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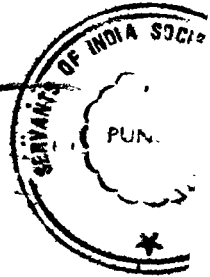
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REPORT

OF THE

N. E. S. HOSTEL, POONA

To

THE CHAIRMAN,
GOVERNING BODY,
Deccan Education Society, Poona.

Sir.

I have the honour to submit the annual report on the working of the N. E. S. Hostel, Poona, for the year 1916-17.

Messrs. D. M. Tungare and G. G. Joshi who had been appointed in June 1915 ceased to work on the staff towards the close of April 1916 and I was in consequence obliged to secure the services of two new teachers Messrs. N. A. Tembe (B.A.) and P. V. Hirve (I. E.). Neither of these was quite new to his work and that enabled them to appreciate the spirit of the instructions they were called upon to carry out from time to time. In Mr. Hirve I found a willing worker and a man fitted for his work. The former too would have rendered equally valuable help to me in the management of the Hostel, had he not been deterred from continuing in the service owing to ill health. Mr. D. W. Bhate a permanent teacher of the N. E. School whose services as a clerk had been lent to the Hostel for many years past was allowed to resign at the beginning of March. Mr. V. R. Kale a permanent teacher of the Navin Marathi Shala who had sometimes been employed as a relieving hand to help Mr. Bhate and had therefore been in touch with the management of the Hostel is now doing his work.

The total receipts and expenditure during the year under report were Rs. 5667-12-6 and Rs. 6368-9-0 as against Rs. 9639 and Rs. 10572 respectively of the previous year. The deficit of Rs. 700-12-6 which is rather too large to pass unnoticed is mainly due to the outbreak of the virulent type of plague

that raged this year from August almost to the end of December. The difference between the numbers of boarders before and after the plague season which are 78 and 49 respectively will sufficiently indicate the disastrous consequences that follow such an epidemic and how far an institution like ours is likely to be affected thereby.

The number of boarders on the last day of the year under report was 42 as against 46 of the last year. This year as in 1915-16 the abnormal decrease in the number of boarders is partly due to the change of terms and the change thereby necessitated in the dates of the Matriculation and School Final Examinations. I fully endorse the view held by my predecessor Prof. Tulpule in this respect viz. that this change has rendered it well nigh impossible to conduct the Hostel howsoever economically without incurring a deficit and that therefore some means must be found out to meet it.

It will not - I hope - be found out of place if I take this opportunity of sketching an outline of some improvements, that were introduced this year by way of an experiment. These are in my opinion calculated to induce and promote self-reliance, co-operation, resourcefulness and the sense of discipline in boys. A few of these may be mentioned here:

1. The boys have now been given a full share in the management of the store-room and the mess-room. It is a satisfaction to me to note that they have been able to discharge it efficiently and economically.

2. Dr. G. S. Vaze was kind enough to examine all boys and prescribe the kind and amount of physical exercise suited to each. One of these has of late undertaken of his own accord to see that all boys carry out the instruction given to them by the doctor.

3. Special provision has also been made to give the boys lessons in drill which are so much appreciated that they have gone through almost the whole of the preliminary course in a period of about two months. This has helped to create in them a sort of liking for military training and discipline and when the appeal was made to students by the Hon : Principal

Paranjpye with a view to form a company for the I. D. F., as many as 9 of the 13 boarders who were eligible by reason of their having completed the 18th year responded to it. The inmates of the Hostel may therefore justly pride themselves on being the foremost among the several institutions of the Society in this respect.

4. As in the preceding year, trips were arranged to places of interest in the vicinity viz: Khadakwasla, Vithalwadi, Scindia's Chhatri, Dehu, Manjri Sugarcane Farm, Empress Garden, and Ganesh-Khinda Botanical Garden. The last three were greatly instrumental in bringing home to the boarders the necessity of having a show garden for themselves and of acquiring at any rate a tolerable knowledge of the art of swimming. Accordingly attempts are being made by the boys themselves to convert the two quadrangles and the waste piece of land about the wada, into show gardens.

5. Even in respect of teaching boys to swim I hope ere long to secure much success-

6. with a view to awaken in boys varied interest and inquisitiveness, a museum was started only recently which, although unassuming at present would, it is hoped in the near future, grow into such dimension as to justify its usefulness.

7. The boys have also undertaken to conduct the Reading-room and Library and debating club and Hostel Bala Masik. The Reading Room at present subscribes to two dailies, one weekly and 4 monthlies. The necessity of subscribing to more periodicals is keenly felt but when the library itself is kept half starved, it can't expect to be given a more liberal allotment. The debating club held its Session almost every Sunday during the last term and the variety of subjects selected for debate may well be a testimony to the amount of interest that it evoked.

8. Lastly to enable us as well as the parents and guardians of boarders to judge of the progress that they have made since they joined the Hostel, a detailed register in the form

of a progress book is proposed to be kept in the office and progress recorded and communicated to the guardians every month.

In conclusion I have to thank Messrs. Hirve and Kale for their hearty co-operation and the Hostel Committee and Prof. Bhate for their valuable advice and help.

I have the honour to be,

sir,

Your most obedient servant.

S. B. BONDALE,
Superintendent.

Appendices.

