मारक फंड, शिष्यवृत्ति व बक्षिसे परिशिष्ट नं. १ मध्ये दाखविण्यांत आले आहेत.

मंडळीच्या १७ व्या वर्षाचा संक्षिप्त अहवाल.

रिपोर्टाच्या साली "विठ्ठलराव बाळकृष्ण कोरगांवकर-शिष्यवृत्ति" कुमारी सीताबाई नारायणराव आजगांवकर यांना देण्यांत आली. या मुंबई विश्वविद्यालयाच्या मॅट्रिकच्या परीक्षेत संस्कृत विषयांत पहिल्या आल्यामुळे त्यांना युनिव्हर्सिटीची पहिली जगन्नाथ शंकर शेट स्कॉलरशिपही मिळाली. विद्यार्थिनीस ही स्कॉलरशिप मिळाल्याचें हें पहिलेंच उदाहरण असल्यामुळे कोरगांवकर स्कॉलरशिप देताना कुमारी सीताबाई यांचा योग्य गौरव करण्यासाठीं व्यवस्थापक मंडळानें खासगी रीतीनें वर्गणी जमा करून शातिबंधुभगिनींचा एक संमेलन-समारंभ मुंबई येथें गांधर्वमहाविद्यालयाच्या दिवाणखान्यांत ता. १४ जुलई १९१८ रोजी रा. ब. सदानंद त्रिवक भांडारे यांच्या अध्यक्षतेखाली भरविला. सभागृह शांतीतील बंधुभगिनींनीं भरून गेले होते. कुमारी सीताबाईंच्या अलौकिक यशाबद्दल गौरवपर भाषणें झाल्यावर त्यांस कोरगांवकर स्कॉलरशिपची रक्कम कै. कोरगांवकर यांची ज्येष्ठ कन्या श्रीमती सौ. रमाबाई शांतारामपंत सबनीस यांच्या हस्ते अर्पण करण्यांत आली. नंतर अल्प उपाहार झाल्यावर हा समारंभ आटोपण्यांत आला. समारंभासाठीं जमलेल्या रकमेतून खर्च वजा जातां शिल्लक राहिलेली रक्कम रु. २० या संस्थेस देणगी झणून देण्यांत आली.

रिपोर्टाचे साली स्मारक फंड स्थापण्यासाठीं खालील रकमा संस्थेकडे आल्याः—

श्रीयुत चंद्रशेखर विष्णुपंत खांडाळेकर (गदग) यांजकडून "विष्णु भिकाजी खांडाळेकर पेढी प्राइस फंड" स्थापण्यासाठीं रु. १०१.

श्रीयुत विष्णु जनार्दन शिरोळकर (मुंबई) यांजकडून "विष्णु व भगवान प्राइस फंडांत" समाविष्ट करण्यासाठीं रु. ४०० दर्शनी किंमतीच्या ३॥ टके दराच्या सरकारी प्रॉमिसरी नोटा.

श्रीयुत आत्माराम शिवराम दिवाडकर (मुंबई) यांजकडून "पार्वतीबाई माधवराव मोरेश्वर पंडित प्राइस फंड" स्थापण्यासाठीं रु. १५१.

श्रीयुत शांताराम सदाशिवराव हुणसवाडकर (हल्याळ) यांजकडून "मुंबराबाई सदाशिवराव हुणसवाडकर प्राइसफंड" स्थापण्यासाठीं रु १००.

श्रीयुत आनंदराव बापुभाई पाखाडे (मुंबई) यांजकडून "सुंदरराव (बापुभाई) बाळाराम पाखाडे (संझगिरी) प्राइस फंड" स्थापण्यासाठीं ४ टके दराचा ५०० रु. दर्शनी किंमतीचा म्युनिसिपल बॉन्ड.

श्रीयुत माणिकराव एकनाथ मुळगांवकर (मुंबई) यांजकडून "बाळकृष्ण साझवा प्राइस फंड" स्थापण्यासाठीं रु. १००० दर्शनी किंमतीची ३॥ टके दराची सरकारी प्रॉमिसरी नोट.

या शिवाय "रामचंद्र विठ्ठल पाटील उर्फ आनापाटकर" यांच्या नांवें प्राइस फंड स्थापण्यासाठीं मंडळीचे मद्रासचे स्वयंसेवक श्रीयुत व्यंकटेश नारायण वाघ यांच्या मार्फत एका सभासदांनीं १०० रुपये देण्याचें कबूल केलें असून त्यांतील कांहीं रक्कम संस्थेकडे जमा झाली आहे.

(६) येथील सारस्वत समूहानें प. वा. न्यायमूर्ति श्रीयुत काशीनाथ त्रिवक तेलंग यांच्या पुण्यतिथिप्रसंगी तेलंग मेमोरिअल चॅरिटी फंडांतून स्वज्ञातींतील दरसालाप्रमाणें या वर्षीहि संस्थेच्या स्थानिक संस्थांची विद्यार्थ्यांना कांहीं उपयुक्त पुस्तकें सहाजुभूति. बक्षिस देऊन मंडळीविषयींचा आपला आदर व प्रेम व्यक्त केलें, त्याबद्दल

मंडळीस समाधान वाटतें. तसेंच मंडळीच्या व्यवस्थापक मंडळाच्या अगर दुसऱ्या सभा वेळोवेळीं भरविण्यासाठीं चिकित्सक समूहानें आणि मराठा हायस्कूलच्या चालकांनीं आपली जागा वापरण्याची परवानगी देऊन मंडळीला सहाय्य केल्याबद्दल मंडळी त्यांची फार ऋणी आहे. येथील महाराष्ट्र सारस्वतानें संस्थेच्या कामाची माहिती प्रसिद्ध करून वेळोवेळीं मदत केल्याबद्दल मंडळी त्यांच्या चालकांचीहि फार आभारी आहे.

(७) रिपोर्टाच्या साली मंडळीस खाली नमूद केलेले तहाहयात १८ तहाहयात सभासद लाभले आहेत, हे कळविण्यास फार आनंद वाटतोः—

श्रीयुत अनंतराव बाळकृष्ण शिरगांवकर, बी. ए., एल्. सी. ई., मुंबई.

मंडळीच्या १७ व्या वर्षाचा संक्षिप्त अहवाल.

(१०) राजकोटचे कै. दानशूर बॅरिस्टर श्रीयुत सीताराम नारायण पंडित यांच्या इस्टेटीचे एन्झीक्युटर्स यांनी श्रीयुत पंडित यांजकडून मंडळीस मिळत असलेली देणगी फेब्रुवारी १९१९ पर्यंत चालू ठेवण्याचें ठरविलें असून त्या प्रमाणें त्यांचेकडून चालू खर्चासाठी रिपोर्टांच्या साली २०० रुपये आले, व नंतर फेब्रुवारी १९१९ मध्ये आणखी २०० रुपये आलेले आहेत. प. वा. श्रीयुत पंडित यांच्या दावृत्वाचा ओष त्यांच्या निधनावरोबरच न थांबवितां त्यांच्या मृत्युमुळे झालेली हानि भरून काढण्यासाठी व्यवस्थापक मंडळास थोडी अवधि मिळावी घणूनच जणूकाय सदरहू एन्झीक्युटर्स यांनी उदार मनानें एक वर्षपर्यंत चालू ठेवलेल्या मदतीबद्दल व्यवस्थापक मंडळ त्यांचें फार आभारी आहे. व्यवस्थापक मंडळानें ही तूट भरून काढण्यासाठी चालू ठेवलेले प्रयत्न रिपोर्ट वाचून समासदांच्या ध्यानीं आलेच असतील. तरी पण सालीना रु. ४०० ची तूट भरून काढण्यास धनिक शातिबांधवांचें साहाय्य मिळाल्यावांचून ते कितीसे पुरे पडणार? अहवालाचे साली संस्थेस मिळालेली दुसरी महत्त्वाची देणगी हणजे श्रीगुत परशुराम गोपाळ मसुरेकर, बी. ए., एल्.एल्.बी., बार-अॅट-लॉ., राजकोट, यांजकडून चालू खर्चासाठी आलेले रु. १०१ हे होत. यांनी आपल्या पत्रांत हा पहिलाच हप्ता असल्याचें दर्शविलें आहे. बॅरिस्टर साहेबांनी अशी मदत चालू ठेवल्यास त्यांचे श्वशुर कै. बॅरिस्टर पंडित यांच्या निधनानें प्राप्त झालेल्या परिस्थितीचा तीव्रपणा कांहीं कमी होऊन मंडळीची उपयुक्तता कायम ठेवण्याचे कामी साहाय्य केल्याचें त्यांस भेय मिळेल.

रिपोर्टाचे साली एकंदर रु. ४०५-४-६ च्या देण्यास मंडळीस मिळाल्या आहेत, हें परिशिष्ट नं. २ वरून कळून येईल. लग्नभुंज इत्यादि मंगलकार्यांचे वेळीं या संस्थेचें स्मरण ठेवून शातिबांधवांनी सामर्थ्यांरूप देणग्या पाठविल्यास संस्थेचा वराच कार्यभाग होईल.

(११) आजकाल केवळ बौद्धिक शिक्षणावरच सर्व भिस्त ठेवून साहस, स्वार्थत्याग, बंधुप्रेम वगैरे गुणांकडे विद्यार्थी याचें तितकें लक्ष देत सारस्वत विद्या-ध्यांस सुवर्णपदक. शातिगृहस्थांचें लक्ष जाऊच वरील गुणांची वाढ होण्यासाठी गौड सारस्वत ब्राह्मण शास्त्रींतील विद्यार्थ्यांस उत्तेजन देण्यासाठी

त्यांनी मंडळीकडे एक सुवर्णपदक पाठविलें होतें, याविषयीचा उल्लेख गेल्या रिपोर्टांत आलाच होता. या वर्षीही सदर माहिती अनेक वर्तमानपत्रांच्याद्वारें प्रसिद्ध करून व निरनिराळ्या शाळांकडे नोटिसबोर्डावर लावण्यासाठी पाठवून अर्ज मागविण्यांत आले होते; परंतु विद्यार्थी सदानंद विठ्ठल महाजन, इंटर आर्ट्स क्लास, फर्ग्युसन कॉलेज, पुणे, यांच्याशिवाय आणखी कोणाकडून या वावर्तीत अर्ज आले नाहीत. विद्यार्थी महाजन यांनी १९१७ सालीं वेळगांव येथें अतिशय खोल अशा विहिरींत पडलेल्या एका मुलीस स्वतःच्या जिवाची पर्वा न करितां तत्क्षणींच आंत उतरून जिवंत बाहेर काढिलें होतें, व या त्यांच्या साहसाबद्दल व उच्चतम परोपकारतत्परतेबद्दल पोलिस खात्याकडून प्रशंसापूर्वक त्यांना पारितोषिकही मिळालें होतें. विद्यार्थी महाजन हे आपल्या कृतीनें सदर सुवर्ण पदकास पूर्णपणें पात्र आहेत, अशाविषयी व्यवस्थापक मंडळाचें एकमत झालेलें असून तें त्यांस वार्षिक सभेच्या दिवशीं जाहीर रितीनें अर्पण करण्यांत यावें असें ठरविण्यांत आलें आहे. ज्या गृहस्थांच्या औदार्यामुळे विद्यार्थी महाजन यांची कृति इतरांस उत्तेजक होण्यासाठी शातिबांधवांपुढें मांडण्याची या संस्थेला संधि मिळाली त्यांचें व्यवस्थापक मंडळ मनःपूर्वक आभार मानतें.

(१२) मंडळीच्या मदतीनें विद्याभ्यास पुरा करून जे विद्यार्थी उद्योगधंद्यास लागले आहेत, त्यांजकडून मदतीची फेड व्हावी एतदर्थ व्यवस्थापक मंडळाकडून झालेल्या प्रयत्नास यश मिळत आहे हें याहि रिपोर्टांत नमूद करण्यास व्यवस्थापक मंडळास आनंद वाटतो. गेल्या ६ वर्षांचे मदतफेडीचे आंकडे अनुक्रमें २७ विद्यार्थ्यांकडून २७३ रु., २३ विद्यार्थ्यांकडून ४६७ रु., २४ विद्यार्थ्यांकडून ४९० रु., २९ विद्यार्थ्यांकडून ५९५ रु., ४३ विद्यार्थ्यांकडून १०७५ रु. आणि चालू साली ४४ विद्यार्थ्यांकडून १०१३ रु., (परिशिष्ट नं. ३ पहा), अशा प्रमाणावर आहेत. विद्यार्थ्यांच्या पालकांकडून व विद्यार्थ्यांकडून कायदेशीर करार न घेतां त्यांच्या नैतिक करारावर भिस्त ठेवण्याचें व्यवस्थापक मंडळानें वेळोवेळीं ठरविलेले धोरणच रास्त आहे, असाच आज-

सारस्वत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

पर्यंतचा अनुभव आहे. संस्थेकडून घेतलेली मदत एक नैतिक ऋण आहे व तें ऋण सुस्थिति प्राप्त झाल्यावर शक्य तितक्या लवकर फेडणें इतकेंच नव्हे तर संस्थेचे सभासद होऊन तिच्या अंगीकृत विद्यादानान्या पवित्र कार्यास हातभार लावणें हें संस्थेचे पुष्कळसे विद्यार्थी तसेंच विद्यार्थिनीहि आपलें कर्तव्य समजतात, हें नमूद करण्यास व्यवस्थापक मंडळास समाधान वाटतें. मंडळीचे सर्व विद्यार्थी, सारस्वतांचा स्वामिमान, त्यांचा शिक्षणाचा संस्कार व आजपर्यंतची उच्च परंपरा लक्षांत बाळगून स्वतःच्या विचारानें व कृतीनें व्यवस्थापक मंडळानें आंखलेल्या घोरणास पुढेहि बळकटी आणतील अशी व्यवस्थापक मंडळास उमेद आहे. मंडळीच्या माजी विद्यार्थ्यांपैकी ३ विद्यार्थी संस्थेचे "तहाहयात" सभासद झाले असून ३९ विद्यार्थी संस्थेचे "साधारण सभासद" झाले आहेत, व १५ विद्यार्थ्यांनीं मदतीची संपूर्ण फेड केली आहे, हें येथें नमूद करणें आवश्यक आहे.

(१३) ट्रस्टडीडचे काम पुरें होण्यासाठीं जरूर ते ठराव पास करण्यासाठीं संस्थेची एक असाधारण सभा ता. १४ जुलई १९१८ रोजी मर-मंडळीचा ट्रस्ट. विण्यांत आलेली होती. तींत झालेल्या कामाचा गोपवारा दुसरीकडे दिलेलाच आहे. या सभेंत पास झालेल्या ठरावा-अन्वयें संस्थेचे ट्रस्टडीड पुरें करण्यांत आलेले असून त्या सत्ताअन्वयें संस्थेची मिळकत ट्रस्टीच्या स्वाधीन करण्यांत आलेली आहे. मेसर्स सबनीस आणि गोरेगांवकर, सॉलिसिटर्स, यांनीं कांहींएक मोवदला न घेतां या कामीं आपला अमूल्य वेळ खर्चून वेळोवेळीं साहाय्य केलें याबद्दल व्यवस्थापक मंडळ त्यांचें फार आभारी आहे.

(१४) अहवालाच्या सालीं मंडळीचे पेट्रन डॉ. राघवेंद्र-राव, M.D.; D.Sc., व तहाहयात सभासद डॉ. शांताराम रघुनाथ शिरगांवकर, M.D., B. S., अभिनंदन. यांनीं महायुद्धांत जखमी झालेल्या योद्ध्यांच्या क्लेशनिवारणार्थ आपल्या ज्ञानाचा व परिश्रमाचा विनमोवदला फायदा दिल्याबद्दल सरकारनें त्यांस अनुक्रमें "लेफ्टनंट कर्नल" व "मेजर" हे ब्रह्मानाचे छप्करी किताब दिले. याबद्दल

व्यवस्थापक मंडळास आनंद वाटतो. तसेंच मंडळीचे साधारण सभासद भीयुत मंजुनाथ देवराव कुळकर्णी, वकील, कुमठा, व भीयुत दत्तात्रयभिकाजी नेसरीकर, मामलेदार, बदामी, यांस सरकारनें "रावसाहेब" ही पदवी देऊन त्यांचा सत्कार केल्याबद्दल व्यवस्थापक मंडळ त्यांचें अभिनंदन करितें.

(१५) भीयुत केशवराव नारायण कोटणीस, व भीयुत व्यंकटेश नारायण बाब (मद्रास); भीयुत रघुनाथ विठ्ठल रांगणेकर, (वेंगुळें); भीयुत पांडुरंग स्वयंसेवक. गुरुनाथ रेगे (खानापूर); भीयुत शेषगिरी नारायण केशवैन (शिर्डी); डॉ. विठ्ठल गोविंद कामत आणि भीयुत व्यंकटेश अनंत देसाई, (नागपूर); भीयुत रामराव गोपाळ सबनीस व डॉ. सोयरू मंजुनाथ कामत, M.B.B.S., (घारवाड); वगैरे सद्गृहस्थांनीं बाहेरगांवीं, त्याचप्रमाणें भीयुत श्रीपाद व्यंकटेश मरणे, भीयुत राजाराम गणेश कुळकर्णी व भीयुत श्रीपाद पुंडलीक वर्दे वगैरे सद्गृहस्थांनीं मुंबईत स्वयंसेवकांचें काम पतकरून, शातिबंधूस मंडळीच्या कामाची माहिती करून देऊन मंडळीस नवीन सभासद व देणग्या मिळविणें, जुन्या नव्या सभासदांकडील वर्गणी बसूल करून पाठविणें, वगैरे अनेक कामीं वेळोवेळीं जें उत्कृष्ट साहाय्य केलें, त्याबद्दल व्यवस्थापक मंडळ बरील सर्व स्वयंसेवकांचें अत्यंत आभारी आहे. या बरील स्वयंसेवकांपैकी डॉ. कामत व भीयुत कुळकर्णी हे मंडळीचे माजी विद्यार्थी आहेत, हें नमूद करण्यास व्यवस्थापक मंडळास संतोष वाटतो.

विशेषतः घारवाड येथील वकील भीयुत सबनीस आणि डॉक्टर कामत या स्वयंसेवकांनीं घारवाड, त्रिजापूर व उत्तर कानडा या त्रिखंडांत प्रत्यक्ष फिरून व फार परिश्रम करून तत्प्रांतीय लोकांस संस्थेच्या कामासंबंधी माहिती करून देऊन तिकडील प्रांती संस्थेविषयी आजपर्यंत असलेली अनास्था दूर केली व संस्थेस रिपोर्टांच्या सालीं ७ तहाहयात सभासद व अनेक साधारण सभासद मिळवून दिले असून या साधारण सभासदांच्या वार्षिक वर्गणीपुढें संस्थेचा वार्षिक उत्पन्नांत सुमारे २२% रु. वाढ झाली आहे. कें. भीयत बॅरिस्टर पंडित यांच्या शोचनीय निधनाप्रतें संस्थेचे

(१७) धारखत विद्यापीठाद्वारा मंडळीच्या जीव-
 कर्मातील नुकत्याच पुऱ्या झालेल्या १७ व्या वर्षात संस्थे-
 कडून घडलेली कामगिरी मोटक
 संपादन करणे केलेली आहे. या-
 वरून पुढील वर्षे संस्थेच्या आज-
 प्यातच्या मरमरादीस उत्कर्ष देणारे झालेले आहे, असे
 विद्युत मंडळ, परंतु संस्थेची १७ वर्षांची कारकीर्द, शाहीचा
 विकास, व तिची सांपातिक स्थिति या सर्व गोष्टींचा विचार
 केला तर संस्थेची झालेली वाढ अगदीच कमी आहे, असेच

कडून मंडळीस अपाय ठरलेले विद्यार्थी विमुक्त जाऊ
 संघातील अंगावर पडलेला भार, प्रशासकीय मंडळी-
 जणा आहे. वेगळी प्रशासनाची, अनाथ आमांसाची सुटपुण्या
 अंदाजी करणीयत झाले असता, असे मानण्याची शीघ्र
 अधिष्ठाता वीत की, त्यांच्या अकालिक मृत्यूने ते पुढील
 शाही धारून घेतले होते. संस्थेसंबंधी त्यांचे परिश्रम व तसे
 उरलेला वेळ समाजसेवेत घालवण्यास संपूर्ण या संस्थेस
 नोकरीवर मिळालेल्या अल्प प्रमाणात कुटुंबाच्या खर्चा मारावून
 देण्यात आलेले होते. दयावंतानाची हीच नसल्यामुळे केवळ
 कारक वहीमान शैल्या शिष्टाचाराने सुलभपणे
 आकारित करून घेतल्याचे दृष्टी-
 कर, पी. ए., यांवर काळाची
 विनायकराव पुढीलचम गीत-
 अशा संस्थेच्या त्या वेळच्या सेक्रेटरीची एक शीघ्र
 (१६) शैल्या सर्वा शिष्टाचाराने काम सुरू
 अशी व्यवस्थापक मंडळीस उभार आहे.

शैल्याच्या संस्थेचे वहादेवात समाप्त रा. व.
 शिष्टाचाराने शैली संस्थेचे वहादेवात समाप्त रा. व.
 बळवंत पांडुरंग वगळे, (इंटर); शीघ्र नारायण
 पांडुरंग भांडारकर, (मातृशाला); शीघ्र जयवंत राम-
 चंद्र गुंजीकर, (सुबई); व रावसाहेब शंकर गोविंद
 चव्हे, (बागलकोट) तसेच १९१७ च्या वार्षिक सभेचे
 अध्यक्ष शीघ्र विष्णू बाळकृष्ण पंडित, (सुबई),
 व रावसाहेब रघुनाथराव रामचंद्र शिंदेगावकर (कोल्हा-
 पूर), हे मुख्यव्यय झाले, हे कळविण्यास व्यवस्थापक मंडळीस
 अर्पण वाईट घाटत आहे.

मंडळीच्या १७ व्या वर्षाचा संक्षिप्त अहवाल.

विचार करून व्यवस्थापक मंडळीने खालील रितीने शाही-
 वांधवांच्या माहितीसाठी एक विनविपत्र काढिले, त्याचा
 बाबता परिणाम होऊन २१८४ वर्षांची रकम जमा
 झालेली आहे. या कामी ज्या अनेक लष्कराचे व्यक्तींनी
 अर्पण उदार अंतःकरणांनी मदत केली, त्या सर्वांचे वेष्टे
 मनःपूर्वक आभार मानणे व्यवस्थापक मंडळी आपले कर्तव्य
 समजते. कुमाठी निलिनीबाई बाळकृष्ण शिंदेगावकर
 यांनी फार परिश्रम करून आपल्या इष्टमित्रांकडून वरीचशी
 रकम या कामी जमवून दिली, हे वेष्टे नमूद करणे आवश्यक
 आहे. या रकमेचा शक्य तितक्या वागल्या रितीने
 शीघ्रत गीतशेकर यांचे कुटुंबास फायदा मिळावा संपूर्ण
 वा. इ. ए. १९१९ रोजी सार झालेस यानांनी वरीली
 दिली होती त्याची समा मराठा द्यावेकरीत प्रविष्ट्यात
 आली व तीत रावसाहेब आनंदराव सदाशिव, दळवी,
 शीघ्र अनंत बाबूदेव सवनीस, व शीघ्र पांडुरंग भांडार
 गोठारकर यांस देई निमण्यात अकरा जनांचे खावीन
 वी रकम करण्यात आली.

मंडळीच्या १७ व्या वर्षाचा संक्षिप्त अहवाल.

सारस्वत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

मोठ्या कष्टाने झणवें लागतें; कारण अजूनसुद्धां संस्थेकडे मदतीसाठी येणाऱ्या बऱ्याच होतकरू अर्जदारांना फंडाच्या कमतरतेमुळे विमुक्त पाठवावें लागतें. ही स्थिति शक्य तितक्या लवकर सुधारणें पार जरूरीचें आहे. जातीतील कोणीहि गरीब होतकरू विद्यार्थी निराश्रय न होतां त्याची विद्यार्जनाची महत्त्वाकांक्षा पूर्ण होण्यास साधना-मुकूलता मिळेल अशी स्थिति या संस्थेस यावी झणून संस्थेचे सर्व सभासद तनुमनधनें झटतील अशी व्यवस्थापक मंडळास आशा आहे. संस्थेकडे आलेल्या सर्व होतकरू अर्जदारांची तरतूद करणें इतकाच संस्थेचा उद्देश नसून याशिवाय अनेक उद्देश संस्थेस अद्याप हातीं ध्यावयाचे आहेत.

संस्थेचे काम ईशकूपेनें बरेचसे वाढत्या प्रमाणावर असल्यामुळे संस्थेच्या कंत्रेरीसाठी स्वतंत्र जागेची आवश्यकता गेली कांहीं वर्षे तीव्रतेनें भासू लागली आहे हे येथें नमूद करणें अप्रासंगिक होणार नाही.

आणखी एका गोष्टीचा उल्लेख येथें करणें जरूर आहे. संस्थेचे काम गेलीं कांहीं वर्षे वाढत चालले आहे. त्याची आटपाआटप व्यवस्थापक मंडळी शक्य तितक्या चांगल्या रितीनें करीत आहे. तरीपण सभासदांची संख्या

सा. वि. सा. मंडळीचे कार्यालय,

शिरगांव,

शुंबई, ता. ६-४-१९१९.

आतंदराव सदाशिव वृळवी,
अध्यक्ष.

यशवंत हणमंत सुखठणकर,
सखाराम वामन शिरगांवकर,
सेक्रेटरीज.

व्याप्रमाणें वाढत आहे त्याप्रमाणेंच संस्थेच्या काम वाढून घेणाऱ्या स्वयंसेवकांचें प्रमाणहि वाढत गेलें पाहि होतें; परंतु त्याप्रमाणें स्थिति नाही हे मोठ्या खेदाने दे झणवें लागतें. शुंबईसारख्या ठिकाणीं-जेथें संस्थेचे सुम ६०० आश्रयदाते असून संस्थेच्या मदतीनें विद्याभ्युपरा करून नोकरी घंघास लागलेले विद्यार्थी बरे आहेत, तेथें-संस्थेचे काम करण्यासाठी पुरेशी माण पुढें वेऊं नयेत, ही स्थिति खचित समाधानकार नव्हे. दुय्यम प्रकारचे तसेंच विश्वविद्यालयीन शिक्ष घेऊन सालेसाल बाहेर पडणाऱ्या तरुण उरवाही बंधूं संख्या ईश्वराच्या कृपेनें आज आपल्या समाजांत कामी नाही; अद्यांनीं जर आपला योडासा वेळ सार्वजनि कामासाठी खर्च करण्याचें मनांत आणले तर त्यापार केवढा तरी कार्यभाग होईल।

संस्थेचे उदात्त छद्देवा, तिची गेल्या १७ वर्षांत कामगिरी आणि शिक्षणासारख्या समाजकार्यास हात लावण्याची प्रत्येक व्यक्तीवर असणारी जबाबद ही लक्षांत घेऊन जातीतील बंधुभगिनी या संस्थेस शक्य हातभार लावण्यास पुढें येतील, अशी आशा प्रदर्श करून हा रिपोर्ट पुरा करितो.

मंडळीच्या १७ व्या वर्षाचा संक्षिप्त अहवाल.

सारस्वत विद्यार्थी सहाय्यक मंडळीच्या १७ व्या वार्षिक सभेचे मिनिट.

सारस्वत विद्यार्थी सहाय्यक मंडळीची १७ वी वार्षिक सभा, रविवार, ता. २३ जून १९१८ रोजी दुपारी (स्ट. वे.) ४ वाजता गिरगांवांत सॅडहर्स्टरोडवरील मराठा हायस्कूलच्या दिवाणखान्यांत भरली होती; त्यावेळी खालील समासद हजर होते:—

(१) श्रीयुत जी. ए. देशपांडे; (२)—एस्. एल्. कापडी; (३)—एन्. एम्. सुखठणकर; (४)—एस्. एम्. बायगणकर; (५)—एस्. व्ही. भरणे; (६)—एल्. जे. कामत; (७)—डि. आर. नाडकर्णी; (८)—वि. एम्. सबनीस; (९)—डि. एस्. दिवाडकर; (१०)—ए. व्ही. सबनीस; (११)—जे. एस्. नेरूरकर; (१२)—पि. ए. धोंड; (१३)—बाय्. एस्. भांगले; (१४)—आर. एन्. देसाई; (१५)—एन्. के. कुळकर्णी; (१६)—व्ही. एम्. संझगिरी; (१७)—आर. जी. नाबर; (१८)—व्ही. ए. लाजमी; (१९)—एन्. बी. देऊलकर; (२०)—जी. बी. देऊलकर; (२१)—ए. एम्. दळवी; (२२)—आर. व्ही. पाडगांवकर; (२३)—एस्. टी. भांडारे; (२४)—आर. एल्. रेगे; (२५)—व्ही. के. देसाई; (२६)—व्ही. एम्. दुभाषी; (२७)—व्ही. एम्. रांगणेकर; (२८)—सी. एस्. पागनीस; (२९)—जे. पि. वेलिंगकर; (३०)—एम्. आर. लाड; (३१)—एस्. एस्. लोटलीकर. (३२)—बी. एन्. रेगे; (३३)—एच्. बी. देसाई; (३४)—के. टी. मंत्रो; (३५)—बी. आर. पालेकर; (३६)—एम्. एस. पळकर; (३७)—ए. व्ही. साखरदांडे; (३८)—बी. व्ही. देसाई; (३९)—एन्. बी. ठाकूर; (४०)—जी. ए. नाबर; (४१)—जी. एल्. रेगे; (४२)—के. आर. भिन्न; (४३)—व्ही. बी. सुखठणकर; (४४)—बी. व्ही. बरेरकर; (४५)—एल्. टी. देशपांडे; (४६)—एल्. बी. बराडकर;

(१) आरंभी सभेची निमंत्रणपत्रिका वाचण्यांत आल्यावर “श्रीयुत अनंत गणेश देसाई, B. A., LL. B., बकील, हायकोर्ट, यांची सभेच्या अध्यक्षस्थानी योजना व्हावी” अशी सूचना रा. ब. आनंदराव सदाशिव दळवी यांनी सभेपुढे मांडिली, व तिला रा. ब. सदानंद त्रिंबक

भांडारे यांनी अनुमोदन दिल्यावर ती सर्वानुमते पास होऊन श्रीयुत देसाई हे अध्यक्षस्थानी विराजमान झाले व सभेच्या पुढील कामास सुरवात झाली.

(२) १६ व्या वार्षिक अहवालासोबत जोडण्यांत आलेले १६ व्या वार्षिक सभेचे छापील मिनिट सर्वानुमते मंजूर होऊन त्यावर अध्यक्षांनी सही केल्यावर सभेस १६ वा वार्षिक अहवाल सादर करण्यांत आला.

“जमाखर्चाच्या आढाव्यासह १६ वा वार्षिक अहवाल मंजूर करण्यांत यावा ” अशी रा. ब. सदानंद त्रिंबक भांडारे यांनी सूचना आणिली व तिला श्रीयुत वसंतराव मोरोबा संझगिरी यांनी अनुमोदन दिल्यावर ती सर्वानुमते पास झाली.

(३) “जुन्या व्यवस्थापक मंडळाने आपले काम उत्कृष्ट व समाधानकारक रीतीने बजाविल्याबद्दल त्यांचे आभार मानावे ” अशी श्रीयुत नारायण भास्कर देऊलकर यांनी सूचना आणिली व तिला श्रीयुत यशवंत शंकर भांगले यांनी अनुमोदन दिल्यावर ती सर्वानुमते पास झाली.

(४) तदनंतर श्रीयुत वामन मंगेश दुभाषी यांनी खालील सूचना सभेपुढे मांडली:—“सारस्वत विद्यार्थी सहाय्यक मंडळीच्या कार्यास सर्वस्वी वाहून घेऊन आपल्या अविभ्रांत भ्रमांनी संस्थेस सध्याचे नमुनेदार स्वरूप ज्यांनी आणिले ते मंडळीचे उत्साही व कार्यदक्ष सन्माननीय चिटणीस, श्रीयुत विनायकराव पुरुषोत्तम गोटोसकर, B. A., यांच्या अकालिक व आकस्मिक मृत्यूबद्दल ही संस्था आपले दुःख व्यक्त करीत आहे, व श्रीयुत विनायकरावांच्या पत्नीवर, मुलींवर व कुटुंबांतील इतर माणसांवर ओढबलेल्या या प्रसंगांत मंडळीचे सभासद अंतःकरणपूर्वक समभागी आहेत.”

“ २. या ठरावाची नकल मंडळीच्यावतीने आजच्या सभेच्या अध्यक्षांच्या सहीने के. श्रीयुत विनायकरावांच्या कुटुंबाकडे पाठविण्यांत यावी. ”

सारस्वत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

था सूचनेस श्रीयुत काशीनाथ रघुनाथ सिव यांनी अनुमोदन दिल्यावर ती सर्वांनी कांही काळपर्यंत आपापल्या जागीं स्वन्ध उभे राहून पाठ केली.

(५) “ जुन्या हिरोवतपासनीसांनीं आपले काम समाधानकारक रीतीनें केल्याबद्दल त्यांचे आभार मानावे ” अशी श्रीयुत नारायण भास्कर देऊलकर यांनीं सूचना आणिली व तिला श्रीयुत रामकृष्ण बाबुदेव पाडगांवकर यांनीं अनुमोदन दिल्यावर ती सर्वांनुमतें पाठ झाली.

(६) नंतर पुढील वर्षाकरितां निवडून आलेल्या व्यवस्थापक मंडळाच्या सभासदांची नांवे मतपत्रकांच्या पुढील निकालाप्रमाणें अध्यक्षानिं जाहीर केलीः—

- (१) डॉ. जनार्दन शंकर नेरुरकर. मते १८५
 (२) श्रीयुत अनंत बाबुदेव सबनीस. ” १६८
 (३) ” व्यंकटराव आनंदराव लाजगी. ” १६०
 (४) रा. ब. आनंदराव सदाशिव दळवी. ” १५७
 (५) श्रीयुत यशवंत हणमंत सुखलणकर. ” १५७
 (६) ” लक्ष्मण जगन्नाथ कामत. ” १५४
 (७) ” नरसिंह माऊ ठाडूर. ” १५०
 (८) ” श्रीपाद व्यंकटेश मरणे. ” १३९
 (९) ” सखाराम वामन शिरगांवकर. ” १३२
 (१०) ” शिवराम नारायण कानविंदे. ” १२४
 (११) ” रघुनाथ नारायण देसाई. ” ११७
 (१२) ” नारायण विनायक पालेकर. ” ११५

(७) “ मततपासनीस श्रीयुत सदानंद लक्ष्मण कापडी व श्रीयुत शिवराम नारायण कानविंदे यांनीं आपले काम चांगल्या रीतीनें केल्याबद्दल त्यांचे आभार मानावे, ” अशी सूचना श्रीयुत नारायण कृष्ण कुळकर्णी यांनीं आणिली व तिला श्रीयुत रघुनाथ नारायण देसाई यांनीं अनुमोदन दिल्यावर ती सर्वांनुमतें पाठ झाली.

(८) “ नवीन वर्षासाठीं श्रीयुत पुरुषोत्तम नारायण बर्डे व श्रीयुत शिवराम गोपाळ राजाच्यख यांनां हिरोव-तपासनीस नेमावे ” अशी श्रीयुत लक्ष्मण बाबुएव बराडकर यांनीं सूचना आणिली व तिला श्रीयुत दिगंबर बाबुदेव देसाई यांनीं अनुमोदन दिल्यावर ती सर्वांनुमतें पाठ झाली.

(९) नंतर अध्यक्षानांचे भाषण झालें. ते झणाले, यापूर्वीं माझा संस्थेची कोणत्याही प्रकारचा विशेष संबंध नसतां मला आजच्या सभेचें अध्यक्षस्थान स्वीकारण्याबद्दल जें निमंत्रण करण्यांत आलें तें एका तिनशारि माणसाकडून संस्थेचे गुणदोष समजून घेण्याच्या इच्छेनें असावें असें मला वाटतें. संस्था स्थापन झाली त्यावेळची तिची स्थिति व हल्लींची स्थिती पाहिली तर संस्थेची उत्तरोत्तर प्रगति होत आहे असेंच दिसून येईल. या संस्थेचे उद्देश आकुंचित नसून तिचें स्वरूप आरंभापासूनच उदार आहे. संस्थेचा रिसर्व फंड ती करीत असलेल्या मदतीच्या मानानें फारच लहान दिसतो. तथापि रिसर्व फंड वाटवून पुढील विद्यार्थ्यांची तरतूद करण्यापेक्षां सध्यांच्या गरजू विद्यार्थ्यांकडे जास्त लक्ष देण्याचें मंडळीचें धोरण सुलभ आहे. संस्था कडून मदत घेऊन आपला अभ्यासक्रम पुरा झाल्यावर उद्योग धंद्यास लागलेले विद्यार्थी जी मदतफेड करीत आहेत ती ते उत्तरोत्तर अधिक प्रमाणावर करतील अशा मला मरंवसा आहे. मागील सालाचे रिपोर्ट पाहतां संस्थेस मंगलकार्यानिमित्त देणार्थांच्या रूपानें पूर्वीं बरीच रकम मिळत असे. परंतु अलिकडे कातिबंधूस आसा मंगल प्रसंगीं संस्थेची व्हावी तशी आठवण होत नाही ही गोष्ट समाधानकारक नव्हे. संस्थेचें उत्पन्न वाढविण्यासाठीं मुंबईत व बाहेरगांवीं गांवकामिच्या स्थापन होऊन त्यांच्या मार्फत प्रयत्न झाले पाहिजेत. हालोवाळ निरनिराळ्या परीक्षा पाठ होणाऱ्या स्वजातीय विद्यार्थ्यांचे दरवर्षीं एक संमेलन घडवून आणावें झणजे त्यांस उत्तेजन मिळून जातीत संस्थेसंबंधीं सहाजुयुति वाढण्याचा संभव आहे.

नंतर भीयंत बळवंत विठ्ठल बाघ, B. E., यांनीं श्रीयुत अनंतराव बाळकृष्ण शिरगांवकर, B. A., L. C. E., व त्यांच्या पत्नी श्री. सी. इंदिराबाई अनंतराव शिरगांवकर असे दोन तहाहायात सभासद संस्थेस मिळवून दिल्याचें अध्यक्षानिं जाहीर केलें. त्याचप्रमाणें श्रीमती जानकीबाई गोपाळराव केणी, श्रीमती सी. अन्नपूर्णाबाई साबबा रांगणेकर व डॉ. विष्णु सीताराम सुखलणकर, M. A., Ph. D., हेही संस्थेचे तहाहायात सभासद झाल्याचें त्यांनीं जाहीर केलें. संस्थेचे माजी सेक्रेटरी कै. विनायक पुरुषोत्तम गोठोस्कर यांचे नांव तहाहायात सभासदांच्या

मंडळीच्या १७ व्या वर्षाचा संक्षिप्त अहवाल.

यादीत घालण्यासाठी त्यांच्या चुलतबंधूकडून विनंति आली असून तत्संबंधी रु. १०० वर्गणी आपण संस्थेस देण्यास कबूल असल्याचे त्यांनी कळविले आहे, असे सांगितले.

नंतर कुमारी सीताबाई नारायणराव आजगांवकर या मुंबई विश्वविद्यालयाच्या गेल्या मॅट्रिकच्या परिक्षेत गौड सारस्वत ब्राह्मण जातीतील उत्तीर्ण झालेल्या मुलीत पहिल्या नंबरास पास झाल्यामुळे त्यांस संस्थेची "विठ्ठलराव बाळकृष्ण कोरगांवकर शिष्यवृत्ति" देण्याचे ठरविण्यांत आल्याचे जाहीर करण्यांत आले.

(१०) चिकित्सक समूहाच्या, सारस्वत ब्राह्मण समाजाच्या व मराठा हायस्कूलच्या चालकांनी आपापल्या जागा सभा भरविण्यासाठी वेळोवेळी दिल्याबद्दल त्यांचे,

त्याचप्रमाणे मंडळीला वेळोवेळी अनेक प्रकारे साहाय्य केल्याबद्दल बाँबे फ्रॉनिकल, अँडव्होकेट ऑफ् इंडिआ, वगैरे इंग्रजी व इंदुप्रकाश, ज्ञानप्रकाश, जगद्वृत्त, संदेश वगैरे मराठी वर्तमानपत्रकारांचे आभार मानण्याची सूचना श्रीयुत पद्मनाभ आत्माराम धोंड यांनी पुढे मांडली. व तिला श्रीयुत नीलकंठ महादेव सुखठणकर यांनी अनुमोदन दिल्यावर ती सर्वानुमते पास झाली.

(११) नंतर अध्यक्षान्या कामगिरीबद्दल त्यांचे आभार मानण्याची सूचना श्रीयुत व्ही. के. देसाई यांनी पुढे आणली व तिला श्रीयुत चिंतामण सीताराम पागनीस यांनी अनुमोदन दिल्यावर ती टाळ्यांच्या गजरांत सर्वांनुमते पास झाली.

इतके काम झाल्यावर सभा बरखास्त झाली.

यशवंत हणमंत सुखठणकर.
ऑनररी सेक्रेटरी.

सारस्वत विद्यार्थी साहाय्यक मंडळीच्या रविवार, ता. २३ जून १९१८ रोजी

भरलेल्या असाधारण सभेचे मिनिट.

सारस्वत विद्यार्थी साहाय्यक मंडळीची एक असाधारण सभा ता. २३ जून १९१८ रोजी भरलेल्या १७ व्या वार्षिक सभेचे काम आटोपतांच पांच मिनिटांनी त्याच जागी भरविण्यांत आली; त्यावेळी वार्षिक सभेस आलेले सर्व सभासद हजर होते.

आरंभी सभेची निमंत्रणपत्रिका वाचण्यांत आल्यावर "श्रीयुत अनंत गणेश देसाई, B. A., LL. B., यांची अध्यक्षस्थानी योजना द्वावी" अशी सूचना श्रीयुत सदानंद लक्ष्मण कापडी यांनी आणिली व तिला श्रीयुत दत्तात्रय भीधर दिवाडकर यांनी अनुमोदन दिल्यावर ती सर्वानुमते पास होऊन श्रीयुत देसाई यांनी अध्यक्षस्थान स्वीकारून सभेच्या कामास सुरवात केली.

रा. व. आनंदराव सदाशिव दळवी यांनी पुढील सूचना सभेपुढे मांडिली:—

"ज्यांच्या लोकोत्तर औदार्याने सारस्वत विद्यार्थी साहाय्यक मंडळीचे बास्थापस्थेत पालनपोषण झाले व

तिला स्थैर्य प्राप्त झाल्यावरही द्रव्य व उपदेशरूपी देणग्यांनी ज्यांनी आपल्या आयुष्याच्या अखेरीपर्यंत या संस्थेचा परामर्श घेतला ते मंडळीचे आधारस्तंभ राजकोटचे दानशूर बॅरिस्टर श्रीयुत सीताराम नारायण पंडित हे निधन पावल्याबद्दल ही सभा दुःख व्यक्त करीत आहे, व श्रीयुत सीतारामपंत यांच्या पत्नीवर, मुलांमुलींवर व कुटुंबातील इतर माणसांवर ओढवलेल्या या प्रसंगांत मंडळीचे सभासद अंतःकरणपूर्वक समभागी आहेत."