Appendix A.

1 a.

List of Endowments.

With the Deccan Education Society, Poona.

Serial No.	Year.	Name of Endowment.	Name of the Donor.	Amount.	How utilised.		How invested.	Amount of interest.	
					Name of the Institution.	Object.			
1	1883	Kagal Prize	Shrimant Abasaheb Ghatage, Chief of Kagal, Kagal.	Rs. 500	N. E. S. Poona.	General <i>Matric.</i>	Post Office Savings Banks. $3\frac{1}{2}$ p. c.—Govt. Pro. Notes.	17	8 0
2	1884	Fergusson ,	Sir James Fergusson, England.	1300	Fergusson Col-lege.	General. <i>P.E. Class</i>	Do. Do.	45	8 0
3	1885	Kirane ,	Gangadhar Ramkrishna Kirane Esq. State Engineer, Sangli.	1500	Do.	Mathe-matics.	Do. Do.	52	8 0

4	1885	S. V. Patwardhan	R. B. S. V. Patwardhan, Poona.	500	N. E. S. Poona.	Do. <i>Matric.</i>	Do.	Do.	17	8	0
5	1886	Keshav Bapat	R. S. Bhalchandra Trimbak Bapat, Poona.	500	Do.	Science. <i>Matric.</i>	Do.	Do.	17	8	0
6	1886	Gulve	Vithoba Khandappa Gulve Esq., Panvel.	500	Ferguson College.	Mathematics. <i>I. E. Class.</i>	Do.	Do.	17	8	0
7	1890-91	Damle-Chiplunkar	Hari Krishna Damle Esq., Poona.	300	N. E. S. Poona.	Marathi. <i>Matric.</i>	Do.	Do.	10	8	0
8	1890-91	Lord Reay	Lord Reay England.	1000	Do.	Good conduct. <i>Matric.</i>	Do.	Do.	35	0	0
9	1892-93	G.K. Bhatvadekar	Sir Bhalchandra Krishna Bhatvadekar, Bombay.	1000	Ferguson College.	General. <i>I. E. Class.</i>	Port Trust Bonds		40	0	0
10	1892-93	C. N. Apte Prizes.	V. N. Apte Esq., Poona.	1000	Do.	General. <i>I. E. & B. A. Classes.</i>	Deccan Paper Mills. 2 shares.		60	0	0

Appendix A—1 a. (Continued).

Serial No.	Year.	Name of Endowment.	Name of the Donor.	Amount.	How utilised.		How invested.	Amount of Interest.	
					Name of the Institution.	Object.			
11	1893-94	Yadneshwar Bhagvat Scholarship.	Ramchandra Vishnu Bhagvat Esq., Karad.	1200	Ferguson College.	General. <i>P. E. Class</i>	Post Office Savings Bank, $3\frac{1}{2}$ p.c. Govt. Pro. Notes.	42	0 0
12	1896-97	Janardan Gopal Prize.	Janardan Gopal Esq., Solicitor, Bombay.	1500	Do.	English. <i>P. E. Class</i>	Post Trust Bodns.	60	0 0
13	1896-97	Ramchandra Bhikaji Scholarship.	Ramchandra Bhikaji Gokhale Esqr., Miraj.	2000	Do.	General. <i>P. E. Class</i>	Post Office Savings Bank, $3\frac{1}{2}$ p.c. Govt. Pro. Notes.	70	0 0
14	1903-4	Godbole Free Studentship.	R.B.G.G. Godbole's Trustees.	1000	Do.	General.	Do. Do.	35	0 0
15	1903-4	Vishnu Narayan Nene Scholarship.	Vinayak N. Nene Esq., & Brother, Bombay.	2085	Do.	Mathematics. <i>E.A. Class.</i>	Do. Do.	76	0 0

16	1905-6	Mankar do.	R. B. Ganpatrao Amrit Mankar, Poona.	4000	Do.	General.	₹ p. c. Govt. Pro. Notes.	180	0	0
17	1905-6	S. V. Patwardhan do	R. B. S. V. Pat- wardhan, Poona,	4000	Do	General	Do. Do.	120	0	0
18	1908-11	Bhagirthihal Dravid Scholar- ship and B. V. Dravid Apparatus.	Bhikaji Venkatesh Dravid Esq., Yeotmal,	5500	Do.	General. or Girl student.	Post Office Sav- ings Bank 3½ p. c. Govt. Pro. Notes	192	8	0
19	1908-11	Ishalkaranji Free Studentship.	Shriment Naraya Rao Govind alias Bahasaheb Ghor- pade, Chief of Ishalkaranji.	5600	Do.	General.	Rs. 1050. Fixed Deposit Indian Specie Bank. Rs. 1400 Deccan Bank and Rs. 8150 P. O. S. B. 2½ p. c. Govt. P.N.	259	0	0
20	1909-10	Nimkar Scholar- ships.	Vasudeo Anant Nimkar, Esq., Kolhapur.	4257	Do.	General.	1882-8 Fixed Deposit Indian Specie Bank. 2594-8 P.O.S.B. 2½ p. c. Govt. Pro. Notes.	142	10	0



Appendix A—1 a. (Continued).