"२. हा ठराव मंडळीच्या वतीने आजच्या सभेच्या अध्यक्षान्या सहीने के. सीतारामपंताच्या कुटुंबाकडे पाठविण्यांत यावा."

श्रीयुत काशीनाथ रघुनाथ मित्र यांनी या सूचनेस अनुमोदन दिल्यावर सर्वजणांनी आपापल्या जागी कांहीं वेळ स्तब्ध उभे राहून ती मंजूर करण्यांत आली.

सारस्वत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

नंतर श्रियुत अनंत वासुदेव सबनीस यांनी व्यवस्थापक मंडळातर्फे पुढील सूचना समेपुढे मांडली:—

“कै. श्री. दानशूर सीताराम नारायण पंडित, बार-अेंट-लॉ, मंडळीचे माजी पेटून, यांचे नांव संस्थेशी चिरसंलग्न करून ठेवण्याच्या हेतूने त्यांच्या नांवाने बी. ए. क्लासांतील एका स्वशासीय गरीब व होतकरू विद्यार्थ्यांस (अगर बी. ए. क्लासांत अशा प्रकारचा विद्यार्थी नसेल तर इंटरमिजिएट क्लासांतील अशा विद्यार्थ्यांस) मंडळीच्या पैसांतून दरमहा २० रु. ची एक स्कॉलरशिप दरसाल देण्यांत यावी.”

तिला श्रियुत लक्ष्मण जगन्नाथ कामत यांनी अनुमोदन दिले.

यावर श्रियुत काशीनाथ रघुनाथ मित्र यांनी पहिली उपसूचना आपिली ती अशी:—

“कै. श्री. दानशूर सीताराम नारायण पंडित यांचे कांहीं स्मारक करावयाचे असल्यास तें संस्थेच्या फंडांतून करणें हे तत्त्वाच्या दृष्टीने जुकीचे असल्यापुढे त्यासाठी कांहीं स्वतंत्र योजना करावी; संस्थेच्या फंडांतून या कामी कांहींएक खर्च करूं नये.”

या उपसूचनेस श्रियुत पद्मनाभ आत्माराम घोड यांनी अनुमोदन दिले.

नंतर रा. व. सदानंद त्रिवक्त मांडारे यांनी दुसरी उपसूचना आपिली ती अशी:—

“कै. श्री. दानशूर सीताराम नारायण पंडित, बार-अेंट-लॉ, मंडळीचे माजी पेटून, यांचे नांव संस्थेशी चिरसंलग्न करून ठेवण्याच्या हेतूने त्यांच्या नांवाने बी. ए. क्लासांतील एका स्वशासीय गरीब व होतकरू विद्यार्थ्यांस (अगर बी. ए. क्लासांत अशा प्रकारचा विद्यार्थी नसेल तर इंटरमिजिएट क्लासांतील अशा विद्यार्थ्यांस) मंडळीच्या पैसांतून दरमहा २० रु. पर्यंत एक स्कॉलरशिप दरसाल देण्यांत यावी.”

या उपसूचनेस डॉ. विठ्ठल मास्कर सुलठणकर यांनी अनुमोदन दिले.

वरील सूचना व उपसूचनांवरील वादविवाद आंटी पल्यावर पहिल्या उपसूचनेवर अध्यक्षांनी मते घेतां अनुकूल व बहुमत प्रतिकूल पडून ती नापास झाली, नंतर दुसऱ्या उपसूचनेवर मते घेतां बहुमत अनुकूल व ५ मते प्रतिकूल पडून ती पास झाली. तदनंतर मूळ सूचनेच्या रूपाने तीवर मते घेतां बहुमत अनुकूल व ३ मते प्रतिकूल पडून ती पुन्हां पास झाली.

यांनंतर डॉ. विठ्ठल मास्कर सुलठणकर यांनी अध्यक्षीय आमर मानण्याची सूचना समेपुढे मांडली व तिला श्रियुत नरसिंह माऊ ठाकूर यांनी दुजोरा दिल्यावर ती सर्वानुमते पास झाली.

इतके काम झाल्यावर असाधारण सभा बरखास्त झाली . यशवंत म्हणमंत सुलठणकर, ऑनररी सेक्रेटरी.

सारस्वत विद्यार्थी साहाय्यक मंडळीच्या रविवार, ता. १४ जुलै १९१८ रोजी भरलेल्या असाधारण सभेचे मिनिट.

सारस्वत विद्यार्थी साहाय्यक मंडळीची एक असाधारण सभा, गिरगांवांत सॅटव्हर्स्ट रोडवरील गांववर्षमहाविद्यालयाच्या दिवाणखान्यांत, रविवार, ता. १४ जुलै १९१८ रोजी दुपारी (स्टॅ. वे.) ४ वाजतां भरविण्यांत आली होती; त्यावेळीं खालील सभासद हजर होते:—

(१) श्रियुत आर. एन्. देसाई; (२)—एन्. बी. ठाकूर; (३)—व्ही. एम्. संमगिरि; (४)—ए. डब्ल्यू. नेमडेकर; (५)—बी. एम्. सबनीस; (६)—डी. आर. नाडकवर्णी; (७)—बी. एन्. रेगे; (८)—एन्. एम्. बाब; (९)—एस्. के. नाबर; (१०)—एस्. बी. राजाध्यक्ष; (११)—डब्ल्यू. के. दणायत; (१२)—डब्ल्यू. एस्. रेडकर; (१३)—व्ही. के. देसाई; (१४)—एच. बी. देसाई; (१५)—आर. बी. गायतोंडे; (१६)—व्ही. एन्. कानविदे (१७)—एस्. एच. कोटलीकर; (१८)—एम्. जी. ढवें; (१९)—पी. व्ही. गोडोस्कर; (२०)—पी. एन्. बर्दे; (२१)—एन्. के. कुळकर्णी; (२२)—व्ही. आर. तळवडेकर; (२३)—पी. जी. कानविदे; (२४)—एस्. एन्. फोडणीस; (१५)—डी. एच. पागनीस; (२६)—एन्. बी. देऊडकर; (२७)

मंडळीच्या १७ व्या वर्षाचा संक्षिप्त अहवाल.

श्रीयुत एम्. एस. रांगणेकर; (२८)—एच्. व्ही. राजाधरक्ष; (२९)—डी. ए. गावस्कर; (३०)—एच्. एस्. देसाई; (३१)—के. आर. मित्र; (३२)—जे. पी. नेलिंगकर; (३३)—आर. एम्. नाडकर्णी; (३४)—एस्. एन्. ओट्टीकर; (३५)—एस्. एस्. वायगणकर; (३६)—एम्. पी. सननिस; (३७)—पी. सी. गोठेकर; (३८)—बाय. एच्. सुखठणकर; (३९)—व्ही. बी. सुकुमदास; (४०)—एस्. एन्. कानबिंदे; (४१)—जी. व्ही. साह; (४२)—एम्. एस. देसायडे; (४३)—जी. व्ही. खेडेकर; (४४)—जी. ए. देशपांडे; (४५)—व्ही. के. कुळकर्णी; (४६)—सदानंद एल्. कापडी; (४७)—एस्. एच्. बर्दे; (४८)—एस्. व्ही. अर्ण; (४९)—जे. एस. नेरुरकर; (५०)—एल्. वि. बराडकर; (५१)—एल्. टी. देशपांडे; (५२)—एन्. एम्. सुखठणकर; (५३)—पी. एस. रेगे; (५४)—एस्. व्ही. शिरगावकर; (५५)—आर. एल्. रेगे; (५६)—बाबन एम्. कुमावि; (५७)—व्ही. ए. लाजमी; (५८)—एल्. जे. कामत; (५९)—मोरेश्वर एस्. परळकर; (६०)—बाय. एस्. संसगिरी; (६१)—नारायण व्ही. आडारकर; (६२)—पी. व्ही. नाडकर्णी; (६३)—एम्. बी. गाडेकर; (६४)—आर. जी. नाबर; (६५)—ए. व्ही. सबनीस; (६६)—मंगेशा व्ही. राजाधरक्ष; (६७)—ए. एस. दळवी; (६८)—एस्.टी.भांडारे; (६९)—व्ही. एम्. रांगणेकर; (७०)—आर. व्ही. पाडगावकर; (७१)—जी. एस्. नेरुरकर.

आरंभी मंडळीचे सेक्रेटरी भीयुत यशवंत हणमंत सुखठणकर यांनी सभेची निमंत्रणपत्रिका वाचून दाखविली. तदनंतर “ रा. ब. सदानंद त्रिबक भांडारे यांची अध्यक्षस्थानी योजना व्हावी ” अशी रा. ब. आनंदराव सदाशिव दळवी यांनी सूचना आणिली व तीस भीयुत नरसिंह भाऊ ठाकरू यांनी अनुमोदन दिल्यावर रा. ब. भांडारे हे अध्यक्षस्थानी विराजमान होऊन सभेच्या पुढील कामास सुरवात झाली.

सभासदांकडे पाठविण्यांत आलेला संस्थेच्या ट्रस्ट-अडीचा इंग्रजी मसुदा पसंत असल्याबद्दल भीयुत यशवंत बद्राप्पा दिवेकर (ब्रह्माणू), भीयुत पांडुरंग गुरुनाथ रेगे (खानापूर) व भीयुत मोरेश्वर खुनाथ सबनीस (सावंत-

वाडी) यांजकडून आलेली पत्रे सेक्रेटरी श्रीयुत सुखठणकर यांनी वाचून दाखविल्यावर श्रीयुत पांडुरंग भास्कर गोठेसकर यांनी पुढील सूचना सभेपुढे मांडली:—

“ सारस्वत विद्यार्थी साहाय्यक मंडळीच्या ता. १६ एप्रिल १९१६ रोजी भरलेल्या असाधारण सभेने नेमलेले एव्हिझस्युट्टस् व ट्रस्टीज् यांनी आपल्या तारिख ४ एप्रिल १९१८ च्या पत्रासोबत एकमताने सादर केलेला संस्थेच्या ट्रस्टडीडचा मसुदा त्यांस जोडलेल्या परिशिष्टांसह पसंत करण्यांत यावा ”

ही सूचना सभेपुढे मांडतांना श्रीयुत गोठेसकर यांनी ट्रस्टडीडच्या परिशिष्टांत नमूद केलेल्या गौड सारस्वत ब्राह्मण शास्त्रीतील विधवा शिक्षण फंडाकरितां संयुक्त गौड सारस्वत ब्राह्मण परिषदेकडून आलेल्या १००० रुपये देणगीच्या आकड्याच्या ऐवजी साल अखेरपर्यंत विधवा शिक्षणासाठी लागणारा अजमासे ७५० रुपये खर्च वजा करून बाकी राहिलेले २५० रुपये दाखविण्यांत येतील व त्याप्रमाणे संस्थेच्या मालमत्तेचा आंकडा फिरविण्यांत येईल असे सांगितले.

या सूचनेस श्रीयुत वसंतराव मोरोबा संझगिरी यांनी अनुमोदन दिल्यावर ती सर्वानुमते पास झाली.

श्रीयुत महादेव पांडुरंग सबनीस यांनी पुढील सूचना सभेपुढे मांडली:—

“ संस्थेचे ट्रस्टडीड पुरे करण्यासाठी त्या व्हीडाच्या परिशिष्टांत नमूद केलेली संस्थेची सर्व मालमत्ता प्रथम संस्थेच्या एव्हिझस्युट्टस्च्या नांवावर चढवून देण्याची व्यवस्था व्यवस्थापक मंडळाने करावी, व त्याचप्रमाणे त्या व्हीडास रेजिस्ट्रेशन वगैरे संबंधाने लागणारा सर्व खर्च संस्थेच्या पैशांतून व्यवस्थापक मंडळाने करावा.”

या सूचनेस भीयुत वामन मंगेश दुभाषी यांनी अनुमोदन दिल्यावर ती सर्वानुमते पास झाली.

नंतर श्रीयुत लक्ष्मण जगन्नाथ कामत यांनी अध्यक्षत्वे आभार मानण्याची सूचना आणिली व तीस भीयुत मोरेश्वर सखाराम परळकर यांनी अनुमोदन दिल्यावर ती सर्वानुमते टाळ्यांच्या गजरांत पास झाली.

इतके काम झाल्यावर सभा बरखास्त झाली.

शिवराम नारायण कानबिंदे.

यशवंत हणमंत सुखठणकर.

ऑनररी सेक्रेटरीज्.

सारस्वत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

[परिशिष्ट नं. १]

स्मारकफंडाबाबत मंडळीकडे आलेल्या ठेवी.

	स्मारक फंड.	रु. भा. पै.
कै. श्री. विठ्ठल बाळकृष्ण कोरगांवकर.	स्मारक फंड.	२५००-०-०
„ डॉ. अनंत नारायण सांबारे.	„	१५०१-११-२
„ श्री. सरस्वतीबाई वजरेकर.	„	१०००-०-०
* „ „ बाळकृष्ण साक्षबा मुळगांवकर.	„	१०००-०-०
„ „ सुंदरराव(बापूभाई)बाळाराम पाखाडे (संलग्नीरी.)	„	५००-०-०
विष्णू आणि भगवान.	„	५००-०-०
कै. श्री. नारायण काशिनाथ परब.	„	२००-०-०
„ „ महादेव शांताराम देऊलकर.	„	२००-०-०
„ सौ. पार्वतीबाई माधवराव मोरेश्वर पंढीत.	„	१५१-०-०
„ „ राधाबाई सदाशिव दिवाडकर.	„	१५०-०-०
„ „ अन्नपूर्णाबाई शिवराम दिवाडकर.	„	१०१-०-०
„ श्री. विष्णू मिकाजी खांडाळेकर.	„	१०१-०-०
„ सौ. लक्ष्मीबाई विष्णू सखाराम घुये.	„	१००-०-०
„ श्री. नीळकंठ कृष्णराव मोदी.	„	१००-०-०
„ „ आनंदराव मोरोबा पाटकर.	„	१००-०-०
„ „ रामचंद्र विष्णू माडगांवकर.	„	१००-०-०
„ „ विनायक भास्कर दळवी	„	१००-०-०
X „ सौ. सुंदरबाई सदाशिवराव हुणसवाडकर.	„	१००-०-०
„ श्री. रामचंद्र विठ्ठल पाटील ऊर्फ आना पाटकर.	„	२०-०-०

स्मारकफंडांतून १९१८ सालीं देण्यांत आलेल्या शिष्यवृत्ति व बक्षिसें.

शिष्यवृत्ति	बक्षिस
विठ्ठलराव बाळकृष्ण कोरगांवकर	कुमारी सीताबाई नारायणराव आजगांवकर.
सीताराम नारायण पंडित	विद्यार्थी सदाशिव नारायण कामत.
अनंत नारायण सांबारे	„ मंजुनाथ पद्मनाभ दिवगी.
सरस्वतीबाई वजरेकर	विद्यार्थिनी रत्नमाबाई गोमाळ कोटणीस.
नारायण काशिनाथ परब	„ जमनाबाई लक्ष्मण पाळेकर.
महादेव शांताराम देऊलकर	„ कृष्णाबाई भास्कर पंडित.
लक्ष्मीबाई विष्णू सखाराम घुये	विद्यार्थी भीकांत दिनानाथ पाळेकर.
नीळकंठ कृष्णराव मोदी	विद्यार्थिनी सावित्रीबाई विठ्ठल महाजन.
राधाबाई सदाशिव दिवाडकर	„ कृष्णाबाई भास्कर पंडित.
आनंदराव मोरोबा पाटकर	विद्यार्थी भीष्म गोविंद प्रभु मोये.
विष्णू व भगवान	„ मंगेश लक्ष्मण राजाश्रय.
रामचंद्र विष्णू माडगांवकर	„ शांताराम मंगेश मुळगांवकर.
विनायकराव भास्कर दळवी	„ मंजुनाथ पद्मनाभ दिवगी.
अन्नपूर्णाबाई शिवराम दिवाडकर	„ शांताराम मंगेश मुळगांवकर.

* ह्या रकमा १९१९ सालीं आलेल्या आहेत.

X वा स्मारक फंडांत दाखल करण्याकरितां आजची रकम चालू सालीं मंडळीकडे आली आहे.

सन १९१८ साली मंडळीस देणगी देणाऱ्या गृहस्थांची नावे.

[परिशिष्ट नं. २]

सन १९१८ साली मंडळीस देणगी देणाऱ्या गृहस्थांची नावे.

कै. श्री. सीताराम नारायण पंडित यांच्या इस्टेटचे	श्रीयुत श्रीनिवास नारायण कर्नाटकी, (तुभे)	३-०-०
एक्झीक्युटर्स (राजकोट) —	„ त्रिंबक अनंत देसाई, (नागपूर)	४२-०-६
बॅरिस्टर प. गो. मसुरेकर यांचे मार्फत २००-०-०	„ सखाराम रावजी नेरकर, (मुंबई) — लमाप्रीत्यर्थ. २-०-०	
बॅरिस्टर परशुराम गोपाळ मसुरेकर, बी. ए.,	„ द्वारकानाथ पुरुषोत्तम देऊलकर, (,,) लमाप्रीत्यर्थ २-०-०	
एल्.एल्. बी., (राजकोट) १०१-०-०	„ कृष्णाजी गोपाळ यार्दी, (घुपा) — लमाप्रीत्यर्थ. २-०-०	
श्रीयुत अनंत बाबुदेव सबनीस, बी. ए., (मुंबई) *२०-०-०	„ सांतय्या अ.र. पै, (गोकर्ण)	२-०-०
श्रीयुत शिवराज नारायण रेगे, (मुंबई)	„ फटबाब बागळे, (हुबळी)	२-०-०
कै. मुलाच्या स्मरणार्थ. १०-०-०	„ महादेव जी. देशपांडे, (खानापूर)	२-०-०
कं. गजानन यांचे स्मरणार्थ, (कोचीन) ६-०-०	„ एम्. पी. बागळे, (खानापूर)	२-०-०
श्रीयुत कृष्णाजी सातोबा मंत्री, बी. ए. (मुंबई)	„ एस. बी. देसाई, (खानापूर)	२-०-०
कै. परनीच्या स्मरणार्थ. ५-८-०	„ विष्णू धोंडदेव देशपांडे, (खानापूर)	१-०-०
„ राजाराम रघुनाथ शिरगांवकर, बी. ए.,	„ सदाशिव लाडोबा पंडित, (भारवदे)	
एल्.एल्. बी. (अहमदाबाद)	कै. वडिलांच्या स्मरणार्थ. १-०-०	
कै. परनी मुक्ताबाई यांच्या स्मरणार्थ. ५-०-०	„ गणेश हरी राजाध्यक्ष, (मुंबई)	१-०-०
श्रीयुत गजानन शंभुनाथ देऊलकर (मुंबई) लमाप्रीत्यर्थ, ५-०-०	„ गोविंदराव रामचंद्र रेगे, (मुंबई) लमाप्रीत्यर्थ. १-०-०	
„ लक्ष्मण नारायण दडकर, (मुंबई)	„ भगवंतराव रेगे, (नागपूर)	१-०-०
कै. मुलाच्या स्मरणार्थ. ४-०-०	„ जी. एन्. सुखठणकर, (धारवाड)	१-०-०
मि. आर. एम्. तारापुरवाला, (मुंबई) ३-०-०	„ आर्. एन्. गायतोंडे, (धारवाड)	१-०-०
„ कै. एस. बी., (मुंबई) ३-०-०	„ एस. एस्. कसबेकर, (धारवाड)	१-०-०
„ पी. एम्. डी. (मुंबई) ३-०-०	„ कृष्णराव भास्कर कोचरेकर, (सुंदरसी)	०-८-०
श्रीयुत वि. भा. का. (मुंबई) ३-०-०	„ यशवंत सी. सबनीस, (तुभे)	०-८-०
„ व्ही. एन्. बागळे, (खानापूर) ३-०-०	„ शंकर जगन्नाथ कामत, (तुभे)	०-८-०
डॉ. नेरकर, (नागपूर) ३-०-०	„ एम्. बी. भांडारकर, (पुणे)	०-४-०

एकूण रु. ४०५-४-६

* कुमारी सीताबाई नारायणराव आजगांवकर यांच्या अभिमंदिनाप्रीत्यर्थ ता. १४ जुलै १९१८ रोजी भरलेल्या समारंभकारिता जमलेल्या बर्गणीतून खर्च बजा जाता राहिलेली बर्गणी मंडळीच्या चाळ खर्चासाठी देणगी घेणून पाठविली ती.

× नागपूरचे रा. रा. साखरदांडे यांच्या घरी झालेल्या ब्राह्मणभोजनाच्या वेळी जमविलेली दक्षिणा.

सारस्वत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

[परिशिष्ट नं. ३.]

सन १९१८ सालीं विद्यार्थ्यांनीं केलेली मदतफेड.

श्रीयुत शांताराम बाळकृष्ण क्षेत्रमाडे.	२२०-०-०	श्रीयुत सर्वोत्तम यशवंत सुखठणकर.	१-०-०
„ यशवंत रुद्रापपा दिवेकर.	२००-०-०	„ विष्णु आरमाराम भोंसुळे.	१-०-०
„ सदानंद लक्ष्मण कापडी.	१२०-०-०	„ तातोबा कृष्णाजी आसगांवकर.	१-०-०
„ बळवंत विठ्ठल वाघ.	१००-०-०	„ सदाशिव विष्णु शुळगुळे.	५-०-०
„ रामचंद्र पांडुरंग महाळे.	४०-०-०	„ बामन बासुदेव बागळे.	५-०-०
डॉक्टर सोयरू मंजुनाथ कामत.	३५-०-०	„ पुंडलीक बामन बोडिंग.	५-०-०
श्रीयुत भटकर बाळकृष्ण पुराणिक.	३०-०-०	„ रामचंद्र अनंत रेगे.	५-०-०
श्रीमती लक्ष्मीबाई नाडकर्णी.	२४-०-०	„ शांताराम अनंत प्रभावळकर.	५-०-०
डॉक्टर शांताराम आबाजी कोळकर.	२०-०-०	„ शंकर गोविंद गोगवेकर.	५-०-०
श्रीयुत नारायण विष्णु दिवाडकर.	१५-०-०	„ सदानंद महादेव ठाकूर.	४-०-०
„ लक्ष्मण अनंत पै.	१५-०-०	„ रामराव मंगेश भंडरकर.	३-११-०
„ सुबराव पांडुरंग प्रभु.	१२-०-०	„ महादेव रामचंद्र आरस.	३-४-०
„ पुरुषोत्तम गोविंद कानविंदे.	१२-०-०	„ शांताराम यशवंत सुखठणकर.	३-०-०
„ उपेंद्र बासुदेव कामत.	१२-०-०	„ चिंतामण यशवंत सुखठणकर.	३-०-०
„ गजानन लक्ष्मण रेगे.	११-०-०	„ श्रीधर हरी थळी शेठ्ये.	३-०-०
„ नारायण सखाराम कुवाडेकर.	१०-०-०	„ बळवंत संभाजी नावर.	३-०-०
„ बामन मुकुंद गायतोंडे.	१०-०-०	„ नारायण श्रीनिवास प्रभु.	३-०-०
„ मंजुनाथ नारायण नायक.	१०-०-०	„ अनंत गोविंद तेंडुलकर.	३-०-०
श्रीमती सावित्रीबाई लक्ष्मण कामत.	१०-०-०	„ कृष्णाजी रावजी सांखरदाडे.	२-१२-०
श्रीयुत गोपाळ बासुदेव नाडकर्णी.	९-०-०	„ गोविंद आरमाराम भोंसुळे.	१-६-०
„ जयवंत गणेश कामत.	८-०-०	„ नारायण बाळकृष्ण गावडकर.	१-०-०
„ शंकर रामचंद्र कामत.	७-०-०	„ मंगेश पांडुरंग रेगे.	०-६-०

एकूण रु.

१०१३-४-०

सन १९१८ साली विद्यार्थ्यांस दिलेल्या मदतीचा तपशील.

[परिशिष्ट नं. ४]

सन १९१८ साली विद्यार्थ्यांस दिलेल्या मदतीचा तपशील.

अ. नं.	विद्यार्थ्यांची नांवे.	शिक्षणाचे स्थल.	वय	दरमहा रकॉलरशिप.			परीक्षा, फी, वगैरेसह चालू-साली दिलेली एकंदर मदत.		
				रु.	भा.	पै.	रु.	भा.	पै.
१	विद्यार्थी अनंत वामन शानभाग.	कुमठा	१६	४	०	०	२४	०	०
२	राजाराम शंकर कामत.	मुंबई	१४	१०	८	०	४५	८	०
३	शांताशम भवानीराव नाडकर्णी.	"	१५	११	०	०	१५४	१५	६
४	भटकळ बाळकृष्ण पुराणीक.	मंगळूर	२२	फी	०	०	६१	०	०
५	रघुवीर गोविंद प्रभू चिमूलकर.	मुंबई	१३	५	०	०	६५	९	०
६	धीनिवास ब्यंकटरमण कामत.	बडोदें	२४	११	०	०	८४	०	०
७	विठ्ठल भिकाष्पा प्रभु.	पुणे	२३	फी	०	०	४०	०	०
८	त्रिविक्रम बाबा शानभाग.	मुंबई	२३	२६	८	०	१७९	४	६
९	यशवंत रघुनाथ गायतोंडे.	"	१९	२५	८	०	७४	०	०
१०	शांताशम मंगेश मुळगांवकर.	"	१८	२५	८	०	१९०	१३	०
११	मंजुनाथ पद्मनाभ दिवगी.	"	२१	२६	०	०	११९	८	०
१२	सदाशिव महादेव नेरूरकर.	"	२२	२६	८	०	१७०	०	०
१३	यशवंत वामन पंढीत.	"	२०	१६	८	०	१२७	०	०
१४	राजाराम शांताशम रेगे.	"	१९	१४	०	०	७९	०	०
१५	शंकर विष्णू बायंगणकर.	"	२५	२५	०	०	२५०	०	०
१६	रामा दास शानभाग.	पुणे	१९	१६	०	०	६५	०	०
१७	मुंडकूर अनंत शेषगिरी कामत.	मंगळूर	१८	८	०	०	१२०	०	०
१८	नारायण पांडुरंग नायक.	कुमठा	१६	५	०	०	६०	०	०
१९	शंकर लक्ष्मण शिरोडकर.	पुणे	२१	४	०	०	२०	०	०
२०	मंगेश लक्ष्मण राजाध्यक्ष.	मुंबई	२१	१७	०	०	१६५	४	०
२१	काका आत्माराम पाडगांवकर.	बडोदें	२१	३	१	०	८९	६	६
२२	शिवराय त्रिंबक नाडकर्णी.	मुंबई	२५	१२	४	०	२०४	९	०
२३	बाबूराव रामचंद्र हेदे.	"	१९	१४	०	०	५४	०	०
२४	गणेश पांडुरंग कुळकर्णी.	"	१८	६	४	०	१८	१२	०
२५	अनंत विष्णू राजाध्यक्ष.	"	१७	१०	०	०	१२०	०	०
२६	धीधर गोविंद प्रभु मोये.	"	१६	३	०	०	४७	९	९
२७	धीकांत दिनानाथ पालेकर.	"	१५	७	०	०	९७	६	०
२८	नारायण अनंत दळवी.	हुबळी	१६	५	०	०	६०	०	०
२९	गुंडो लक्ष्मण भगत.	बडोदें	२२	११	०	०	१२०	०	०
३०	केशव यशवंत बोरकर.	लव्हर	१७	७	०	०	२८	०	०
३१	महादेव केशव लाड.	इंदूर	१७	३	०	०	३	०	०
३२	सदाशिव पांडुरंग नाडकर्णी.	पुणे	१५	६	०	०	६०	०	०
३३	गोपाळ कृष्ण शेषगिरी पंढीत.	कुमठा	१८	१	०	०	४	०	०
३४	मर्तू शेषगिरी कामत.	"	२०	६	०	०	१८	०	०
३५	वामन बासुदेव कामत.	"	२१	२	०	०	११	०	०
३६	कृष्णराव यशवंत रेडकर.	बडोदें	१७	७	१	०	४५	१२	०
३७	राधचंद्र पद्मनाभ बळबळी.	कुमठा	१९	३	०	०	९	०	०
३८	ब्यंकटराव वामन गायतोंडे.	कारवार	१७	९	२	०	९४	८	०
							३१७९	१३	३

सारस्वत विद्यापीठा साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

अ. नं.	विद्यार्थ्यांची नावे.	शिक्षणाचे स्थान.	वय	दरमहा स्कॉलशिप.			परीक्षा फी वगैरेसह चालू साली दिलेली एकंदर मदत.		
				रुपये.	आ.	पै.	रुपये.	आणे.	पै.
	मागील पानावरील बेरीज	.....					३१७९	१३	३
३९	विद्यार्थी सर्वोत्तम विठ्ठल हिचकड	कारवार	१८	५	०	०	६०	०	०
४०	” दत्तात्रय शंकर पोतदार	रत्नागिरी	२३	६	०	०	६०	१२	०
४१	” सखाराम पांडुरंग किनरे	राजापूर	२०	५	०	०	१०	०	०
४२	” श्रीपाद कृष्ण कुळकर्णी	”	२१	७	०	०	११	०	०
४३	” वसंत रामकृष्ण करमरकर	रत्नागिरी	१०	८	१०	०	३६	८	०
४४	” राजाराम गणेश कुळकर्णी	दादोली	१९	७	०	०	७	०	०
४५	” भालचंद्र अण्णाजी अणावकर	धारवाड	१७	२२	०	०	६०	०	०
४६	” रामचंद्र भिकाजी बालावलकर	मालवण	१८	५	०	०	६०	०	०
४७	” मंगेश दादा भांगळे	”	१५	६	०	०	१८	०	०
४८	” देवराव रघुनाथ सामंत	”	१८	३	०	०	४२	०	०
४९	” भास्कर दत्तात्रय गायतीडे	सावंतवाडी	२०	६	०	०	३०	०	०
५०	” विष्णु रामचंद्र अणावकर	मुंबई	१८	१०	०	०	१६५	३	०
५१	” लाडोबा हरी नेरकर	मालवण	१४	५	०	०	५०	०	०
५२	” रघुनाथ सिताराम आंबीये	बैंगुरे	१६	५	०	०	६०	०	०
५३	” विष्णु मंगेश कारखाननीस	सानगा	२०	५	०	०	२७	०	०
५४	” हरी सदाशिव कोलवाळकर	वेदगांव	२३	३	२	०	३	२	०
५५	” सदाशिव नारायण कामत	मुंबई	२२	२२	८	०	२५७	१५	०
५६	” केशव तपेंद्र मट	पुणे	२२	१६	०	०	१६४	०	०
५७	” कृष्ण पद्मनाभ प्रभू	”	२३	१६	०	०	१६४	०	०
५८	” नारायण बैकुंठ कसबेकर	”	२६	१६	०	०	१११	०	०
५९	” शिवराम जिवाजी सबनीस	”	२२	८	०	०	४८	०	०
६०	” बी. एच्. पद्मनाभ पै	मद्रास	२०	१०	०	०	१२०	०	०
६१	विद्यार्थिनी रत्नमाबाई गोपाळ कोटणीस	मुंबई	२०	१५	०	०	६०	०	०
६२	” दुर्गाबाई शंकर बागळे	”	२०	८	०	०	४०	०	०
६३	” जमनाबाई लक्ष्मण पालेकर	”	२५	१६	०	०	१३२	०	०
६४	” सावित्रीबाई विठ्ठल महाजन	दिगों	१६	१०	०	०	११४	०	०
६५	” लिलाबाई धारेश्वर	”	१७	४	०	०	३०	०	०
६६	” कृष्णाबाई भास्कर पंढीत	सावंतवाडी	१७	७	०	०	७८	०	०
							५२६०	५	३

अनाथविधवाशिक्षणफंडांतून दिलेल्या मदद वा तपशाल.

[परिशिष्ट नं. ४ अ]

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अनाथविधवाशिक्षणफंडांतून दिलेल्या मदतीचा तपशील.

अ. नं.	विद्यार्थिनीचे नाव.	शिक्षणाचे स्थळ.	वय.	द.महा स्कॉलशिप.		वाढ सार्ती दिलेली एकंदर मदत.		
				रु.	अं.			
१	श्रीमती येसूबाई सिनकर	पुणे.	२२	१२	०	१३२	०	०
२	,, दिवाबाई हळदबणेकर	,,	२२	१३	०	१४३	०	०
३	,, उमाबाई राजाभ्यक्ष मनीऑर्डर कमिशन	,,	२२	१३	०	४८	०	०
						३२७	०	०

सारस्वत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

तारीख ३१ डिसेंबर १९१८ रोजी संपलेल्या एका वर्षातील

वर्ष व म.	ता.	उपनाच्या बाबी.	रुपये	आणे	पै.	रुपये	आणे
१९१८							
जानेवारी	१	श्री शिळुक—साल गुदस्त.				१०३७	०
डिसेंबर	३१	वर्गणी.					
		साल गुदस्त बाकी.	१०५७	२	०		
		१९१८ सालची वर्गणी येणे.	३७८४	०	०		
			४८४१	२	०		
		पैकी बुकीत खाती घातलेली रकम.	२४२	०	०		
			४५९९	२	०		
		पैकी वजा-तारीख ३१-१२-१९१८ रोजी					
		मुंबई वर्गणीदारांकडून					
		वसूल होणे राहिलेली वर्गणी. रु. ३८६-१०-८					
		बाहेरगांवच्या वर्गणीदारांकडून					
		वसूल होणे राहिलेली वर्गणी. „ ६९४-६-८					
		१०८१-१-४					
		पैकी भागाळ झालेली वर्गणी वजा. २०६-५-४	८७४	१२	०	१०२४	६
		क्लार्क मॅम्बर्स.					
		श्री. नारायण मंगेश नेरूरकर.	१००	०	०		
		” पद्मनाभ आत्माराम भोंड.	८०	०	०		
		” अनंत बाळकृष्ण शिरगांवकर.	१००	०	०		
		” विष्णु सिताराम सुखटणकर.	१००	०	०		
		” श्रीनिवास नारायण कर्नाटकी.	१००	०	०		
		” अनंत गणेश देशाई.	१००	०	०		
		” नारायणराव ए. शिरूर.	१०१	०	०		
		” रामराव गोपाळ सबनीस.	१०१	०	०		
		” शांतपण पांडुरंगअण्णा पै.	१०१	०	०		
		” के. आनंदराव.	१०१	०	०		
		(१. सा. शंकर गोविंद चुवे.	१०१	०	०		
		श्री. गोपाळ नारायण उभयकर.	६०	०	०		
		” यशवंत भगवंत कामत दहीकर.	१-१	०	०		
		” कृष्णाजी वशवंत बागळे.	१-१	०	०		
		” आत्माराम शिवराम दिवाडकर.	१-१	०	०		
		” जनश्याम पुढोत्तम बागळे.	५१	०	०		
		श्रीमती सौ. कमळाबाई पद्मनाभराव भोंड.	८०	०	०		
		” ” इंदिराबाई अनंतराव शिरगांवकर.	१००	०	०		
		” ” अन्नपूर्णाबाई साजबा रांगणेकर.	१००	०	०		
		श्रीमती जानकीबाई गोपाळराव केणी.	१००	०	०		
						१८७८	०
					रुपये	७३३९	६

जमा व खर्च.

उत्पन्नाची व खर्चाची संक्षिप्त माहिती.

वर्ष व म.	ता.	खर्चाच्या बाबी.	रुपये	आणे	पै.	रुपये	आणे	पै.
१९१८ डिसेंबर	३१	कायमच्या ठेवीसाठी काढलेली रकम स्मारक फंड. लाइफ मेंबर्स. विद्यार्थ्यांस मदत (परिशिष्ट नं. ४ पहा.) कॅ. विठ्ठल बाळकृष्ण कौरगांवकर स्मारक फंड (त्या फंडाच्या व्याजांतून दिलेले बक्षिस नोंदर-पगार. छपाई व स्टेशनरी. ऑफीस-खोलीभाडे. पोस्टज. किरकोळ खर्च (दृष्टीदिव्या खर्च सह.) बांधे बँकींग कं.-इन लिक्विडेशन.— बाकी. (उपयोगांत आणण्याजोगी रक्कम)	१०९२ १८७८	० ०	० ०	२९७० ५२६७ १०० २७९ ४२१ ६० १२८ १३७ २१ १३५६	० ५ ० ० ४ ० ८ ५ १२ २	० ३ ० ० ० ० ० ६ ७ ८
						रुपये. १०७४१	६	०

सारस्वत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

तारीख ३१ डिसेंबर सन १९१८ रोजी संपलेल्या एका वर्षातील

वर्ष व म.	ता.	उत्पन्नाच्या बाबी.	रुपये.	आणे.	पै.	रुपये.	आणे.	पै.
१९१८. डिसेंबर.	३१	मागील पानावरील बेरीज. दिणगी (परिशिष्ट नं. २ पहा.) ज्याज (सेव्हिंग बँक खात्यावरील व सिवयुरिटीवर.) विद्यार्थी मदतफंड. (परिशिष्ट नं. ३ पहा.) जाहिराती. स्मारक फंड— विष्णु आणि भगवान् (सिवयुरिटीच्या रूपाने आढेढे) विष्णु भिकाजी खांडाळेकर. सुंदरराव (बापूमाई) बाळाराम पाखाडे (संझगिरी.) रामचंद्र विठ्ठल पाटील ऊर्फ आना पाटकर. पार्वतीबाई माधवराव मोरेश्वर पंढीत,				७३३९ ४०५ ८५९ १०१३ १३	९ ४ ९ ४ ०	९ ९ ९ ० ०
			४०० १०१ ४२० २० १५१	० ० ० ० ०	० ० ० ० ०			
						१०६२	०	
						रुपये. १०७४१	९	०

तारीख ३१ माहे डिसेंबर सन १९१८ पर्यंतच्या वर्षाच्या व उत्पन्नाच्या बाबींसह सदर उत्पन्नाच्या हिशोबाचा खर्च आह्मी तपासून पाहिला व तो बरोबर आहे, अशी आमची खात्री आहे.

मुंबई, ता. १ जून १९१९.

पुरुषोत्तम नारायण घई.
शिवराम गोपाळ राजाध्यक्ष.

} ऑ. ऑडिटर्स.

जमा व खर्च.

उत्पन्नाची व खर्चाची संक्षिप्त माहिती.

वर्ष व म.	ता.	उत्पन्नाच्या बाबी.	रुपये.	आणे.	पै.	रुपये.	आणे.	पै.
१९१८. डिसेंबर.	३१	मागील पानावरील बेरीज.	.....	...	...	१०७४१	६	०
						रुपये. १०७४१	६	०

रघुनाथ नारायण देसाई.
सदानंद लक्ष्मण कापडी.

जॉइंट ऑ. डेसर्भ.

[परिशिष्ट नं. ५]
संस्थेच्या स्थितीसंबंधी साधारण माहिती.

सारस्वत विद्यार्थी साहाय्यक मंडळीचा २७ वा वार्षिक रिपोर्ट.

खलाचाची बाब.	वर्ष १ ठे.	वर्ष ५ वें.	वर्ष १० वें.	वर्ष १३ वें.	वर्ष १४ वें.	वर्ष १५ वें.	वर्ष १६ वें.	वर्ष १७ वें.
१ संस्थेच्या सभासदांची सालभलेर संख्या:— पेट्रुच, लाइफ मेंबर्स, साधारण सभासद.	६५	५ २२३	५ ५४ ८६३	५ ६४ ८६३	५ ७२ ८१७	५ ८० ८५३	५ ८५ ८७१	५ १०३ १००१
२ सभासदांकडून दरमहा वसूल व्हाव-याच्या बगोणीची [सरासरी] रकम.	३०-०-०	६६-११-४	३६४-०-०	३६४-०-०	३६०-०-०	३६४-०-०	३६६-०-०	३१०
३ पेट्रुच, लाइफ मेंबर्स, व साधारण सभासदांकडून वर्षात एकंदर वसूल झालेली रकम.	१५५-१-०	१०३-०-०	२४१५-४-८	२६११-१२-०	२८३९-४-०	३३३९-४-०	३४७१-१०-०	३७२४-६-०
४ बगोणीवैकी सालभलेर वसूल व्हावयाची रक्कम.	०-०-०	२१७-६-०	३०३४-६-०	२७५३-१४-०	२०९०-६-०	१३३४-६-०	१०५७-२-०	१०६१-१-४
५ बगोणीशिवाय इतर उत्पन्न [देणगी, व्याज व इतर किरकोळ.]	५-०-०	१४९-६-३	१०६९-९-२	१६८४-६-११	१६५०-१-९	१८३२-१४-८	२४१६-६-४	२३१०-१५-३
६ उपयोगात आणावयाची मागील बाकी.	०-०-०	४४६-१२-६	९११-८-३	१४५३-८-७	१३६५-५-१०	१४७८-६-१	१६४७-१३-११	१३५६-२-८
७ संस्थेच्या व्यवस्थेबाबती आलेले खातंत्र फंड.	०-०-०	०-०-०	३००-०-०	१६००-११-२	३५०-०-०	२०३-०-०	३५०-०-०	१०९२-०-०
८ सालभलेर एकंदर उत्पन्न (सभासदांशिवाय.)	१६०-१-०	२३६१-६-३	४४९६-६-१	६१९४-११-६	६७२१-११-७	७३८३-६-३	७८४६-१४-३	९६४९-६-०
९ व्यवस्थापक मंडळाच्या फिटी सभा भरल्या.	६	१३	११	१३	११	३३	३६	३६

या हविषीचै प्रमाण.

श्री विद्याभ्यां सहू
न.

विद्यार्थ्यानां मदत दिली.

किती मदत दिली.

ल आजपर्यंत विद्यार्थ्यानां
की मदत दिली.

केलेली मदत फेट.

छपाई, पोस्टेज इगैरे
इतंच.

सपार व खोली माडे:

रेठी.

धेंक खर्च.

[स्मारकफंडांसह]
विला तो.

ची बर्बलखेर जमा
कम [स्मारकफंडांसह]

एकंदर शिल्लक
दुसऱ्या फंडांसह.]