Serial No.	Year.	Name of Endowment.	Name of the Donor.	Amount.	How utilised.		How invested.	Amount of interest.		
					Name of the Institution.	Object.				
21	1910-11	K. P. Joshi, Science Scholarships.	Krishnaji Pandurang Joshi Esq., Athani.	12,000	Do.	Science.	Port Trust Bonds.	480	0	0
22	1910-11	Janardan Prize.	Ramkrishna Vasudeo Karandikar Esq., Pohegaon, Ahmednagar.	100	Navin M. Shala Poona.	General 3rd Standard.	Post Office Savings Bank, 3½ p. c. Govt. Pro. Notes.	3	9	0
23	1911-12	Saraswatibai Dravid Scholarship.	Ganesh Vyankatesh Dravid Esq., Yeotmal.	6000	Dravid High School, Wai.	General.	3000 Fixed Deposit Indian Specie Bank, Poona. 3000 P. O. S. Bank 3½ p. c. G. P. Notes.	105	0	0

24	1912-13	Balkrishna } Yeshodabai } Laxmibai } Sarsvatibai } Narayan Balkrishna } Brahme } Scholar- } ships. }	Narayan Balkrishna Brahme Esq., retired Sub-Judge, Poona.	15,000	Fergus-son College.	Do.	Post Office Savings Bank, 3½ p. c. Govt. Pro. Notes.	525	0	0
25	1912-13	Mahadeorao Limaye Scholarship.	Dr. Chintaman Mahadeo Limaye, Kolhapur.	1,500	Do.	General P. E. Class	Port Trust Bonds.	60	0	0
26	1912-13	Halbe Science Apparatus.	Narayan Laxman Shastri, Halbe Esq. Wai.	500	Dravid High School, Wai.	Science Apparatus.	Post Office Savings Bank, 3½ p. c. Govt. Pro. Notes.	17	8	0
27	1912-13	S. V. Patwardhan Free Studentships.	Rao Bahadur S. V. Patwardhan, Poona.	500	N. E. S. Poona.	Free Studentship.	Do.	17	8	0
28	1912-13	Durgabai Apte Pri e.	Shankar Ravji Apte Esq., Hubli.	1,450	Fergus-son College.	General I. E. Girl Student.	Do.	50	12	0
29	1912-15	K. R. Godbole Fund.	The Hon'ble Divan Bahadur K. R. Godbole, Poona.	10,000	Navin M. Shala, Poona.	Poor students.	Do.	350	0	0

Appendix I—1 a. (Continued).

Serial No.	Year.	Name of Endowment.	Name of the Donor.	Amount.	How utilised.		How invested.	Amount of interest.	
					Name of the Institution.	Object.			
30	1913-14	Raghunath Mahadeo Kelkar Scholarship.	Rao Bahadur Raghunath Mahadeo Kelkar, Baroda.	2550	Ferguson College.	General.	Post Office Savings Banks. 3½ p. c. Govt. Pro. Notes.	89	4 0
31	1914-15	Science and Arts Library.	Narayan Balkrishna Brahme Esq. Poona.	15,000	Do.	Science Literature.	Do.	525	8 0
32	Do.	Haribhau Babaji Bhapkar Prize.	Haribhau Babaji Bhapkar, Bombay.	1100	Do.	Maratha Student P. E. Class	3½ p. c. Govt. P. Notes.	38	8 0
33	Do.	Ramabai Chapekar Prize.	Narayan Govind Chapekar Dhulia.	1000	Do.	General, I. E. Girl Student	Do.	35	0 0
34	Do.	Saraswatibai Joglekar Scholarship.	Mrs. Saraswatibai Joglekar, Poona.	700	Dravid High School Wai,	Poor Student	Post Office Savings Banks. 3½ p. c. Govt. Pro. Notes.	24	8 0

35	1914-15	G. D. Thatte Prize.	G. D. Thatte, Esq., British East Africa.	250	Do.	Sanskrit- Litera- ture.	Do.	Do.	8	12	0
36	1915-16	Rao Bahadur Ichharam, Scholarship.	Rao Bahadur Ichharambhai B. Poona.	5000	Fergus- son Col- lege.	General. P. E.	D. E. Society's Debentures at 4 p. c.		180	0	0
37	Do.	Rao Bahadur Ichharam Prize.	Do.		N. E. S. Poona.	General. Metric.	Do.	Do.	20	0	0
38	Do.	G. R. Bapat, Scholarship.	G. R. Bapat, Esq., Dhulia.	2400	Fergus- son Col- lege.	P. E.	3½ p. c. G. P. Notes.		84	0	0
39	1916-17	K. P. Joshi Science Scholarships.	Krishnaji Pandu- rang Joshi, Esq., Athani.	7100	Do.	Science	Do.	Do.	246	8	0
40	Do.	Gangadhar Narayan Sathe, Prize.	Balaji Gangadhar Sathe, Poona.	2000 (Part of an endow- ment of Rs.5000).	N. E. S. Poona.	General.	Do.	Do.	70	0	0
Total ...				123392				Total ...	4361	14	0

Appendix I.

I a.

Abstract of Investments.