७	९	८	९	८	९०	९०
९	२५	९५	८५	९५	९९६	९९६
३	१२	३६	४९	६५	६८	६८
७५-७-०	५२६-७-०	३०९४-०-०	३९३९-१२-९	३७२०-५-०	४१२६-९-३	४८९१-१४-०
७५-७-०	१५०७-११-०	१४५०९-०-०	२४०५२-१०-६	२७७७२-१५-६	३१८९९-८-९	३६७९१-६-९
०-०-०	०-०-०	५१-०-०	४६७-०-०	४९०-०-०	५९५-४-०	१०७५-१-०
५-१३-०	६०-९-६	३७०-८-११	४०२-७-५	२८५-६-६	४८७-१-७	४३६-१५-६
१०-०-०	९७-८-०	४७४-११-१०	३४२-१-६	३७०-१०-०	३८९-०-०	३७०-०-०
०-०-०	४-०-०	०-०-०	६-४-०	०-०-०	०-०-०	०-०-०
९१-४-०	६८४-८-६	३९३९-४-९	४६८५-५-८	४३७६-५-६	५००२-१०-१	५७९८-१३-६
२९-१२-१	६८०-९-७	३०४-१५-३	१७४५-११-२	१२२५-०-०	९३५-०-०	२८११-०-०
२९-१२-०	१०५८-१४-७	११००००-०	१३७२५-११-२	१४९५०-११-२	१५८८५-११-२	१८६९६-११-२
६८-१३-०	२१२३-१२-३	११४५७-२-१	१५०९४-९-०	१६४२९-१-३	१७५३३-९-१	२१४१६-७-१

[परिशिष्ट नं. ६.]
संस्थेच्या आश्रयाखालील विद्यार्थ्यांच्या माहितीचा तक्ता.

विद्यार्थ्यांचे नाव.	विद्यार्थ्यांचा मूळगाव.	संस्थेने दिलेल्या आश्रयाची मुदत.	संस्थेच्या मदतीने कोठपर्यंत शिकला.	संस्थेकडून मिळालेल्या मदतीची रक्कम.	मासाला अखेरपर्यंत केलेली मदतफेड.	पता पाहिजे.
महादेव रेगे.	राजापूर.	जून १९०२ ते सप्टें. १९०३.	आर्टस्कुळांत इंग्लिश आणि कॉमर्स, मुंबई	९३-२-६		पता पाहिजे.
महादेव कामत, B. A.,*	बेळगांव.	जून १९०२ ते सप्टें. १९०६.	सेन्ट सेव्हियर कॉलेज, बी. ए. पास.	२०३-१०-०	२०३-१०-०	देवळांक टु रीट ऑफ एक्झॅम्स असिस्टंट हायन्स इ. वगैरे (जुना पत्ता, इ. सेक्रेटरी, बसई)
महादेव कामत, B. A., B. Sc.,†	कोरहापूर.	जून ते नोव्हेंबर १९०२.	शुल्सन हायस्कूल, मॅट्रिक पास, मुंबई.	३६-०-०	३६-०-०	पसंजळ असिस्टंट हायन्स इ. वगैरे
महादेव शिर्डीकर.	शिर्डी, कारवार.	जानेवारी ते सप्टें. १९०३.	शुल्सन कॉलेजोत प्रीमिअर पास, मुंबई	५०-०-०		शिक्षक, आर्य समाज हायस्कूल, मुंबई
महाराज सावंत.	बसई.	जून ते नोव्हेंबर १९०३.	शुल्सन कॉलेजोत प्रीमिअर पास, मुंबई	३७-०-०		सेक्रेटरी, बसई
महाराज भोसले.	शुंबारी, गोवें.	ज्याजु. १९०३ ते सप्टें. १९१०.	शुल्सन कॉलेजोत प्रीमिअर पास, मुंबई	५३९-६-३	६-०-०	शिक्षक, आर्य समाज हायस्कूल, मुंबई
महाराज कुबाकेकर,*	बाई, सावंतवाडी.	ज्याजु. १९०७.	आर्य समाज हायस्कूल, मुंबई.	११६-१२-९	१०-०-०	स्पोर्ट कॉमिश्नर हायस्कूल, मुंबई.
महाराज तेंडुलकर.	इचें, रत्नागिरी.	ज्याजु. १९०३ ते सप्टें. १९०४.	आ. ए. सो. ६ वी इयत्ता मॅट्रिकपर्यंत, मुंबई.	२४-१३-०		सोलापूर हायस्कूल, मुंबई.
महादेव कामत, B. Sc.,*	रेवी, वेंगुळें.	ज्याजु. १९०३ ते नोव्हें. १९०६.	मनीकुळांत मॅट्रिक पास, मुंबई.	६३-१-०	८-०-०	कॅम्पस, नाथ साकची.
महादेव शहापूरकर.	बेळगांव.	नोव्हें. १९०३ ते ज्याजु. १९०५.	शुल्सन हाय. ६ वी इयत्ता, मुंबई.	३५-६-०		मयत.
महादेव गोविंद कामबिंदे.*	भावरें, रत्नागिरी.	डिसेंबर १९०३ ते मे १९०७.	आर्टस्कुळांत प्रथम वर्गात शिर्डी पास, मुंबई.	२२६-३-६	१२-०-०	इंग्लिश टीचर.
महादेव गोविंद कंटक.*	गोमांतक.	डिसेंबर १९०३ ते मार्च १९०५.	आर्य समाज हाय. ६ वी इयत्ता, मुंबई.	२४-११-९		इंग्लिश टीचर

† हे संस्थेचे ताराहयात समासद झाले आहेत.

* हे संस्थेचे साधारण समासद झाले आहेत.

संस्थेच्या आभयाखालील विद्यार्थ्यांच्या माहितीचा तक्ता.

विद्यार्थ्यांचे नांव.	विद्यार्थ्यांचा मूळगांव.	संस्थेने दिलेल्या आभयाची मुदत.	संस्थेच्या मदतीने कोठपर्यंत शिकला.	संस्थेकडून मिळालेल्या मदतीची रक्कम.	चाळ साली केलेली मदतफेड.	चाळ साल-अखेरपर्यंत केलेली एकंदर मदतफेड.	
विठ्ठल बाप, B. E.,*	सावंतवाडी.	फेब्रु. १९०७ पासून मे १९१६ पर्यंत.	लुइसिन कॉ. इं.पास व सायन्स कॉलेज.	१८२२-१-००	१००-०-००	२००-०-००	लायटिंग इन म्युनिसिपल हेड मास्टर.
नारायण शिबलकर, M. A.,	वेळगांव.	फेब्रु. १९०७ ते डि. १९०८.	एलफिन्स्टन हाय. मॅट्रिक पास, मुंबई.	११६-०-००			स्कूल टिचर.
राम बाळकृष्ण क्षेप्रमाडे, B. A., B. E. *	पांचस, रत्नागिरी.	फेब्रु. १९०७ पासून जून १९१३ पर्यंत	बी. ए. व बी.ई. पास.	१३५१-१३-००	२२०-०-००	६७५-०-००	असि. एनिग्लिश टिचर.
राम आबाजी कोळसकर.*	कोळोशी, देवगड रत्नागिरी.	नोव्हें. १९०७ पासून आक्टो. १९११ पर्यंत	हंदुर मेडिकल स्कूल.	५१४-०-००	२०-०-००	६०-०-००	सब असिस्टंट
जी तातोबा मंत्री, B. A.,*	रेडी, बेंगुळें, रत्ना.	जुलई १९०७ ते डि. १९१०.	सावंतवाडी इं. स्कूल- मॅट्रिक क्लास.	२२८-०-००			शिक्षक, ना.
राम विष्णु नावर.	आसोली, वाडें, सावंतवाडी.	जुलई १९०७ ते आक्टो. १९०८	,, मॅट्रिक क्लास.	४९-०-००			मयत.
प्रब वामन पंडित, M. A.,*	मातोड, सावंतवा.	जुलई १९०७ पासून डिसेंबर १९१२.	फर्ग्युसन कॉलेज. इं. मि. क्लास पुणे.	६४०-०-००		१०-०-००	फिलो ऑफ मीनार, फर्ग्युसन
हरि बळी शेठ्ये.	मालवण, रत्नागिरी	जुलई ते डि. १९०७	मालवण इं. स्कूल, ५ बी इयत्ता.	२७-१-००	३-०-००	७-४-००	उद्भव डेप्युटि
राज गोविंद सामंत.	वेताळ बांबडें, कुडाळ, सावंतवाडी	जुलई ते डि. १९०७	,, ५ वी इयत्ता.	१६-०-००			खानदेशांत
राजश्या दिवेकर, B. A.,*	सदाशिबगड, कारवार.	जुल. ते डि. १९०८ व ज्य. १९११ ते डि. १९११	एफिन्स्टन कॉ. बी. ए. पास मुंबई.	३२१-०-००	२००-०-००	३२१-०-००	एकस्ट्रॉ असिस्टंट ऑफोरेस्ट.
राज अनंत रेगे, B. A.,*	आरबली, बेंगुळें, रत्नागिरी.	ज्य. १९०८ पासून डिसेंबर १९११.	एलफि. हाय. मॅट्रिक पास मुंबई.	२८०-०-००	५-०-००	१०-०-००	शिक्षक, एल स्कूल, मुंबई.
राज पांडुरंग महाळे	कारवार.	ज्य. १९०८ ते ए. १९१०	बडोदें कलाभुवनांतून मे. इं. पास.	१७०-०-००	४०-०-००	१२०-०-००	एन्जिनिअर. (निजात)
राज लक्ष्मण कापडी, B. Sc.,*	कळजें, सावंतवाडी	ज्य. १९०८ पासून डि. १९१३ पर्यंत.	लुइसिन कॉ. बी. एस्. सी. क्लास मुंबई.	११२४-१४-६	१२०-०-००	२६०-०-००	रॉयल एन्जि. टाउन

* हे संस्थेचे साधारण समासद झाले आहेत.

जुनाथ शानभाग, M. A.*	कुमटा, कारवार.	फेब्रु. ते डि. १९०८	बढोदें कलासु. वर्ष ५.	७१-१४-६	१५-०-०	४०-०-०	शिक्षक, संजुमसक स्कूल, ३ हॉ. रेगे यांचे कावेया
रावजी साखरदाळे. *	प्रातोंद, सावंत- वाडी.	जून १९०८ ते फेब्रु. १९१०.	सावंतवाडी इंग्रजी स्कूल ५ इयत्ता.	८३-०-०	२-१२-०	४-४-०	हॉ. रेगे यांचे कावेया
कृष्णाजी आसगांवकर.	वेणुळें, रत्नागिरी.	जून १९०८ ते फेब्रु. १९११	सावंतवाडी इ. स्कूल ६ वी इयत्ता.	१२४-९-०	६-०-०	१३-०-०	सामलेदार कचेरी
बाळकृष्ण गांवस्कर.	वेणुळें, रत्नागिरी.	जून ते ऑ. १९०८.	आ. ए. सो. हाय. ४ थी इयत्ता मुंबई	९-१२-९	१-०-०	४-०-०	बी. एस्. एल्.
गामुदेव नाडकर्णी.	पेठणें, गोवा.	जून १९०८ ते सप्टें. १९०९.	बुइल्सन हाय. मॅट्रिक व स्कूल फा. पास	९२-०-०	९-०-०	७३-०-०	स्टीम कस्टम
विष्णु सांतडेंकर.	सांतडें, सावंत- वाडी.	जून १९०८ ते मार्च १९१०	सावंतवाडी इ. स्कूल ६ वी इयत्ता.	४०-१३-०			मयत.
रामचंद्र आरस.	पोखरण, कुडाळ, सावंतवाडी.	जून ते डि. १९०८	” ५ वी इयत्ता.	३०-२-०	३-४-०	४-१२-०	एस्. महादेव अ
मंगेश सबनीस.	आकेरी, सावंत- वाडी.	आ. ते डि. १९०८	” ”	२१-१०-०			जी. आय. पी बढोदें.
कबाई यशवंत रेडकर.	बढोदें.	आ. १९०८ पासून इंग्रजी ४ थी इयत्ता, मे १९१३ पर्यंत.	” ४ थी इयत्ता, बढोदें.	३९-०-०-०			
व्यंकटेश रेगे.*	गावखडी, राजापूर. रत्नागिरी.	सप्टें. १९०८	पुणें नूतन सराठी विद्यालय २ इयत्ता.	२-४-०		१-०-०	जनरल पोष्ट
जुनाथ कामत, M. B. B. S.*	मुंडगांव, केंनरा.	सप्टें. १९०८ ते डि. १९०८	लॉमिटेन हाय. दुबळी मॅट्रिक पास.	१३५-०-०	३५-०-०	३५-०-०	असि. सर्जन इ म्युनिसिपल
यशवंत मुखटणकर.	सावंतवाडी.	जाने. १९०९ पा. मार्च १९१६ पर्यंत.	एल्फिन्स्टन हाय. ७ थी इयत्ता, मुंबई.	७७३-५-६	३-०-०	४-४-०	नॅशनल बँक क
यशवंत मुखटणकर.	सावंतवाडी.	जाने. पा. जून १९०९	बुइल्सन हाय. ३ री इयत्ता मुंबई.	४०-०-०	३-०-०	४-८-०	ओरिएन्टल ल
स्कर नाबर	बढोदें.	जाने. पा. सप्टें. १९०९	बढोदें कलासुवन. वर्ष १ ठे.	५४-०-०	२-०-०	४-०-०	आकांतंटा जनन
अनंत प्रभाकळकर, B. A.	कोल्हापूर.	आ. १९०४ ते आ. १९११	सा. कां. एल्. सी. इ. क्ला. वर्ष १ ठे.	३३९-१३-०	५-०-०	२०-०-०	शिक्षक, एन्.
आत्माराम मोडुळे.	जुंवारी, गोवें.	जा. पा. मार्च १९०९	नेळगांव सरदार हा. ४ थी इयत्ता.	२४-०-०			मयत.

* हे संस्थेचे साधारण सभासद झाले आहेत.

संस्थेच्या आध्याखालील विद्यार्थ्यांच्या माहितीचा तक्ता.

ध्यायार्थी नांव.	विद्यार्थ्यांचा मूळगाव.	संस्थेने दिलेल्या आश्रयाची मुदत.	संस्थेच्या मदतीने कोठपर्यंत शिकला.	संस्थेकडून मिळालेल्या मदतीची रक्कम.	चाव घाली केलेली मदत फेड.	चाव घाल-अखेरपर्यंत केलेली एकंदर मदत फेड.	शेरा.
मात्माराम भोंसले.	जुंबारी, गोवें.	जाने. १९०९ पा. डिसेंबर १९१४ पर्यंत.	वि. कॉलेज इंटर क्ला. मुंबई.	८६७-११-०			पुढील शिक्षण
यशवंत सुखठणकर.*	सावंतवाडी.	जाने. ते जून १९०९	सेंट जेव्हियर हाय-स्कूल ५ वी इयत्ता.	८४-०-०	६-०-०	२३-८-०	फायर काइफ
कृष्मीबाई नाडकर्णी.*	सदाशिवगड, कारवार.	जून १९०९ ते डिसे. १९१०	मिडवार्ड आणि नर्सची परीक्षा पास.	३८२-०-०	२४-०-०	१५२-०-०	नर्स, मुंबई म्
नारायण नायक.	उन्हाळ, दक्षिण कॅनरा.	जून १९०९ पासून मार्च १९१३ पर्यंत.	जे. जे. स्कू. आ. पॅ-टिंग कला. चवथे वर्ष.	५५३-०-०	१०-०-०	९५-०-०	हेडमास्टर, स् ऑफ आ
पणु साखरदांडे.*	मातोळ, सावंत.	जून १९०९ ते जून १९१०	वि. हा. ६ वी. इयत्ता मुंबई.	५१-०-०	३-०-०	९-०-०	तळकचंद शा कंपनी
सुरेश कामत, B. A. *	वेंगुळें, रत्नागिरी.	जून १९०९ पासून डिसेंबर १९१४ पर्यंत	एम्फिन्स्टन कॉलेज, इंटर क्लास मुंबई.	६९८-४-०	१२-०-०	१७-०-०	शिक्षक, मिश वेंगुळें.
विंद कामत. *	गडईंगळज, कोल्हापूर.	जून १९०९ ते ए. १९१०	कोल्हापुर राजाराम हायस्कूल ७ वी इ.	६०-०-०	१३-८-०	१३-०-०	सब. अधि. र बन
हळ साखरदांडे.	मातोळ, सावंत.	जून ते डिसे. १९०९	मातोळ म. शाळा. ३ री इयत्ता.	२५-०-०			शिक्षक, म्यु. ठाकुर
दुरंग रेगे.	वेंगुळें, रत्नागिरी.	जुलै १९०९ पा. डिसेंबर १९१४ पर्यंत	माळ. देसाई हा. मॅट्रीक पास.	४२९-०-०	०-८-०	०-८-०	पोर्ट ट्रस्ट ऑ
वजी मसुरेकर.	मसुरें, मालवण, रत्नागिरी.	जु. १९१० पा. आ. १९११ पर्यंत.	कुडाळ इं. स्कूल, ४ वी इयत्ता.	११०-०-०			शाळामास्तर,
मंगेश जांबवडेकर.	बढोदें.	जुलै १९०९ पासून सप्टेंबर १९१३ पर्यंत	बढोदें मॅच स्कूल.	२३३-५-०			पुढील शिक्षण
लकंड रेगे. *	बोरगाव, कुळावा.	जुलै १९०९ पासून डिसेंबर १९१४ पर्यंत.	पुणे नूतन म. वि. म्याट्रिक पास.	३९३-०-०			मिळिटरी अक
महादेव रेगे.	गांबखडी, राजापूर.	जु. १९०९ पा. डि. १९११ पर्यंत.	रत्ना. हा. ६ वी इ.	११५-०-०			पुढील शिक्षण
महादेव माबर.	बजरठा, सावंत-वाडी.	जु. १९०९ पा. मार्च १९११ पर्यंत.	सावंतवाडी इंग्लिश स्कूल ७ वी इ.	७९-०-०			बी. ए. क्लास कॉले

* हे संस्थेचे साधारण सभासद झाले आहेत.

श्रीनिवास प्रभु.	कांसरकोट, कारवार.	जु. १९०९ पा. १९११ अखेरपर्यंत.	कुमठा इं. स्कूल. मॅट्रिक पास.	२५४-०-०	३-०-०	३-०-०	कारवार पोस्ट	
एस्. गंगोळी.	कुमठा, कारवार.	जाने. ते डिसेंबर १९१०.	चारवाड मिशन स्कूल. मॅट्रिक क्लास.	२१-०-०			पत्ता पाहिजे.	
मंजुनाथ कामत.	मळगी, यत्नापूर, कारवार.	आ. ते डि. १९१०	बडोदें कलाभुवन मेकें. इं. प. पास.	१०८-०-०			मयत.	
विष्णु झाटये.	वेंगुळें, रत्नागिरी.	नोव्हेंबर १९१० पा. १९११ अखेर प.	रत्नागिरी हाय. ६ वी इयत्ता.	६४-०-०			वेंगुळें.	
गेश मसूरकर.	मसुरें, माळवण, रत्नागिरी.	आ. ते मे १९१०	आ. ए. सो. हा. ६ वी इयत्ता, मुंबई.	४०-०-०			मयत.	
गोपाळ सबनीस, B. A., LL. B., नय्याम बैथ.	मदनभावी, चारवाड. बडोदें.	जा. ते आ. १९१०. जा. १९१० पा. जुलै १९१२ पर्यंत.	एलफिन्स्टन कॉलेज, इंटरमिजि. क्लास. बडोदें हाय. ५ वी इयत्ता.	१४०-११-०	१४०-१२-०	१४०-११-०	बकील, चारवाड पुढील शिक्षण	
विष्णु गुळगुळे.	आचरें, रत्नागिरी.	जा. ते फे. १९१०	बुद. हाय. ६ वी इयत्ता, मुंबई.	११-०-०	५-८-०	११-०-०	फॉर्से फॉर्से मुंबई.	
गंडुरंग नाडकर्णी.	कुमठा, कारवार.	जुलै १९१० पा. जून १९१७ पर्यंत.	पुणें सायन्स कॉ. फर्टे इअर क्ला. म्या. पास	४६२-८-०			इंजिनिअरिंग पुणें.	
गंडुरंग नाडकर्णी.	कुमठा, कारवार.	जुलै १९१० पा. आक्टो. १९११ पर्यंत.	पुणें म्याट्रिक पास.	११२-०-०			मयत.	
ग महदेव घोटगे.	वेंगुळें, रत्नागिरी.	जुलै पा. आक्टो. १९१० पर्यंत.	वेंगुळें अ. व्ह. स्कूल ४ थी इयत्ता.	६-०-०		६-०-०	मयत.	
श पिकळे.	अंकोळें, कारवार.	जुलै १९१० पासून १९११ अखेरपर्यंत.	कारवार हाय. मॅट्रिक पास.	९०-०-०			बी. ए. क्लास, कॉलेज, मुंबई.	
विष्णु दिवाडकर.	पेवें, रत्नागिरी.	जु. १९१० ते डि. १९११ पर्यंत.	आ. ए. सो. हा. ४ थी इ.	१४४-०-०	१५-०-०	२५-०-०	दिवाडकर कं., फिटर्स, का असि. प्रोफेस फिजिक्स,	
दत्तात्रय अबसरे, B. A., B. Sc., मचंद्र कामत.	रणबांबोळी, सावंतवाडी. मुंबई.	जुलै १९१० ते सप्टेंबर १९११ जुलै १९१० पासून मार्च १९१३.	बडोदें हायस्कूल, मॅट्रिक पास. आ. ए. सो. हाय. ५ वी इयत्ता	६९-०-०		७-०-०	२१-०-०	माधवजी धरम मुंबई.
माबाई सुखठणकर.	माजाळी, कारवार.	जुलै १९११ पा. ज. १९१२ पर्यंत.	नसींग आणि मिड- बाइफी.	४०-०-०		४०-०-०	नर्स, डॉ. पुरंदर हॉस्पिटल, मयत.	
गणेश गोटेकर.	जत संस्थान.	जाने. ते मार्च १९११.	इंजिनी ७ वी इयत्ता.	२४-०-०				

संस्थेच्या आभयाखालील विद्यार्थ्यांच्या माहितीचा तक्ता.