Rs. 72,679	8	0	...	Post Office Savings Bank $3\frac{1}{2}$ p. c.
				Govt. Pro : Notes.
„ 16,000	0	0	...	Port Trust Bonds.
„ 13,600	0	0	...	$3\frac{1}{2}$ p. c. Govt. Pro : Notes.
„ 8,000	0	0	...	3 p. c. Govt. Pro : Notes
„ 5,712	8	0	...	Fixed Deposit Indian Specie Bank.
„ 5,000	0	0	...	D. E. Society's Debentures.
„ 1,400	0	0	...	Deposit Deccan Bank Poona.
„ 1,000	0	0	...	2 Shares, Deccan Paper Mills.
<hr/>				
Rs. 123,392	0	0		

Appendix I.

I b.

List of Endowments.

With the Donors or their Trustees.

Serial No.	Year.	Name of Endowment.	Name of the Donor.	Amount.	How utilised.		Amount of Interest received.			Remarks.
					Name of the Institution.	Object.				
1	1885	Govind Hari Scholarships.	Shrimant Dhundiraj Ohintaman <i>alias</i> Tatyasahab Patwardhan, Chief of Sangli.	6000	Ferguson College.	General.	210	0	0	
2	1892-93	Mahadik Scholarships.	Shrimant Rambhajirao Mahadik.	6000	N. E. S. Poona.	Sanskrit, and Marathi.	175	0	0	
3	1905-06	Vadadekar Scholarship.	Rambhau Vadadekar Esq., Poona.	1100	Ferguson College.	General.	38	8	0	

Appendix I—I b. (Continued.)

Serial No.	Year.	Name of Endowment.	Name of the Donor.	Amount.	How utilised.		Amount of Interest received.			Remarks.
					Name of the Institution.	Object.				
4	1906-07	Khatav Makhanji Prize.	Shet Govardhandas KhatavMakhanji, Bombay.	2500	Do.	General P. E. Class.	150	0	0	
5	1906-07	M. G. Ranade Fund.	The Hon. Mr. Justice M. G. Ranado.	1000	N. E. S. Poona.	General.	35	0	0	
			<i>Total...</i>	16,600		<i>Total ...</i>	608	8	0	

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(*Figures in Italics indicate merely references.*)

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Appendix I.

I c.

List of Endowments.

Only the annual interest of which is received by the Society.

Serial No.	Year.	Name of Endowment.	Name of the Donor.	Amount.	How utilised.		Amount of Interest received.			Remarks.
					Name of the Institution.	Object.	Rs.	a.	p.	
1		Jankibai Limaye Nargundkar Scholarship.	P. B. Kale Esq., Jamkhindi.	...	Ferguson College.	General P. E. Class.	60	0	0	
2	1905-06	Vinchurkar Scholarship.	Sirdar Vithal Rao <i>alias</i> Nana Saheb Vinchurkar, Vinchur.	2500	Do.	General B. A. Class.	150	0	0	
3	1908-09	G. B. Limaye Scholarships.	Ganesh Balwar Limaye, Poona.	...	N. E. S. Poona.	Manual Training.	60	0	0	

Appendix I—I c. (Continued.)

Serial No.	Year.	Name of Endowment.	Name of the Donor.	Amount.	How utilised.		Amount of Interest received.			Remarks.
					Name of the Institution.	Object.				
4	1912-13	G. B. Limaye Apparatus Fund.	Ganesh Balwant Limaye Esq. Poona.	...	Ferguson College.	Work-Shop.	60	0	0	
5	1910-11	Ganesh Venkatesh Dravid Fund.	Ganesh Venkatesh Dravid Esq., Yeotmal	...	Dravid High School, Wai.	General.	1000	0	0	
6	1913-14	Joshi German Scholarships	Krishnaji Pandurang Joshi Esq., Athani.	18000 with Govt.	Ferguson College.	German Scholarship.	720	0	0	
						Total ...	2050	0	0	

Appendix II.

II

Contributions received during the year 1916-17.

Total amount received from Contributors up to 31st March 1917.	Names of Contributors.	Sub-Total.		Grand Total.	
		Rs.	a. p.	Rs.	a. p.
	Akola.				
150	R. D. Jog, Esq. B. A. ...	50	0 0		
				50	0 0
	Amalner.				
1,000	Sheth Motilal Manekchand alias Pratap Shet of Amalner.	1,000	0 0		
				1,000	0 0
	Bandra.				
200	V. J. Patel Esq. Bar-at-law. ...	200	0 0		
				200	0 0
	Baroda.				
190	J. J. Savant, Esq. L. C. E. ...	90	0 0		
50	V. R. Talvalker, Esq. L. C. E. ...	50	0 0		
200	Ganesh Anant Lele, Esq. ...	40	0 0		
				180	0 0
	Bombay.				
5,001	Messrs. Pragji Soorji and Coy. ...	5,001	0 0		
3,610-8-11	Miss J. D. Petit ...	3,610	8 11		
1,500	Raja Govindlal Sheolal ...	1,500	0 0		
1,101	Sheth Moolji Haridas ...	1,101	0 0		
1,000	F. E. Dinshaw, Esq. Solicitor ...	1,000	0 0		
1,000	Ratanai D. Morarji, Esq. ...	1,000	0 0		
1,000	Sheth Vithaldas Liladhar ...	1,000	0 0		

Contributions received during the year 1916-17 (Continued).

Total amount received from Contributors up to 31st March 1917.	Names of Contributors.	Sub-Total.		Grand-Total.	
		Rs.	a. p.	Rs.	a. p.
	Bombay (Continued).				
501	Sheth Keshavji Ramji ...	501	0 0		
500	Shantaram Narayan Dabholkar, Esq.	500	0 0		
500	Sheth Damodardass Haridass ...	500	0 0		
251	Sheth Vallabhadas Khimji Jairam ...	251	0 0		
250	Sheth Ghanashyam Birla ...	250	0 0		
250	Sheth Bhagwandass Madhavdass ...	250	0 0		
250	Sheth Deokaran Mulji ...	250	0 0		
200	Sheth Laxmidass Bhimji c/o Jamnadas Dewarkadas ...	200	0 0		
134-11-0	A Sympathiser thro. Prof. H. G. Limaye.	134	11 0		
100. 0-0	Sheth Narayandass Purushottam Ram c/o Mulji Jetha.	100	0 0		
				17,149	3
	Chouk.				
200	Narayan Balwant Joshi, Esq. ...	200	0 0		
				200	0 0
	Dharwar.				
104-5-4	J. N. Kale, Esq., Inspecting Judge.	34	5 4		
				34	5
	Etawah.				
500	V. N. Mehta, Esq. I. C. S. ...	90	0 0		
				90	0 0

XVII

Contributions received during the year 1916-17 (Continued).

Total amount received from Contributors up to 31st March 1917.	Names of Contributors.	Sub-Total.		Grand-Total.	
		Rs.	a. p.	Rs.	a. p.
	Hubli.				
323-8-11	K. P. Joshi, Esq., Retd. Huzur Dy. Collector. ...	8	9 11		
				8	9 11
	Hyderabad (Deccan)				
1000	Vaman Ramchandra Naik, Esq. Jahagirdar (for Quarters).	1,000	0 0		
				1,000	0 0
	Indore.				
1,200	Princess Savitribaiasheb of Indore (for Lady students Quarters).	1,000	0 0		
120	S. B. Hudlikar, Esq. State Geologist.	60	0 0		
50	Laxman Ramchandra Pangurkar Esq. B. A.	25	0 0		
				1,085	0 0
	Karade.				
300	Krishnaji Baji Vaidya, Esq. ...	300	0 0		
300	Keshao Vinayak Datar, Esq.:	300	0 0		
				600	0 0
	Kolhapur.				
115	Dr. Miss Krishnabai Kelavkar, L. M. & S.	15	0 0		
				15	0 0
	Mahad.				
200	Naths Narayan Gujar, Esq, ...	50	0 0		
100	Malbar Mahadeo Kulkarni, Esq. ...	50	0 0		
				100	0 0

XVIII

Contributors received during the year 1916-17 (Continued).

Total amount received from Contributors up to 31st March 1917.	Names of Contributors.	Sub-Total.			Grand-Total.		
		Rs.	a.	p.	Rs.	a.	p.
	Nagpur.						
200	V. D. Sathaye, Esq. Bar-at-Law ...	10	0	0			
					10	0	0
	Navghar (Kolaba).						
1	Gopal Ramchandra Joshi Esq. ...	1	0	0			
					1	0	0
	Poona.						
000	Shrimat Shridhar Rao Vithal Natu ...	250	0	0			
200	Antaji Narayan Karmarkar, Esq. (Paud)	200	0	0			
180	Prof. Shripad Laxman Ajrekar ...	180	0	0			
200	Ganesh Ramkrishna Datar, Esq. ...	100	0	0			
200	Nagesh Parashram Godbole, Esq. ...	100	0	0			
350	Rao Bahadur Bapu Purushottam Joshi	50	0	0			
160	Krishnaji Hari Gokhale, Esq. ...	20	0	0			
110	Rao Bahadur V. N. Khopkar ...	10	0	0			
10	Krishnaji Ganesh Joshi, Esq. ...	10	0	0			
10	Prof. D. D. Kapadia, M. A. B. Sc. ...	10	0	0			
					930	0	0
	Sangli.						
200	Vinayak Krishna Mainkar, Esq. B. A. LL.B., Pleader.	100	0	0			
					100	0	0
	Satara.						
3,200	G. R. Kale, Esq. ...	3,200	0	0			

Contributors received during the year 1916-17 (Continued).

Total amount received from Contributors up to 31st March 1917.	Names of Contributors.	Sub-Total.		Grand-Total	
		Rs.	a. p.	Rs.	a. p.
	Satara (Continued).				
1,000	Krishnaji Govind Kale, Esq. ...	1,000	0 0		
110	W. H. Mavlankar, Esq., ...	65	0 0		
30	Mrs. S. W. Mavlankar ...	30	0 0		
				4,295	0 0
	Sholapur.				
200	Dattatraya Pandurang Joshi, Esq. ...	200	0 0		
				200	0 0
	Thana.				
200	B. V. Kharkar, Esq. ...	10	0 0		
				10	0 0
	Vadnagar (Gujrat).				
25	Sheth Ranchodbbhai Muljibhai ...	25	0 0		
				25	0 0
	Vinchur.				
600	Shrimant S. R. Vinchurkar, B. A. ...	120	0 0		
345	Shrimant R. K. Vinchurkar ...	45	0 0		
				165	0 0
	Yeotmal.				
300	Rao Bahadur R. G. Mundle, B. A. LL.B. ...	100	0 0		
60	A. B. Pande, Esq. B. A. C. ...	60	0 0		
150	L. R. Abhyankar, Esq. B. A. LL.B. ...	50	0 0		
50	K. P. Bhat, Esq. B. A. B. A. C. ...	50	0 0		
50	Dravid from Pandbarkavada & Bori Factory. ...	50	0 0		

Contributions received during the year 1916-17 (*Continued*).