विद्यार्थ्यांचे नांव.	विद्यार्थ्यांचा मूळगाव.	संस्थेने दिलेल्या आश्रयाची मुदत.	संस्थेच्या मदतीने कोठपर्यंत शिकला.	संस्थेकडून मिळालेल्या मदतीची रकम.	चाळ साली केलेली मदतफेड.	चाळ साली केलेली एकंदर मदतफेड.	शे
आनकीबाई र. ठाणकर.	बडोदें.	दि. १९१० पासून	इं. ५ वी इत्ता. बडोदें.	३९२-०-०			सोमण विन्डिंग मुंबई.
गुळाबबाई लक्ष्मणराव कायकिणी.)		दि. १९१४.					
मनचंद्र पाटकर.	पाट, कुडाळ, साबं.	जून ते जुलै १९११	इं. ४ वी इ. साबंत.	१०-०-०			पाट, कुडाळ.
शशांबतीबाई ध्यंकेटेश कामत.	मंगलोर.	जून १९१० ते एप्रील १९१५	कामा हॉस्पि. नर्स क्लास	४९१-०-०			नर्स व मिड बाडी, मुंबई
विंदि विडकर.	नंदगड, बेळगांव.	जून १९११ ते डिसेंबर १९१४ पर्यंत	आ. ए. सो. हायस्कूल म्माटिक पास.	३१०-०-०			लोकरी, मुंबई
कृष्ण संजगिरी.	मोरज, गोबा.	जाने. १९१२ पासून मार्च १९१६ पर्यंत	इ. आ. ए. सो. हाय. मॅट्रिक पास.	१६१-११-०			पुढील शिक्षण
मन पाडगांवकर.	साबंतबाडी.	जाने. १९१२ पासून मे १९१५	इं. ६ वी इ. बडो. हाय.	१४३-६-०			"
आश्वाराम पाडगांवकर.	साबंतबाडी.	जाने. १९१२ पासून आजपर्यंत चाळ.	बडोदा कलाभुवन, ड्राफ्ट्समन कोर्स.	३८७-६-०			"
नारायण तेंडुलकर.	हर्से, राजापूर, रत्नागिरी.	जाने. ते जून १९१२	एम्फि. मि. स्कू. ३री इ.	४८-०-०			"
संत मुरुडकर.	मुळद, रत्नागिरी.	जा. १९१२ पा. मार्च १९१३ पर्यंत.	इं. ६ वी इ. बडोदें. हायस्कूल.	७५-०-०			"
म विष्णु जाळी.	संगमेश्वर, रत्नागिरी.	जा. १९१२ पा. डिसें. १९१४ प.	म्माट्रिक पास.	२७३-०-०			बी. ए. क्लास, कॉलेज, मुंबई
विंदि कामत.	शिंपूर, कोल्हापूर.	जा. ते सप्टें. १९१४ प.	इं. ७ वी इ. कोल्हापूर	१५६-०-०			पुढील शिक्षण
मुकुंद बाबतेंडे, M. A.*	कारवार.	जानेवारी १९१३ पासून एप्रिल १९१६	बिल्. कॉ. बी. ए. क्ला.	३४३-१५-०॥	१०-०-०	१०-०-०	व्यसि. प्रोफेस कॉलेज, मुंबई
शुभ्रं सराफ, M. A.*	बेळगांव.	जानेवारी १९१३ पासून एप्रील १९१७	एल्फिन्स्टन कॉ. बी. ए. क्लास.	२६०-४-६			शिक्षक, मोहायस्कूल,
मनचंद्र नेमडेकर.	नेमडें, साबंतबाडी.	जानेवारी १९१४ पा. मार्च १९१६ पर्यंत.	आ. ए. स्कूल, ७वी इ.	३७१-१२-०	३-८-०	३-८-०	नं. ३ रोड, डॉक्स, मुंबई

* हे संस्थेचे साधारण समासद झाले आहेत.

जिविवाजी सवनीस.	त्रिळगांव.	जानेवारी १९१३ पा. एप्रिल १९१८ पर्यंत.	अंग्रिकलचरळ कॉलेज १ ठे वर्ष.	२१३-०-०	अंग्रिकलचरळ वर्ष ३ रे, पुढील शिक्षण
नंत पाटकर.	रत्नागिरी.	जानेवारी १९१३ पा. सप्टेंबर १९१३ पा.	अलिबाग हायस्कूल ५ वी इयत्ता.	५४-६-०	पुढील शिक्षण
दरि कामत.	गोवें.	सप्टेंबर १९१३ पा. डिसेंबर १९१३ पा.	मराठा हायस्कूल, ५ वी इयत्ता.	२५-०-०	पुढील शिक्षण
संजयजी नाबर.	बांदिवडें, रत्नागिरी.	सप्टेंबर १९१३ पा. ऑक्टोबर १९१६ पा.	मालवण देसाई हायस्कूल ६ वी इयत्ता.	२६५-१२-०	बी. एस्. एन् (१९१९ साल)
डळ बाब.	सावंतवाडी.	जानेवारी १९११ पा. ए. १९१६ पर्यंत.	सावंतवाडी इ. स्कूल, ५ वी इयत्ता.	१६५-०-०	पुढील शिक्षण
बाळकृष्ण देसाई.	वाकावळ.	जाने. १९१३ पासून ऑक्टो. १९१६ पर्यंत.	मालवण देसाई हायस्कूल ४ वी इयत्ता.	२३४-०-०	गव्ह. अंग्रिकलल जांवल.
दुर्गा कुळकर्णी.	विरगांव, देवगढ.	जानेवारी १९१३ पा. मार्च १९१८ पर्यंत.	वि. स. स्कूल, ५ वी इयत्ता.	३४४-८-०	लडरज डेप्युज
गोपाळ मोंडकर.	देवगढ.	ऑगस्ट १९१३ पा. ऑक्टोबर १९१४ पा.	म्यु. म. स्कूल, इ. १ ली इयत्ता.	४५-०-०	पुढील शिक्षण
नपत अणावकर.	रत्नागिरी.	ऑगस्ट १९१३ पा. मे १९१६ पर्यंत.	म्यु. ए. व्ही. स्कूल. ३ री इयत्ता.	१७१-३-६	लडरज डेप्युज
वांडुरंग फिनरे.	राजापूर.	सप्टेंबर १९१३ ते फेब्रु. १९१८ पर्यंत.	ते राजापूर हायस्कूल, ५ वी इयत्ता.	१७५-१२-०	पुढील शिक्षण
विंद कुळकर्णी गोगवेकर*	गोगवें, कोल्हापूर.	जाने. १९१३ पासून एप्रिल १६१७ पर्यंत.	आर्टस्कुल, हायटस्मन क्लास.	७५०-४-०	कापडीआ इंजिनिअरिंग
पापजी पेटकर.	नेळगांव.	ऑगस्ट १९१३ पासून जून १९१५ पर्यंत.	बडोदें क. मु. सि. ए. क्लास.	९९-२-०	ऑफिस, कुडची (बेळ बन्ग्यू. वी. शिक्षक, भाटि मुंबई.
नंत देसाई.	मालवण.	जाने. १९१४ ते फेब्रु. १९१५ पर्यंत.	एल्फिन्स्टन कॉलेज, इटर क्लास.	५९-१०-०	पुढील शिक्षण
काळाबाई गोविंद नाईक.	बडोदें.	जानेवारी १९१४.	१ ली इयत्ता, मुंबई.	३-१२-९	"
गागाबाई चिंदंबर नाबर.	ढफळापूर.	जाने. १९१४ पासून एप्रिल १९१७ पर्यंत.	फिनेल हायस्कूल, इयत्ता ३ री, पुणे.	१५७-०-९	"
बगिरी भट.	अंकोळें, कारवार.	जाने. १९१४ पासून डिसें. १९१५ पर्यंत.	पेन्टिंग क्लास २ रे वर्षे स्कूल ऑफ आर्ट मुंबई	३५१-१२-९	नोकरी, इजिप्शन
संगेश अंबरकर.	वंटवाल, दक्षिण कानढा.	जाने. १९१४ पासून मार्च १९१६ पर्यंत.	राबर्ट मनीस्कूल मुंबई स्कूल फायनल पास.	९५-०-०	३-१२-०

* हे संस्थेचे साधारण सभासद झाले आहेत.

संस्थेच्या आश्रयाखालील विद्यार्थ्यांच्या माहितीचा तक्ता.

विद्यार्थ्यांचे नाव.	विद्यार्थ्यांचा मूळगाव.	संस्थेने दिलेल्या आश्रयाची सुदत.	संस्थेच्या मदतीने कोठपर्यंत शिक्षण.	संस्थेकडून मिळालेल्या मदतीची रक्कम.	चाळ साली केलेली मदतफेड.	चाळ साले-अखेरपर्यंत केलेली एकंदर मदतफेड.	बो
गोकर्ण, उत्तर कानडा.	गोकर्ण, उत्तर कानडा.	जाने. १९१४ पासून आजपर्यंत चाळ.	सी.बी.ए. क्लास, फर्ग्यु कॉलेज, पुणे.	३१६-०-००			१९१९ साली सेकंड क्लास पुढील शिक्षण
कर भार. सिडलकर.	सिद्धापूर, कानडा.	जानेवारी १९१४ ते नोवेंबर १९१४.	गिन हाय. कुमठे, ६ वी इयत्ता.	३३-०-००			इंटर आर्टस ३ कॉलेज, पुणे पुढील शिक्षण
वैकुंठ कसबेकर.	कडवाड, कारवार.	जानेवारी १९१४ ते मार्च १९१६ पर्यंत.	फर्स्ट इअर क्लास, फर्ग्यु कॉलेज.	२६६-६-६६			फर्स्ट इअर क्लास कॉलेज, मुंबई
मासुरंग शानभाग.	हलकर्णा.	जानेवारी १९१४ ते मार्च १९१७ पर्यंत	गिन हाय. कुमठा ७ वी इयत्ता.	६०४-१-११			१९१९ साली फर्स्ट क्लास पुढील शिक्षण
नारायण कामत.	बंकीकोइल, कुमठा	जानेवारी १९१४ ते मार्च १९१६ पर्यंत.	विइलसन कॉलेज, सी.बी.सी. ए. क्लास.	१४७-०-००			१९१९ साली फर्स्ट क्लास पुढील शिक्षण
मनबंद अणानकर.	कोबरे, रेंगुळे.	जाने १९१४ ते आजपर्यंत चाळ.	मेक्या. इ. लि. १ लें बर्ष.	७०६-१-६			"
कड कामत.	नानेली, सावंतबाडी.	जानेवारी १९१४ ते आजपर्यंत चाळ.	वि. ए. डे. इ., मुंबई	४२६-५-००			"
बाब बागळे.	सुंभरी.	जानेवारी १९१४ ते जानेवारी १९१४	वि. स. दा. इ. ३ मुंबई.	२१-०-००			"
ता प्रभु.	साजळी, फारवार.	जानेवारी १९१४ ते डिसेंबर १९१७ पर्यंत	कारवार हायस्कूल, ७ वी इयत्ता.	१६०-०-००			"
फद शेणवी भेंडे.	संगवूर.	जानेवारी १९१४ ते जानेवारी १९१४	सेंट अल्फोर्स कॉ. संगवूर.	१०६-०-००			"
ज्यासराव आचार्य, B. A.	सायनकेंपे, गोदे.	जुलै १९१४ ते ऑक्टो. १९१५ पर्यंत.	आल्फ्रेड कॉलेज, फोंडे योबा.	५१-०-००			१९१९ साली बी. परिक्षण
पराशुराम नेरकर.	खुंकेरी, फारवार.	जुलै १९१४ ते मार्च १९१७ पर्यंत.	सी. बी. ए. क्लास, फर्ग्युसन कॉलेज.	३४९-०-००			१९१९ साली परिक्षा सेकंड नर्स आर्म्स मिडिकल सुंभरी.
श्रीबाई इक्ष्वाक कामत.	नेरूर, सावंतबाडी.	जुलै १९१४ ते मार्च १९१६ पर्यंत.	रिसाई हायस्कूल. इ. ७ मालवण.	९६-०-००			
	रेठी, रेंगुळे.	जाने. १९१४ पा. ऑक्ट १९१६ पर्यंत	चरित व मिडिकलफी. जे. जे. हॉस्पिटल.	३६५-०-००	१०	१०	

* या संस्थेच्या साधारण खर्चासद खाल्या आहेत.

विद्वत् लेखक.	आमोने, गोवे.	आगस्ट १९१४ ते सावंतवाडी हायस्कूल, फेब्रु. १९१६ पर्यंत. इ. ६ बी. वेंगुळे.	४५-०-००	पुढील शिक्षण
म शांतिराम गायतोडे.	अस्तोटी, कारवार.	आगस्ट १९१४ ते हिंडु स्कूल, कारवार, डिसेंबर १९१६ पर्यंत इ. ५ बी.	८२-१-००	"
सरस्वतीबाई व्यं. पाळेकर	कारवार.	मार्च १९१५ पासून नर्सिंग क्लास, कामा एप्रिल १९१६ पर्यंत. हासिपटळ.	११२-८-००	नर्स व मिडव. गिरगांव, १९१९ साली
रायण कामत.	कोचरे-वेंगुळे.	जाने. १९१५ पा. देसाई हायस्कूल, इ. ७ बी. माळवण.	५७-०-००	इतर परिक्षा रॉयट मेडिकल वर्ध, मुम्ब
इरताजी गायतोडे.	वरदें, सावंतवाडी.	आक्टो. १९१६ पर्यंत सावंतवाडी हायस्कूल, इयत्ता ७ बी.	२०८-१३-९०	पुढील शिक्षण
गिरिरी कामत.	गोकर्ण.	जाने. १९१५ पा. गिब हायस्कूल कुमठें, इ. ७	२१९-१४-००	"
बाबुदेव कामत.	वेंगुळे.	मार्च १९१८ पर्यंत. जाने. १९१५ पा. मिशन हायस्कूल वेंगुळे इ. ६.	६६-०-००	फॉर्सेस फॉर्सेस वेंगुळे
गणेश कुळकर्णी.	गिरयें, देवगढ.	जाने. १९१५ पा. दापोली हायस्कूल, इयत्ता ७ बी.	३५४-१२-००	पुढील शिक्षण
मलबा नाडकर्णी.	बांदें, सावंतवाडी.	जानेवारी १९१५ पा. सावंतवाडी, हाय. स्कूल इ. ६	१०३-४-००	१९१९ साली पास.
कृष्ण कुळकर्णी.	गिरयें, देवगढ.	जाने. १९१५ पा. राजापूर हायस्कूल, इ. ७	२८३-०-००	पुढील शिक्षण
अनंत दळवी.	हुबळी.	आजपर्यंत चाव्. " लॉमटन हायस्कूल, हुबळी इ. ७	१८०-०-००	"
गोनबा मांबारे,	कुंबई, गोवे.	जाने. १९१५ पा. विक्टोरिया स्कूल इ. ६	१७४-५-००	"
महण्य करसरकर,	काजुली, चिपळूण.	आक्टो. १९१७ पर्यंत. जाने. १९१५ ते एप्रिल १९१८ प.	२४७-३-००	"
पांडुरंग नाडकर्णी.	होनाबर.	जाने. १९१५ पा. आजपर्यंत चाव्. पुणे.	२०४-०-००	"
एन डी. विजूर.	विराळी, ता. होनाबर.	जाने. १९१५ पा. ट्युटोरिअल हायस्कूल इ. ६	५३-०-००	"
सुनाथ गायतोडे,	सुभवळामठ, ता. माळवण.	जाने. १९१५ पासून एप्रिल १९१८ प. चाव्. इन्टर क्लास.	३५३-०-६०	१९१९ साली पास.
विठ्ठलम बाघ,	सदाशिवगढ, कारवार.	जाने. १९१५ पा. फेब्रु. १९१६ पर्यंत. स्कूल, इ. ४	७०-६-००	

1। बाबा शानमग	होनावर.	जुलै १९१६ ते आजपर्यंत चाळ.	सीनि. बी.ए. क्लास विस्तन कॉलेज.	३६३-६-६	१९१९ साली
४ ब्यंकरमण कामत, B. A.	मुगवा, होनावर.	जुलै १९१६ ते एप्रि-ल १९१८ पर्यंत चाळ	सी.बी. ए. क्ला. बडोदें कॉलेज.	३७५-८-०	शिक्षक, गोअ
रायण केसरकोडी, B. A.	होनावर.	जुलै १९१६ पा. डिसें-बर १९१६ पर्यंत.	सी. बी. ए. क्लास, एल्फी, कॉलेज.	३०-१३-०	हायस्कूल,
महाप्या प्रभू, B. A.	अवरधा, अंकोला.	जुलै १९१६ पा. ते फेब्रु. १९१८ पर्यंत चा.	सी. बी. ए. क्लास, फर्ग्युसन कॉलेज.	७३-७-०	इन्स्टीट्यूट
प्रनास प्रभू.	कुमठा.	जुलै १९१६ पासून आजपर्यंत चाळ.	सी. बी. ए. फर्ग्यु. कॉलेज.	३६४-०-०	शिक्षक, हायस्कुल
म मंगेश मुळगांवकर.	अल्तोदें, गोवा.	जुलै १९१६ ते नोव्हें-बर १९१८ पर्यंत चा.	इंटर क्लास, सेंट सेवियर कॉलेज.	४५२-१३-०	पुढील शिक्षण
स्मण मगत.	रडपी, दक्षिण कॅनरा,	जुलै १९१६ ते आज-पर्यंत चाळ.	ड्राइंग व स्लीवींग क्लास कॉलेज.	२९३-८-०	कलासुवन, ब
क्षमण राजाप्यक्ष. *	सावंतवाडी.	जुलै १९१६ ते फेब्रु १९१९ पर्यंत.	सेनिटरी इंजि. कोर्स.	४०३-४-०	चाळ साली सें
रमाबाई जनवाडकर.	कोल्हापूर.	जुलै १९१६ ते सप्टें-बर १९१७.	वि. जु. टेक. इ. मुंबई.	६६-०-०	परिक्षा फर्टे इ
डीळाबाई घारेधर.	पुतूर, दक्षिण कॅनरा.	जुलै १९१६ ते मे १९१८ पर्यंत.	ट्रेनिंग क्लास, सेवा-सदन, पुणे.	७२-०-०	सेवासदन, पु
सीताराम कुळकर्णी,	सातडें, सावंतवाडी	" ते मार्च १९१७.	इयत्ता ७ वी, मराठा हायस्कूल, मुंबई.	६३-०-०	पुढील शिक्षण
रक्षमण तपोणी.	तपोणी, होनावर.	" ते जून १९१७.	इ. इ. ६ वी सेंट वॉल्स हायस्कूल, बेळगांव.	३१-०-०	"
नेशव लाड.	परळी, सातारा.	जुलै १९१६ ते मार्च १९१८ पर्यंत.	इयत्ता ७ वी, साता. हायस्कूल.	११४-३-६	"
विश्राम खिलेकर.	इंदूर.	जुलै १९१६ ते मार्च १९१८ पर्यंत.	इ. इयत्ता ६ वी इंदूर सिटी हायस्कूल.	२९-४-०	"
मिकाजी शालाबलकर.	पेठणें, गोवा.	जुलै १९१६ पा. आ. १९१७ पर्यंत.	इ. इयत्ता ४ वी आर्यन ए. सो. हा. मुंबई.	१०५-०-०	मयत.
नेणु राजाप्यक्ष.	सांकेडी, देवगढ. कोटणें, राजापूर.	जुलै १९१६ पासून आजपर्यंत चाळ.	इ. इयत्ता ७ वी अ.शि. देसाई हायस्कूल. इ. इयत्ता ४ वी वि. स. पोतदार स्कूल, मुंबई.	१५०-०-० २७५-०-०	पुढील शिक्षण

* हे संस्थेचे साधारण सभासद झाले आहेत.

संस्थेच्या भाषाशास्त्रीय विद्यार्थ्यांच्या माहितीचा तक्ता.