Total account received from Contributors up to 31st March 1917.	Names of Contributors.	Sub-Total.		Grand-Total.	
		Rs.	s. p.	Rs.	s. p.
	Yeotmal (<i>Continued</i>).				
40	B. H. Jatkari, Esq., B.A. LL.B. ...	40	0 0		
30	J. N. Rodrigues, Esq. ...	30	0 0		
25	N. J. Deshpande, Esq. ...	25	0 0		
25	V. S. Deshpande, Esq. ...	25	0 0		
25	G. G. Bhagwat, Esq. Post Master ...	25	0 0		
20	Dr. K. N. Pradhan, L.M. & S. ...	20	0 0		
20	Sivram Ganesh, Esq. ...	20	0 0		
16	L. R. Dole, Esq. Pleader ...	16	0 0		
15	V. N. Malshe, Esq., L. C. E. ...	15	0 0		
10	S. M. Vanjari, Esq., B. A. ...	10	0 0		
10	V. P. Limaye, Esq. L. M. & S. ...	10	0 0		
10	Vishvanath Rangnath Dravid, Esq... ..	10	0 0		
6	G. B. Apte, Esq., ...	6	0 0		
5	Dr. Shidnath Kane ...	5	0 0		
				567	0 0
	<i>Grand Total</i> ...			28,015	3 2

Abstract of Contributions received during the year 1916-17.

Serial No.	Names of Places.	Sub-Total.		Grand-Total.	
		Rs.	a. p.	Rs.	a. p.
1	Akola	50	0 0		
2	Amalner	1,000	0 0		
3	Bandra	200	0 0		
4	Baroda	180	0 0		
5	Bombay	17,149	3 11		
6	Chouk (<i>Kolaba</i>)	200	0 0		
7	Dharwar	34	5 4		
8	Etawah	90	0 0		
9	Hubli	8	9 11		
10	Hyderabad (<i>Deccan</i>)	1,000	0 0		
11	Indore... ..	1,085	0 0		
12	Karade (<i>Kolaba</i>)	600	0 0		
13	Kolhapur	15	0 0		
14	Mahad	100	0 0		
15	Nagpur	10	0 0		
16	Navghar (<i>Kolaba</i>)	1	0 0		
17	Poona	930	0 0		
18	Sangli	100	0 0		
19	Satara	4,295	0 0		
20	Sholapur	200	0 0		
21	Thana	10	0 0		
22	Vadnagar (<i>Gujrat</i>)	25	0 0		
23	Vinchur	165	0 0		
24	Yeotmal	567	0 0		
	Grand Total...			28,015	3 2

Appendix A.

III

Abstract Account of the Pension Fund of the Deccan
Education Society, Poona, for the year 1916-17.

RECEIPTS.

Item No.	Particulars.	Sub-Total.			Grand-Total		
		Rs.	a.	p.	Rs.	a.	p.
1	<i>Opening Balance</i>						
	(i) Government Securities with Accountant General Post Office Calcutta	26,800	0	0			
	(ii) P. O. S. B. Sadashiv Peth Poona City (No. 65360)	4,517	0	11			
	...				31,317	0	11
2	<i>Pension Fund Contributions from :—</i>						
	(1) Fergusson College, Poona ...	3,492	0	0			
	(2) New English School, Poona ...	2,136	0	0			
	(3) New English School, Satara ...	690	0	0			
	(4) Navin Marathi Shala, Poona ...	191	0	0			
	(5) D. E. Society, Poona ...	180	0	0			
	(6) Dravid High School, Wai ...	85	0	0			
	(7) N. E. S. Boarding House, Poona.	36	0	0			
	...				6,810	0	0
3	<i>Interest on :—</i>						
	(1) Govt. Securities June 1916 ...	467	0	11			
	(2) Govt. Securities August 1916 ...	547	12	0			
	(3) Current for the year 1916-17 ...	16	2	5			
	...				1,030	15	4
4	<i>Discount in purchasing Govt. Securities through Post Office</i>						
	...				888	12	0
	Total for the year ...	8,729	11	4			
	Grand Total ...				40,406	12	3

Appendix A.

III

Abstract Account of the Pension Fund of the Deccan
Education Society, Poona, for the year 1916-17.

EXPENDITURE.