द्यार्थ्यांचे नाव.	विद्यार्थ्यांचा मूळगाव.	संस्थेने दिलेल्या भाषाशास्त्रीय सुटत.	संस्थेच्या मदतीने कोटपयंत विकला.	संस्थेकडून मिळालेल्या मदतीची रक्कम.	बाळ शास्त्री केलेली मदतफेड.	बाळ शास्त्री केलेली मदतफेड.
पद्म दे.	दान्ते, दक्षिण कानडा.	जुलै १९१६ पासून मे १९१७ पर्यंत.	डॉ. इंदर क्रास, सेन्ट. ऑगोस्टीन कॉलेज, मंगलोर.	६०-०-०	३०-०-०-०	पुढील शिक्षण
गाळकृष्ण पुराणिक, B. A.	अटकुळ, दक्षिण कानडा.	जुलै १९१७ पासून फेब्र. १९१८ पर्यंत	सीनिअर बी.ए. क्रास, सेन्ट. ऑगोस्टीन कॉलेज, मंगलोर.	१११-०-०	३०-०-०-०	शिक्क, बोर्ड इंटरपार.
पद्मनाभ दिग्गी.	कुमठा.	जुलै १९१७ पासून आजपर्यंत बाळ.	सीनी. बी.ए. क्रास, विल्सन कॉलेज.	१६४-६-०		१९१९ साली शास्त्रीय सेकंड क्लासीनी. बी.ए. कॉलेज, मुंबई
महादेव नेरुरकर.	नेरूर, सावंतवाडी.	जुलै १९१७ पासून आजपर्यंत बाळ.	डॉ. बी. ए. क्रास, शिक्षण कॉलेज.	२४४-१०-६		ग्रॅट मेडिकल
शानभाण.	कुमठा.	जुलै १९१७ पासून मे १९१८ पर्यंत.	इंदर शार्त क्रास; कार्युसन कॉलेज.	१४२-१०-०		सेन्ट. ऑगोस्टीन मंगलोर.
मनंत शेवगिरी कामत.	मुंढर, हदपी.	जुलै १९१७ पासून आजपर्यंत बाळ.	सेन्ट. ऑगोस्टीन कॉलेज, मंगलोर.	१९०-०-०		बी. एस्सी. कॉलेज, मुंबई
गामन वंशित.	सावंतवाडी.	"	इंदर वायन्स क्रास, विल्सन कॉलेज.	२१४-०-०		विल्सन कॉलेज
शांताराम रेगे,	कोबरे, रेगुलें.	जुलै १९१७ पासून फेब्र. १९१८ पर्यंत.	डॉ. इंदर क्रास, कर्स्टे इअर क्रास, विल्सन कॉलेज.	४००-०-०		बाळ शास्त्री पदीया
पु. बासणकर, M. B. B. S., मण शिरोडकर.	कुमठा, सावंतवाडी.	जुलै १९१७ पासून ऑक्टो. १९१८ पर्यंत	ग्रॅट मेडिकल कॉलेज, कायन्स इअर.	७०-०-०		पुढील शिक्षण
पुणेकर कामत.	मठ, सावंतवाडी.	जुलै १९१७ पर्यंत.	डॉ. इंदर क्रास, पुणे.	२३-०-०		कॉलेज, मुंबई
राजवंश देवे.	बोबरवाडा, दक्षिण कानडा.	जुलै १९१७ ते मार्च १९१८ पर्यंत.	डॉ. इयता ७ बी, गिब हायस्कूल, कुमठा.	१२५-२-६		१९१८ साली
संकर पोतदार.	शिरोंडे, गोवें.	"	डॉ. इयता ७ बी, गिब हायस्कूल, कुमठा.	९७-६-०		१९१९ साली कायन्स
	शिरोंडे, रावपार.	जुलै १९१७ ते डिसे. १९१८ पर्यंत	डॉ. इयता ७ बी, एल्मागिरी हायस्कूल.			

आ शंभुगिरी पंडित.	अधनासी.	जुलै १९१७ पासून एप्रील १९१८ पर्यंत.	६ वी इ. सिब हायस्कूल, कुमठा.	१६-३-००	पुढील शिक्षण
पंडुरंग नाथक.	कुमठा.	जुलै १९१७ पासून डिसें. १९१८ पर्यंत	६ वी ई. ” ”	१०-०-००	”
विठ्ठल दिवकर.	अंधोळा, कारवार.	जुलै १९१७ पासून आजपर्यंत चाल.	कारवार हायस्कूल.	१०-०-००	”
यशवंत रेडकर.	बडोदे.	जुलै १९१७ पासून जुलै १९१८ पर्यंत.	दादा हायस्कूल, विल्सिमोरा.	१७-१२-००	”
गोविंद प्रभू सोये.	शिबोली, नारदेश.	जुलै १९१७ पासून आजपर्यंत चाल.	ई. इ. ५ वी, गोअन, युनिअन स्कूल, मुंबई.	६९-९-९	”
मुनाय सामंत.	गोवा वेताळबांडे, सं.	”	ई. इ. ७ वी, देसाई हाय. मालवण.	६६-०-००	”
सीताराम आंबये.	बांदे-सावंतवाडी	”	ई. इ. ५ वी, जॉर्ज ई. स्कूल, वेंगुळे.	९८-०-००	”
ईशानाथ पाळेकर.	मुंबई.	”	आर्यन ए. सो. हाय-स्कूल, मुंबई.	१६३-२-००	”
इही नेकरकर.	नेरूर, सावंतवाडी.	जुलै १९१७ पासून डिसें. १९१८ पर्यंत	देसाई हाय. मालवण, ६ वी इयत्ता.	८०-०-००	”
कृष्णाबाई सास्कर पंडित.	केद्वस, वेंगुळे.	जुलै १९१७ पासून आजपर्यंत चाल.	ई. इ. ४ थी, गर्ल्स स्कूल, सावंतवाडी.	११४-०-००	”
जमनाबाई लक्ष्मण ठर.	श्रीगोंद, अहमदनगर.	”	नर्स क्लास, जे. जे. हॉस्पिटल, मुंबई.	१९८-०-००	१९१९ साली परी
श्र्यंबक नाडकर्णी.	महापूर, कारवार.	”	मॅट्रिक व बोर्डिंग, ३ रें बर्ष, सर जे. जे. स्कूल ऑफ आर्ट, मुंबई.	३००-९-००	पुढील शिक्षण
दा भांगले.	सावंतवाडी.	जुलै १९१७ पासून मार्च १९१८ पर्यंत	ई. इ. २ री, देसाई हायस्कूल, मालवण.	४८-०-००	”
गोविंद प्रभू चिमूलकर.	बदें-गोवा.	”	मराठी ई. ४ थी, बि. स पोतदार स्कूल, मुंबई.	९५-९-००	”
पद्मनाभ पै. ;	शंढवाल, दक्षिण-कानडा.	जाने. १९१८ पासून आजपर्यंत चाल.	एम. बी. वी. एस. ३ रें बर्ष, मेडिकल कॉलेज, मद्रास.	१२०-०-००	१९१९ साली तिसरें व क्लासांत पुढील शिक्षण
मन शानभाभ.	घारेधर, कुमठा.	जुलै १९१८ पासून आजपर्यंत चाल.	ई. ४ थी इयत्ता, सिब हायस्कूल, कुमठा.	२४-०-००	

संस्थेच्या आभ्याखालील विद्यार्थ्यांच्या माहितीचा तक्रा.

पार्थिनीचे नांव.	विद्यार्थ्यांचा मूळगांव.	संस्थेने दिलेल्या आभ्याची मुदत.	संस्थेच्या मदतीने कोठपर्यंत शिकला.	संस्थेकडून मिळालेल्या मदतीची रक्कम.	बाळ साली केलेली मदत फेड.	बाळ साली केलेली एकंदर मदत फेड.	शेरा.
समाचारि गोपाळ भोटेणीस.	भाजरे, हचलकरजी.	जुलै १९१८ पासून आजपर्यंत बाळ.	इ. ५ वी इयत्ता, स्ट. कि. अ. सा. सो. गल्से स्कूल, मुंबई.	१०-०-०			पुढील शिक्षण पत्ता पाहिजे.
शंकर कामत.	पेंडूर, माळवण.	फेब्रु. १९१८ पासून सप्टें. १९१८ पर्यंत.	इ. ४ वी इयत्ता, मराठा हायस्कूल, मुंबई.	४५-८-०			पुढील शिक्षण पत्ता पाहिजे.
अदानीराव मारुळणी.	सल्लापूर, कारवार.	जाने. १९१८ पासून आजपर्यंत बाळ.	इ. ५ वी इयत्ता, न्यू इंग्लिश स्कूल, मुंबई.	१५४-१५-६			पुढील शिक्षण पत्ता पाहिजे.

[परिशिष्ट नं. ७.]

अनाथविधवाशिक्षणफंड.

पार्थिनीचे नांव.	विद्यार्थिनीचा मूळगांव.	संस्थेने दिलेल्या आभ्याची मुदत.	संस्थेच्या मदतीने कोठपर्यंत शिकली.	संस्थेकडून मिळालेल्या मदतीची रक्कम.	बाळ साली केलेली मदत फेड.	बाळ साली केलेली एकंदर मदत फेड.	शेरा.
देहेराबाई हळदवणेकर.	उपजें, ता. वैजणद.	दिसंबर १९१७ ते नोव्हें. १९१८ पर्यंत.	पर्यटनर क्लास पुणे ट्रे. कॉलेज फॉर वुमनेन.	१५५-०-०			१९१८ दिसेंबर पर्यंत इतर पुढील मदत आहे.
येसूबाई शिनकर.	राजापूर, रत्नागिरी.	" "	फर्स्टर क्लास, सेबासदन ट्रेनिंग क्लास पुणे.	१४४-०-०			पुढील मदत आहे.
उमाबाई राजाप्याळ.	सोनवडे, संस्थान सावतवाडी.	दिसंबर १९१७ ते आजपर्यंत बाळ.	फर्स्टर क्लास, पुणे ट्रेनिंग कॉ. फॉर वुमनेन.	५१-०-०			

* या संस्थेच्या साधारण सभासद झाल्या आहेत.

सारस्वत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

मंडळीच्या सभासदांचीं नांवे.*

पेट्रुन्स.

(५०० रुपये अगर जास्त देऊन घ्यावे.)

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(१०० रुपये अगर जास्त देऊन घ्यावे.)

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* हे सभासद हरी बाहेरदेशी आहेत.

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श्रीयुत किणी, व्ही. व्ही., मेसर्स ए. हॉलीस अन्ड सन्.
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श्रीमती सौ. नेरूरकर, इंदिराबाई जनार्दन, परळ.

श्रीयुत डॉ. नेरूरकर, जनार्दन शंकर, B. Sc.,

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श्रीमती सौ. माडगांवकर, शांताबाई, मॅथ्यु रोड, चौपाटी.

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 B. A., L. M. & S., इंदूर सिटी.

श्रीयुत मुंगरे, विनायक वामन, खारगोने, इंदूर

श्रीयुत रेगे, मेघनाथ भगवंत, B.A., LL. B., इंदूर सिटी.
 (दरसाल ३ रु. देणारे.)

श्रीयुत केकरे, माधवराव गोविंद, B. Sc, इंदूर

" कोचरेकर, केशव भास्कर, B. A., इंदूर

" कोठारी, जीवनराव बाळकृष्ण, " "

" कोठारी, रघुनाथ यशवंत, निमण.

" ठाकूर, बासुदेवराव वामन, R. A., इंदूर सिटी.

" विगे, दत्तात्रय रामचंद्र, " "

" रांगणेकर, यशवंतराव त्रिबाजी, " "

" रेगे, नारायण अनंत, " "

" खबनीस, गणेश भास्कर, " "

" सरमंडळ, यशवंतराव सदाशिव, तराणा.

" बागळे, सदाशिव नारायण, इंदूर सिटी.

" हळदवणेकर श्रीनिवास हरि. मह.

(दरसाल २ रु. देणारे.)

श्रीयुत आरस, विनायक विठ्ठल, खनाबद.

" कोठारी, गणेश यशवंत, देवास.

" पाडगांवकर, शांताराम शामराव, कॅम्प मह.

" राजाप्येक्ष, गणेश विनायक, इंदूर सिटी.

(दरसाल ११ रु. देणारे.)

श्रीयुत कोचरेकर, कृष्णराव भास्कर, सुंदरसी, तराणा.

(दरसाल १ रु. देणारे.)

श्रीयुत माळगांवकर, गणेश बाबाजी, इंदूर सिटी.

(उत्तर हिंदुस्थान.)

(दरसाल ३ रु. देणारे.)

श्रीयुत चिटणीस, पांडुरंग रवळनाथ, मॉरिंगेट, दिल्ली.

कलकत्ता.

(दरसाल १२ रु. देणारे.)

श्रीमती सौ. मांडारकर, सीताबाई देवरत्त, कलकत्ता.

(दरसाल ६ रु. देणारे.)

श्रीयुत मांडारकर, वामन प्रभाकर, B. Sc., कलकत्ता.

(दरसाल ३ रु. देणारे.)

श्रीयुत कामत, श्री. के., काठवडार, कलकत्ता.

उत्तर व दक्षिण कानडा जिल्हा.

(दरसाल १५ रु. देणारे.)

श्रीयुत दिवेंकर, केशवराव, पोलिस इन्स्पेक्टर, सिर्षी.

(दरसाल रु. १० देणारे.)

श्रीयुत डॉ. कर्नाड, प्रभाकर सर्वोत्तम, M. B. B. S., सिर्षी.

" कडवे, यशवंत लक्ष्मण, सराफ, " "

* हे सभासद हल्ली बाहेरदेशी आहेत.

सभासदांची नांवे.

रावसाहेब नेसरीकर, दत्तात्रय भिकाजी, डेप्युटी कलेक्टर,
कारवार.

(दरसाल ६ रु. देणारे.)

रावसाहेब कुळकर्णी, मंजुनाथ देवराव, वकील, कुमठा.
श्रीयुत केशवेंन, शेषगिरी नारायणराव, शिर्शा.
" माडकर्णी, मंगेश शांतप्पा, सानिकटा, अंकोला.
" निळीकणी, वेंकटराव वेंकटदासाप्पा, शिर्शा.
" पंडित, नारायण रामकृष्ण, अघनासी, कारवार.
" निळगी, अनंतराव कृष्ण, वकील, शिर्शा.
" मंत्री, रायप्पा बाळकृष्णाप्पा, यलापूर.
" रा. सा. बाब, व्यंठटाराव वैकुंठ, B. A., LL, B.,
फर्स्ट क्लास सबजज, कारवार.
" बासुदेव, दासप्पा धाकप्पा, शिर्शा.

(दरसाल ५ रु. देणारे.)

श्रीयुत कामत, एन्. लक्ष्मीनारायण, गंगोळी.

(दरसाल ३ रु. देणारे.)

श्रीयुत इस्लर, विश्वनाथ रामचंद्र, शिर्शा.
" कामत, नारायणराव सुबराव, कुमठा.
" कायकिणी, दत्तात्रय एस्., फॉरेस्ट ऑ. मळगी.
" कुळकर्णी, मंगेश पुंडलिक, B. A., कारवार.
" गुरीकर, पुंडलीकराव पी., शिर्शा.
" डॉ. गायतोंडे, नारायण बाळकृष्ण, सब-असिस्टंट
सर्जन, हल्याळ.

" नाईक, रामचंद्र बासुदेव, दासनकोप, मळगी.
" नागरमठ, सांतप्पा एस्., पोस्टमास्तर, शिर्शा.
" नाडकर्णी, शामराव कृष्णय्या, गोकर्ण.
" गंगोळी, मरतप्पा मुडलगिरी, गंगोळी, दक्षिणकानडा.
" गोकर्ण, महाबळेश्वर रामकृष्ण, B., Ag., कुमठा.
" मायक, सी. व्ही., मंगळूर.
" मायक, आर. व्ही.,
" निळकुंद, वैकुंठ सुबराव, शिर्शा.
" नेसरीकर, शंकर दत्तात्रय, रेंज फॉरेस्ट ऑ. हल्याळ.
" बलिंग, पयनाभ बाब, B. A., LL. B., शिर्शा.
" भटकळकर, आत्माराम व्यंकटराव, कुमठा.
" डॉ. एम्. शिवराव, L. M. & S., मंगळूर.
" मांजरेकर, जनार्दन रामचंद्र शेषवी, कोडीबाग.
" मोरजकर, विनायक आत्माराम, सानीबडा.
" मोहे, नारायण विष्णु, कोचीन.
" बाब, शंकरराव आनंदराव, कारवार.

(दरसाल २ रु. देणारे.)

श्रीयुत कागल, हरिहर कांतभट, बँकीकोड्ल, कारवार.
" कोपळ, कृष्णराव शंकर, हल्याळ, कारवार.
" पै, शान्तय्या रामकृष्ण, गोकर्ण.
" यार्दा, कृष्णाजी गोपाळ, सुपा.
" लाड, नारायण वैकुंठ, तेरगांव, कारवार.
" सुकटणकर, सांबाराव कृष्ण, सुपा, केंनरा.

(दरसाल १ रु. देणारे.)

श्रीयुत कंटक, गंगाधर रुद्रप्पा, यलापूर.
श्रीयुत कोलकटी, दत्तात्रय व्यंकटराव, मोसेकरी, शिर्शा.
" नाईक, सुबराव अण्णा, सुपा.
" नाडकर्णी, गणपत सदाशिव, सदाशिवगड.
" पंडित, दुर्गाराम शंकर, माजाळी.
" पिणे, शंकर रामचंद्र, कुंभारवाडा, कारवार.
" फडणीस, मंगेश कृष्णराव, हल्याळ.
" मचैट, दुर्गाप्पा नागप्पा, शिर्शा.
" मळगीकर, रामकृष्ण मंजुनाथ, संपखेड.
" यार्दा, गोपाळ शंकर, सुपा.
" सुकटणकर, मंगेश रामराव, कारवार.
" सुकटणकर, गणपत व्यंकटेश, होनावर.
" हुणसवाडकर, शांताराम सांबाराव, हल्याळ.

(दरसाल. ८ आणे देणारे.)

श्रीयुत कसबेकर, यशवंत सांतप्पा, सुपा.
" कुळकर्णी, गोविंद महादेव, सुपा.
" फातरफोड, दत्तात्रय गणेश, तेरगांव.

कुलावा जिल्हा.

(दरसाल ६ रु. देणारे.)

श्रीयुत दिवाडकर, रामचंद्र विश्वनाथ, मांडवा.

(दरसाल ३ रु. देणारे.)

श्रीयुत भांडारकर, मुकुंद भास्कर, पेण.
" पत्की, वामन मोरेश्वर, सर्वे फील्ड पार्टी, अलिबाग.
" परुळकर, पंडरीनाथ जगन्नाथ, माणगांव.

कोल्हापूर संस्थान.

(दरसाल ३ रु. देणारे.)

श्रीयुत खोत, हरी लक्ष्मण, गडईंगलज.
" कुळकर्णी, गोविंद महादाजी, मडगांव.
रा.सा. देशपांडे, वामन गणेश, B.A., LL.B.,
सुन्सीफ, शिरोळ.
श्रीयुत देशपांडे सदाशिवराव, गडईंगलज.
" देशपांडे, नारायण घनःशाम, "

सारस्वत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

श्रीयुत वेङ्कनाळकर, बाळकृष्ण भिकाजी, वकील, गढइंगलज.

जुनागड.

" मुरगुडकर, शिवराम आरमाराम, वकील, "

(दरसाल ६ रु. देणारे.)

" बायंगणकर, गणेश विश्राम, वकील, कोरहापूर. प्रोफेसर घुर्वे, बासुदेव सदाशिव, M.A., बाऊरीन कलिन

" बालाबलकर, बाबुराव पांडुरंग, "

" सोहनी, रामचंद्र नरहर, वकील, गढइंगलज.

ठाणे जिल्हा.

" हरळीकर, दत्तो नारायण, "

(दरसाल १२ रु. देणारे.)

" हरळीकर, रामचंद्र गणेश, वकील, "

श्रीयुत दिवेकर, वसवंत रुद्राणा, B.A., एक्स्टें अवि.

(दरसाल १ रु. देणारे.)

कॉन्सल्टंट ऑफ फॉरिस्टर्स, वहाण

श्रीयुत नाडकर्णी, दत्तात्रय विष्णु, कोरहापूर. "

" सबनीस, दिनकर दत्तात्रय, M.A., L.L.B., वान्हे

" पत्की, गुंडो अनंत, "

" सबनीस, नारायण वनःशाम, B.A., L.L.B., वकील, ठाणे.

" सुखठणकर, श्रीधरपंत मल्हार, "

" हरळीकर, गंगाधर सीताराम, गढइंगलज.

(दरसाल ६ रु. देणारे.)

खेडा जिल्हा.

श्रीयुत कामत, लक्ष्मण जगन्नाथ, B. A., एवसाइज इन्स्पेक्टर, वसई.

(दरसाल ६ रु. देणारे.)

वान्हे.

श्रीयुत रेगे, रामचंद्र जगन्नाथ, L. C. E., सुपरबायझर, खंवायत, कैरा.

" बलसे, लक्ष्मण कृष्ण, "

(दरसाल ३ रु. देणारे.)

गोवें प्रांत.

श्रीयुत कुमठा, सुबराव नागाणा, सरकारकून, वसई.

दरसाल ६ रु. देणारे.

" कानविदे, कैशव दत्तात्रय, एवसाइज डिपा. ठाणे जिल्हा.

श्रीयुत सडेकर, नागेश बासुदेव, महगांव.

(दरसाल ४ रु. देणारे.)

धीमती सौ. कामत, सावित्रीबाई लक्ष्मणराव, वसई.

श्रीयुत लाड, मंगेश आरमाराम, मुरगांव.

श्रीयुत गायतोंडे, शांताराम माधव, खांताकृष्ण.

" सावडेकर, शेणवी, साबाजी हिरवा, सावडे.

(दरसाल ३ रु. देणारे.)

" महरकर, पांडुरंग गोविंद, फॉरिस्ट डिपार्टमेंट, ठाणे.

श्रीयुत महाबरे, काहू आरमाराम, कोलवाळ.

" नाडकर्णी, शंकर शिवाजी, बंदर कारकून, विसावें.

" सरदेसाई, शांभाराव कृष्णाजी सूर्यराव, महगांव.

(दरसाल १ रु. देणारे.)

" नाडकर्णी, रावजी विष्णु, सॉल्ट डिपार्ट. उमेळा, वसई.

श्रीयुत आमोणकर, विठ्ठल जगन्नाथ, विसळी.

" रांगणेकर, मोरेश्वर शंकर, वकील, ठाणे.

" लाड, विश्वनाथ भास्कर, "

" सामंत, महादेव विठ्ठल, वडिं.

" हेगडे, माधव विनायक, B.A., L.L.B., वकील, ठाणे.

" शिराली, रामराव गणपतराव, B.A., L.L.B., सबजज, भिवंदी.