Item No.	Particulars.	Sub-Total.		Grand-Total	
		Rs.	a. p.	Rs.	a. p.
	<i>Pensions paid to :—</i>				
	(i) Life-members :—				
	(1) Prof. G. V. Lele, B. A. ...	480	0 0		
	(2) „ C. G. Bhanu, B. A. ...	480	0 0		
	(3) „ D. K. Karve, B. A. ...	480	0 0		
	(4) „ N. S. Panse, B. A. ...	480	0 0		
	(5) „ V. K. Rajwade, M. A. ...	440	0 0		
	(ii) Permanent Servants:—			2,360	0 0
	(6) Mr. G. R. Nandargikar ...	216	0 0		
	(7) „ N. J. Bapat ...	190	0 0		
	(8) „ H. T. Ambadekar ...	120	0 0		
	(9) „ S. R. Munshi ...	120	0 0		
	(10) „ G. G. Dixit ...	120	0 0		
	(11) Krishna Rama Waikar ...	60	0 0	826	0 0
	Total for the year ...	3,186	0 0		
	<i>Balance :—</i>				
	(i) Govt. Securities with the Accountant General Post Office, Calcutta ...	31,300	0 0		
	(ii) P. O. S. B. Sadashiv Peth Poona City No. 65360 ...	5,560	12 3	36,860	12 3
	Grand Total ...			40,406	12 3

K. J. PATANKAR,
Auditor, D. E. Society, Poona.

K. K. JOSHI,
Secretary, D. E. Society

Appendix A

IV

Abstract Account of the Permanent Fund of the Deccan
Education Society, Poona, for the year 1916-17.

RECEIPTS.

Item No.	Particulars.	Sub-Total.		Grand-Total	
		Rs.	a. p.	Rs.	a. p.
1	<i>Opening Balance.</i>			177800	6 8
2	<i>Contributions :—</i>				
	(1) General	28,015	3 2		
	(2) Special from Mr. S. G. Bankar, Bombay	50	0 0		
				28,065	3 2
3	<i>Endowments :</i>				
	(1) Rao B. K. P. Joshi, Hubli ...	7,100	0 0		
	(2) Vinayak Vasudeo Gogte, Esq., Bombay	5,200	0 0		
	(3) Rao Br : R. M. Kelkar, Baroda .	2,250	0 0		
	(4) Bhikaji Vyanktesh Dravid Esq., Yeotmal	2,000	0 0		
	(5) Balaji Gangadhar Sathaye Esq., Poona.	2,000	0 0		
	(6) Vasudeo Anant Nimkar, Esq., Sangli	461	0 0		
	(7) Haribhau Babaji Bhapkar, Esq., Bombay	100	13 0		
				19,111	13 0

Appendix A

IV

Abstract Account of the Permanent Fund of the Deccan
Education Society, Poona, for the year 1916-17.

EXPENDITURE.

Item No.	Particulars.	Sub-Total.		Grand-Total	
		Rs.	a. p.	Rs.	a. p.
1	<i>New Buildings :—</i>				
	(1) New Quarters	875	10 1		
	(2) Chemical Laboratory	11,623	5 3		
	(3) Reading Room and Library	9,663	7 0		
	(4) Biological Laboratory	10,132	14 0		
	(5) N. M. Wadia Amphitheatre	384	14 5		
	(6) Agarkar Bunglow	5,167	13 1		
	(7) Ramanbag Additions	3,558	0 6		
	(8) Satara New School Porch	1,200	0 0		
				42,606	0 4
2	<i>New Property S, No. 94 Sadashie Peth, Poona City</i>			1,500	0 0
3	<i>Water supply to the Fergusson College Poona</i>			8,068	5 7
4	<i>New Furniture to the chemical Labor- atory Fergusson College</i>			4,253	4 0
5	<i>Deposited with Satara School</i>			2,000	0 0
6	<i>Loans paid back :—</i>				
	(1) Rao Saheb R. R. Kale, Satara	6,000	0 0		
	(2) G. R. Kale, Esq., Satara	5,000	0 0		
	(3) S. N. Barve, Esq. Poona	1,000	0 0		
	(4) Mrs. Kashibai Deodhar, Indore	700	0 0		
	(5) Dr. K. K. Joshi, Poona	250	0 0		
				12,950	0 0
7	<i>Deposits returned :—</i>				
	(1) Fergusson College, Poona	4,000	0 0		
	(2) K. B. Sathe, Esq., Poona	1,300	0 0		
	(3) Baloba Wagh, Poona	1,300	0 0		

RECEIPTS (Contd.).

Item No.	Particulars.	Sub-Total.		Grand-Total	
		Rs.	a. p.	Rs.	a. p.
4	<i>Imperial Grant for the year 1916-17.</i>			11,250	0 0
5	<i>Loans taken from :</i>				
	(1) Krishnaji Govind Kale, Esq., Satara.	6,500	0 0		
	(2) Trustees of a Private Fund ...	3,000	0 0		
	(3) Superintendent, N. E. S. Satara.	2,500	0 0		
	(4) Prof. V. K. Rajwade, Poona ...	1,500	0 0		
	(5) Govind Vasudev Bhawe, Esq. Poona	1,500	0 0		
	(6) Prof. N. S. Pause, Poona ...	1,500	0 0		
	(7) Rao Br. Ichharambhai, Poona ...	1,000	0 0		
	(8) Prof. M. R. Paranjpe, Poona ...	500	0 0		
	(9) V. G. Kolhatkar, Esq. Wai ...	500	0 0		
	(10) R. K. Bhide, Esq. Nasik ...	500	0 0		
	(11) Prof. V. G. Paranjpe, Poona ...	400	0 0		
	(12) Dr. Mrs. Bhagirthibai Patwar- dhan, Poona.	320	0 0		
				19,720	0 0
6	<i>Ramanbag for the years of 1916-1917, 1917-18, and 1918-19 at Rs. 500 each.</i>			1,500	0 0
7	<i>Students Fund.</i>			186	2 11

XXVII

EXPENDITURE (Contd).