डेक्कन ट्रेडिंगाद संस्थान.

(दरसाल ६ रु. देणारे.)

श्रीयुत महाळे, रामचंद्र पांडुरंग, इंजिनियर, महकूमनगर.

ग्वाल्हेर संस्थान.

(दरसाल १२ रु. देणारे.)

घार संस्थान.

(दरसाल ६ रु. देणारे)

मेजर नाडकर्णी, डब्ल्यु. जी., शिप्रौ, ग्वाल्हेर.

रा. व. भांडारे, सदानंद त्रिबक, J. P., " " श्रीयुत पिणे, रामचंद्र नारायण, वकील, घार.

कर्नेळ बागळे, बी. एस्., लडकर, "

(दरसाल ३ रु. देणारे.)

(दरसाल ४ रु. देणारे)

श्रीयुत आरंवेकर, नरहर भास्कर, ग्वाल्हेर.

" पोतदार धीपाद गोविंद, "

" रांगणेकर, बाबुळनाथ अनंत, "

" सबनीस, रघुनाथराव लाडोबा, "

श्रीयुत पंडित, गनानन भास्कर, B. A., L.L. B., खाळपाट.

घारवाड जिल्हा.

(दरसाल रु. १० देणारे)

श्रीयुत अकर, शिवराव नारायण, B. A., L.L. B., वकील, घारवाड.

सभासदांची नावे.

श्रीयुत डॉ. कामत, सोयरू मंजुनाथ, M.B.B.S., असिस्टंट. सर्जन इन चार्ज म्युनिसिपल डिस्पेन्सरी, हुबळी.	श्रीयुत देशपांडे, गणेश कृष्ण, " नाटकणी, बाबुराव कृष्णाजी, B. A., " निडोकर, मंगेश अनंत, B. A., " भेंडे, पी. एम्., " मंथीकर, शांताराम व्ही., " रेगे, भास्करराव दत्तात्रय, " शाहपूरकर, गजाननराव गोपाळ, " सुंदरराव एम्.,	धीरवाड. " " " गद्ग. धारवाड. गद्ग. धारवाड.
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(दरसाल ८ आणे देणारे.)

श्रीयुत बोरकर, मंगेश रामचंद्र, मंगसुली.

नासिक जिल्हा.

(दरसाल ६ रु. देणारे.)

श्रीयुत भांडारकर, गोपाळ प्रभाकर, B. A., L. C. E.,
असि. इंजिनिअर, पी. डब्ल्यू. डी., नासिक.

(दरसाल ४ रु. देणारे.)

श्रीयुत पागनीस, पांडुरंग सदाशिव, M. A.,
पोलिस ट्रेनिंग स्कूल, नासिक.

(दरसाल ३ रु. देणारे.)

श्रीयुत देशपांडे, यशवंत रामचंद्र, पो. सुप. ऑफिस, नासिक.

" नाबर, मंगेशराव बाबुदेव, B. A.,
पोलिस इन्स्पेक्टर, नासिक.

" मंत्री, कृष्णाजी तातोबा, B. A., शिक्षक,
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" सौदागर, सखाराम शंकर,	वेंगुळें.	श्रीयुत डॉ. पडुवित्री, राधवेंद्र वेंडरराव, L. M. & S.,	विश्व
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" नाईक, काशीनाथ रामचंद्र,	"	(दरसाल ६ रु. देणारे.)	
" नेकरकर, अनंत शिवराम,	मालवण.	श्रीयुत सेलंग, गणपत विठ्ठल, B. A.,	सातारा
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" बरेरकर, रामकृष्ण जनादेव, सर्वे होट, मालवण.		श्रीयुत राजाप्यक्ष, बासुदेव गोविंद, प्रोसिक्यूटिंग	
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" कामत, साजो गोविंद,	मालवण.	(दरसाल १२ रु. देणारे.)	
" काळेकर, गणेश महादेव,	रत्नागिरी.	श्रीयुत सबनीस, आत्माराम पुरुषोत्तम,	विश्व
" देसाई, अनंत विठ्ठल,	वेंगुळें.	(दरसाल ६ रु. देणारे.)	
" घाटकर, रामचंद्र दिनकर,	दापोली.	श्रीयुत कंटक, अनंत बाळकृष्ण,	सावंतवाडी
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" दौडकर, आनंदराव सखाराम,	कोटा.	इन्स्पेक्टर, सावंतवाडी	
रेवा संस्थान.		(दरसाल ५ रु. देणारे.)	
(दरसाल ३ रु. देणारे.)		श्रीयुत सबनीस, मंगाराम रामकृष्ण,	सावंतवाडी
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विजापूर जिल्हा.		श्रीयुत पंडित, सदाशिव छाबोबा,	आरंभ
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श्रीयुत नाडीव, शंकरराव व्ही., B. A., मामळेदार, हावेरी.		श्रीयुत आत्रडकर, आबाजी रामचंद्र,	कुडाळ

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" धावनळेकर, नारायण कृष्णाजी,	सावंतवाडी.
" चिटणीस, नीळकंठ बामन,	"
" चिटणीस, गणपतराव भास्कर,	"
" तळवडेकर, शंकर सातोबा,	कुडाळ.
" नाडकर्णी, मंगेश भगवंत,	"
" नेकरकर, भिकाजी गणेश,	"
" मेकरकर, विष्णु तुकाराम, कमाविसदार, सावंतवाडी.	"
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" पागनीस, दारकानाथ विष्णु, B. A.,	"
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" पालयेकर, गंगाधर बासुदेव,	"
" पिंगूळकर, विठ्ठल पुरुषोत्तम, कमाविसदार,	बांदे.
" महाबरे, आत्माराम अनंत,	आरंबदे.
" महाळे, पुरुषोत्तम बाळकृष्ण,	"
" महाळे, विष्णु रघुनाथ,	"
" माणगांवकर, विठ्ठल रघुनाथ,	माणगांव.
" माणगांवकर, सदाशिव साबाजी,	सावंतवाडी.
" मुद्रस, महादेव सखाराम,	आरंबदे.
" मुद्रस, सीताराम विठ्ठल,	"
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" सबनीस, पांडुरंग विठ्ठल,	"
" सबनीस, मोरेश्वर रघुनाथ,	"
" सबनीस, मंगेश रामचंद्र, वकील,	"
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" रेगे, सीताराम गोविंद, वकील,	"	रा. व. तिरोडकर, साबाजीराव रघुनाथ, कारभारी,	
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" लोटलीकर, बासुदेव बाळकृष्ण,	रत्नागिरी.	श्रीयुक्त प्रभू. अनंतराव रघुनाथ, एजंट, दिवाडकर कंपनी,	विजापूर
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" साळगांवकर, दत्तात्रय मधुसूदन, वकील,	मालवण.	" गुलवाडी, विठ्ठल रामचंद्र, वकील,	"
" छंढणकर, रंगराव विठ्ठल, B. A., मामळेदार, दापोली.		(दरसाल ३ रु. देणारे)	
" सौदागर, सखाराम शंकर,	वेंगुळें.	श्रीयुक्त डॉ. पडुवित्री, राधवेंद्र वेंकटराव, L. M. & S.,	विजापूर
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" साळगांवकर, गोविंद भिखबा,	"	" दळवी, सदाशिव विठ्ठल, वकील,	इस्लामपूर.
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" कालेकर, गणेश महादेव,	रत्नागिरी.	श्रीयुक्त सबनीस, आत्माराम पुरुषोत्तम,	वैतुरे
" देसाई, अनंत विठ्ठल,	वेंगुळें.	(दरसाल ६ रु. देणारे.)	
" घाटकर, रामचंद्र दिनकर,	दापोली.	श्रीयुक्त कंटक, अनंत बाळकृष्ण,	सावंतवाडी.
" परुळकर, लक्ष्मण अजुंन,	वेंगुळें.	" खोटेकर, आत्माराम पांडुरंग, मुन्सफ,	कुडाळ.
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राजपुताना.		" वैद्य, कृष्णाजी विप्राय,	कुडाळ.
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" दौडकर, आनंदराव सखाराम,		(दरसाल ५ रु. देणारे.)	
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(दरसाल ३ रु. देणारे.)		(दरसाल ३ रु. देणारे.)	
श्रीयुक्त पंडित, विनायक विष्णु, वीरिंग माला,	रेवा.	श्रीयुक्त पंडित, सदाशिव काबोबा,	आरंभदे.
विजापूर जिल्हा.		(दरसाल ३ रु. देणारे.)	
(दरसाल १० रु. देणारे.)		श्रीयुक्त आत्रडकर, आबाजी रामचंद्र,	कुडाळ.

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" धावनळेकर, नारायण कृष्णाजी,	सावंतवाडी.
" चिटणीस, नीलकंठ बामन,	"
" चिटणीस, गणपतराव भास्कर,	"
" तळबडेकर, शंकर तातोबा,	कुडाळ.
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" नेरकर, भिकाजी गणेश,	"
" नेरकर, विष्णु तुकाराम, कमाविसदार,	सावंतवाडी.
" परळकर, बामन सखाराम,	"
" पागनीस, द्वारकानाथ विष्णु, B. A.,	"
" पाडगांवकर, रामचंद्र नारायण,	"
" पालयेकर, गंगाधर बासुदेव,	"
" पिंगळकर, विठ्ठल पुद्दोलम, कमाविसदार,	बांदें.
" महाबरे, आत्माराम अनंत,	आरंबदें.
" महाळे, पुद्दोलम बाळकृष्ण,	"
" महाळे, विष्णु रघुनाथ,	"
" माणगांवकर, विठ्ठल रघुनाथ,	माणगांव.
" माणगांवकर, सदाशिव साबाजी,	सावंतवाडी.
" मुद्दस, महादेव सखाराम,	आरंबदें.
" मुद्दस, सीताराम विठ्ठल,	"
" रेगे, सदाशिव पांडुरंग,	"
" बागळे, सदाशिव केशव, वकील,	"
" सबनीस, कृष्णाजी आत्माराम,	वेतुरें.
" सबनीस, जगन्नाथ विष्णु, कमाविसदार,	कुडाळ.
" सबनीस, नारायण बाळाजी,	सावंतवाडी.
" सबनीस, पांडुरंग विठ्ठल,	"
" सबनीस, मोरेश्वर रघुनाथ,	"
" सबनीस, भंगेश रामचंद्र, वकील,	"
" सबनीस, मंगेश रामचंद्र,	"
" सबनीस, विनायक विठ्ठल,	"
" सबनीस, साताराम हरि,	शोलगांव.
" साळगांवकर, विठ्ठल दामाजी,	साळगांव.

सांगली संस्थान.

(दरसाल ५ रु. देणारे.):

श्रीयुत रेडकर, कृष्णाजी सीताराम, B. A., L. L. B., सांगली.

सिमला.

(दरसाल ३ रु. देणारे.)

श्रीयुत हळदीपूर, एस्. व्ही., B. A., L. L. B.,
पर्वतल असि. टु धी अॅन्ड् होकेट अनरल, सिमला.

सिंध प्रांत.

(दरसाल ३ रु. देणारे.)

श्रीयुत देसाई बाळावलकर, नारायण यशवंत, कराची.

(दरसाल १ रु. देणारे.)

श्रीयुत नाडकर्णी, त्र्यंबक विनायक, कराची.

सुरत जिल्हा.

(दरसाल ६ रु. देणारे.)

श्रीयुत बागळे, मंगेश हरि, B. A., L. L. B.,
फर्स्ट क्लास सबजज, सुरत.

(दरसाल ३ रु. देणारे.)

श्रीयुत गायतोंडे, शिवराम विष्णु, फॉरेस्ट डिपार्टमेंट, सुरत.

सॅट्रल प्रॉव्हिन्सीस.

(दरसाल ६ रु. देणारे.)

श्रीयुत डॉ. कोळस्कर, साताराम आबाजी, सब असि. सर्वेन,
दिबोरी, मंडळा.

" डॉ. पिगे, व्ही. एन्., L. M. & S., बन्हाणपूर.

" कामत, नारायणराव बळवंत, पोलीस सब इ. नागपूर.

" साखरदांडे, रामचंद्रराव आत्माराम, "

" साखरदांडे, लक्ष्मणराव आत्माराम, "

(दरसाल ५ रु. देणारे.)

श्रीयुत देशपांडे, व्यंकटराव दत्तात्रय, नागपूर.

" डॉ. बस्तोडकर, नारायण रामचंद्र, M. B. B.S.,
उमरावती.

" शेळेंकर, लक्ष्मण श्रीपाद, B. A., नागपूर.

" हवालदार, अनंतराव पांडुरंग, "

(दरसाल ३ रु. देणारे.)

श्रीयुत डॉ. कामत, विठ्ठल गोविंद, नागपूर.

" कानविंदे, रघुनाथराव सीताराम, "

" कुळकर्णी, गोविंद सदाशिव, "

" केंकरे, नीलकंठ गोविंद, बर्धा.

" केंकरे, बाळकृष्ण भास्कर, B. A., हुलडाणा.

" केंकरे, विठ्ठल भास्कर, B. A., L. L. B., वकील,
मंडला, खडकपूर.

सारस्वत विद्यार्थी साहाय्यक मंडळीचा १७ वा वार्षिक रिपोर्ट.

धीयुत दामोदरकर, वामन नारायण, B. A., LL. B., संसार.

सोलापूर जिल्हा.

(दरसाळ १२ रु. देणारे.)

" देसाई, शंभूक अनंत, नागपूर.

" देसाई, महादेव दामोदर, "

" धामापूरकर, विष्णुपंत बापूजी, B. Sc., B. Ag., अकोला.

" नाईक, सखाराम मोरेश्वर, हर्दा.

" विगे, कृष्णराव बळवंत, नागपूर.

" बांदिवडेकर, विष्णु जिवाजी, यवतमाळ.

" भांडारे, केशवराव शिवराम, नागपूर.

" रेगे, विश्वनाथ राघोबा, "

" बागळे, माधवराव कृष्ण, बॅरिस्टर-अॅट-लॉ, खांडवा.

" सबनीस, सखाराम इत्तात्रय, उमरावती.

" साखरदांडे, मिळाजीरंत भारमाराम, नागपूर.

" सोमपूरकर, मंगेशराव हरी, "

(दरसाळ १ रु. देणारे.)

धीयुत क्षेत्रमाडे, शांताराम बाळकृष्ण, B.A., B. E.,

असि. इंजिनिअर, पी. डब्ल्यू. बी., माळशिरसा

(दरसाळ ६ रु. देणारे.)

धीयुत नाबर, बासुदेव नारायण, B. A., हेडमास्टर,

नॉर्थकोट हायस्कूल, सोलापूर

(दरसाळ ३ रु. देणारे.)

धीयुत कोटणीस, यशवंत रवळोबा.

सोलापूर

" कोटणीस, शांताराम नारायण.

" गुळगुळे, रामचंद्र गोपाळ.

" वैदवणकर, धनःशाम रामचंद्र.

" नाबर, रामचंद्र कृष्ण.

" मुजुमदार, महादेव आप्णाराव, L. C. E.,

माळशिरसा

धीयुत देसाई, भीधर आर, सीताबर्नी, नागपूर.

श्री रामचंद्र कंपनी.

घाऊक व किरकोळ जिनसांचे व्यापारी,
गोविंदजी ठकरसी बिल्डिंग्ज, (प्रार्थनासमाजासमोर),
गिरगांव बॅकरोड, मुंबई.

आमचे दुकानीं नेहमीं प्रपंचाला लागणाऱ्या जिनसा, सर्व प्रकारचें धान्य, नारळ, चहा, कॉफी, कोको, साखर, गूळ, तूप, लोणी, नेहमीं जरूर लागणारीं पेटन्ट व इतर औषधें, निरनिराळ्या तऱ्हेचे साबण, चाकोलेट, पेपरभिट, बिस्किटें, उंची उदबत्त्या, सुवासिक तेलें, अत्तरें, उन्हाळ्याकरितां छऱ्या, इत्यादि पुष्कळ प्रकारचा देशी व विलायती माल मार्केट भावानें विक्रीस ठेविला आहे. माल उत्तम, दर माफक व भाव एकच. लहानमोठ्या आर्डरीचें काम काळजीपूर्वक होतें. माल घरीं पोहचता करितों. अनुभवानें खात्री होईल. बाहेरगांवींही योग्य कमिशननें माल पाठवूं. एक वेळ अनुभव घेऊन पहावा.

ज्ञातिबांधवांस विनंति.

दहा वर्षांचें अनुभविक हायक्लास टेलरिंग शॉप.

आमच्या दुकानीं कपडे माफक दरानें, वेळचेवेळीं व उत्तम तऱ्हेनें शिवून दिले जातील.

या व एक वेळ अनुभव घेऊन खात्री करून घ्या.

दिवाडकर आणि कंपनी,

टेलर्स व आउटफिटर्स, कांदेवाडी नाका, गिरगांव-मुंबई.

आर्यन रिफ्रेशमेंट रूम.

टॅमरिंड लेट, कोट-मुंबई.

येथें चहा, कॉफी, फराळाचें सर्व प्रकारचें खरूळ सामान, तसेंच सोडा, लिंबू, रासबेरी, मिजर, पिकमी-
जव, टॉनिक, कोल्ड्रिक्स, आइस्क्रीम वगैरे मिळवें. ज्ञातिबांधूंनीं अभिमानपुरस्कर आश्रय देण्याची कृपा करावी.

मॅनेजर—अनंत साबाजी रेगे.

धी सारस्वत एजन्सी, गिरगांव, मुंबई.

कोणत्याहि वस्तूची गरज लागली असता ती वस्तू कोठें मिळते याचा विचार करण्याची पंचाईत पद्धत मये
व ग्राहकांस ती माफक किमतीत ताबडतोब मिळावी अशी खास सोई आम्ही केेली आहे. कोणतीहि वस्तू
अथो. तुम्हाला गरज लागली की आम्हाला कळवा, म्हणजे अगदीं माफक किमतीत व उत्कृष्ट माल आम्ही
तुम्हांस घरवसल्या पोर्शांतून पाठवून देऊं. मोठमोठे वारखानदार, व्यापारी व ग्रन्थप्रकाशक यांच्याशी आमचा
खास व्यवहार असल्यामुळे दुसऱ्या कोणत्याहि ठिकाणापेक्षा आमच्याकडून माल मागविजे कितती फायदेशीर
आहे याविषयी एक वेळ अनुभव घ्याणाराची खात्री होईल.

मॅनेजर.

१० वर्षे अनुभवलेले 'टेलरिंग शॉप.'

उत्तम सोय, माफक भाव घेऊन नेमलेल्या वेळीं चांगले व फॅशनेबल काम केले जाते.

राजेरजवाडे, महागिरदार, मुंबईतील स्वदेशी व इंग्लिश स्टोअर्स आणि सुप्रसिद्ध टेलरिंग शॉप्स

यांचे चांगले अभिप्राय व अनेक सर्टिफिकीटे आहेत.

मंत्रवादी आणि कंपनी,

नंबर २५४, रामचंद्राळ (सरकारी तनेल्यासभोर) गिरगांव रोड, मुंबई.

ज्ञातिबांधवांस विनंति.

दहा वर्षांचे अनुभविक हायव्लास टेलरिंग शॉप.

आमच्या दुकानी कपडे माफक दरात, वेळवेळी व उत्तम तन्वेने तयार रिले जातील.

या व एक वेळ अनुभव घेऊन खात्री करून घ्या.

दिवाडकर आणि कंपनी,

टेलर्स व आऊटफिटर्स, कांदेवाडी नाका, गिरगांव-मुंबई.

आर्यन रिफ्रेशमेंट रुम.

टॅमरिंड लेट, कोट-मुंबई.

येथे चहा, कॉफी, फराळाचे सर्व प्रकारचे खरूळ सामान, तसेच सोडा, लिंबू, रासबेरी, निजर, पिळगी-जव, टॉनिक, कोर्रिडोर, भाइस्कीम इंगेरे मिळते. इतिवन्धुंनी नसिमानपुस्कर भाष्य देख्याची रुपा करावी.

मनेजर—अनंत साबाजी रेगे.

धी सारस्वत एजन्सी, गिरगांव, मुंबई.

कोजत्याहि वस्तूची गरज जागली असता ती वस्तू कोठे मिळते याचा विचार कल्याची पंवारिन वहुं नये व प्रादुर्भाव ती माफक किंतीत तावडतो व मिळावी अशी खास सोई आम्ही केले आहे. कोजतीहि वस्तू आणे. तुम्हाला गरज जागली की आम्हांला कळवा, म्हणजे अगदी माफक किंमतीत व तरुष्ट माळ आम्ही तुम्हांस वरबसल्या पोर्छतून पाठवून देऊं. मोठमोठे बारकानदार, व्यापारी व अन्वप्रकाशक यांखाशी आमचा खास व्यवहार असण्यामुळे दुसऱ्या कोजत्याहि ठिकाणापेक्षा आमच्याकडून माळ मागविणे किती कायरेचीर आहे वाचिबधी एक वेळ अनुभव घ्याकाराची खात्री होईल.

मनेजर.

१० वर्षे अनुभवलेले 'टेलरिंग शॉप.'

उत्तम सोय, माफक माव घेऊन नेमलेल्या वेळी चांगले व फॅशनेबल काम केले जाते.

राजेरजवाडे, नहागिरदार, मुंबईतील खदेची व इंग्लिश स्टोअर्स आणि सुप्रसिद्ध टेलरिंग शॉप

यांचे चांगले नसिभाव व अनेक सटिफिकेटे आहेत.

मंत्रवादी आणि कंपनी,

नंबर २५४, रामचंद्राळव (सरकारी तबेयासमोर) गिरगांव रोड, मुंबई.