Item No.	Particulars.	Sub-Total.		Grand Total	
		Rs.	a. p.	Rs.	a. p.
	(4) David High School, Wai ...	936	12 9		
	(5) Prof. H. G. Limaye ...	550	0 0		
				8,086	12 9
7	Expenses in Collecting Subscriptions, ...			329	2 6
8	Opening Ceremony.			598	2 0
	Total for the year...	80,391	11 2		
9	Closing Balance :—				
	(a) Securities			60,300	0 0
	(b) With the Trustees of the Donors				
	(i) Sangli Treasury	6,000	0 0		
	(ii) Trustees of Shrimant Ram- bhagirao Mahadik	6,000	0 0		
	(iii) Sheth Governdhands Katav	2,500	0 0		
	(iv) Trustees of the late Mr. M. G. Ranade	1,000	0 0		
				15,500	0 0
	(c) Bank of Bombay, Poona ...			3,689	10 1
	(d) Deccan Bank, Poona ...				
	(i) Fixed Deposit Receipts ...	4,400	0 0		
	(ii) Current	8	6 5		
				4,408	6 5
	(e) Indian Specie Bank, Deposit Receipts,			5,712	8 0
	(f) Bombay Banking Company ...				
	(i) Fixed Deposit Receipt ...	93	12 0		
	(ii) Current	616	12 6		
				710	8 6
	(g) P. O. S. B. (Endowment Fund No. 65359)				
	(i) Postal Securities	68,000	0 0		
	(ii) Current Account	4,917	8 9		
				72,917	8 9

XXVIII

RECEIPTS (Contd.).

Item No.	Particulars.	Sub-Total.		Grand-Total	
		Rs.	a. p.	Rs.	a. p.
8	<i>Discount in purchasing Government Securities through Post office.</i>			788	4
9	<i>Interest on Permanent Fund.</i>	253	1 0		
	<i>Foreign scholarship Fund.</i>	61	13 4		
				314	14 4
	Total for the year...	77,736	5 5		
	Grand Total ...			255586	12 1

EXPENDITURE (Contd.)

Item No.	Particulars.	Sub-Total, Grand Total	
		Rs. a. p.	Rs. a. p.
(k)	P. O. S. B. (Permanent Fund No. 65358)		
	(i) Postal Securities	7,000 0 0	
	(ii) Current Account	355 6 1	7,355 6 1
(l)	P. O. S. B. (Students Fund No. 64390)		
	(i) Postal Securities	3,680 0 0	
	(ii) Current Account	83 11 7	3,763 11 7
(m)	P. O. S. B. (Foreign Scholarship Fund No. 70678)		
	(i) Postal Securities	600 0 0	
	(ii) Current Account	117 3 6	717 3 6
(n)	P. O. S. B. Debenture Redemption Fund		3,000 0 0
	(1) With the Secretary		270 2 0
	Total Balance...	178345 6 11	
	Grand Total...		255536 13 1

K. J. PATANKAR,
Auditor, D. E. Society, Poona.

K. K. JOSHI,
Secretary, D. E. Society, Poona.

Appendix A.

v

Abstract Account of the Current Fund of the Deccan Education Society, Poona, for the year 1916-17.

RECEIPTS.

Item No.	Particulars,	Sub-Total.		Grand-total	
		Rs.	a. p.	Rs.	a. p.
1	<i>Opening Balance</i>			779	11 1
2	<i>Interest for the year 1916-17.</i>			5,340	7 5
3	<i>Rent on Society's property:—</i>				
	(1) Fergusson College Poona ...	9,785	1 0		
	(2) New English School, Satara.	2,200	0 0		
	(3) New English School, Poona.	920	0 0		
	(4) Gajanan Choubal Lodge ...	171	0 0		
	(5) N. M. Shala, Poona ...	164	0 0		
	(6) Godbole Wada Poona ...	144	0 0		
	(7) Agarkar Bunglow ...	22	8 0		
				13,406	9 0
4	<i>Discount on Building Insurance.</i>			215	8 0
	Total for the year ...	18,962	8 5		
	Grand Total ...			19,742	3 6

K. J. PATANKAR,

Auditor, D. E. Society, Poona.

K. K. JOSHI,

Secretary, D. E. Society, Poona.

Appendix A.

V

Abstract Account of the Current Fund of the Deccan Education Society, Poona, for the year 1916-17.

EXPENDITURE.

Item No.	Particulars.	Sub Total.			Grand-Total.		
		Rs.	a.	p.	Rs.	a.	p.
1	<i>Interest on Endowments paid to :-</i>						
	(1) Fergusson College Poona ...	2,829	8	0			
	(2) New English School, Poona ...	325	8	0			
	(3) N. M. Shala, Poona ...	353	8	0			
	(4) Dravid High School, Wai ...	92	0	0	3,600	8	0
2	<i>Interest paid on :-</i>						
	(1) Debentures ...	2,550	9	8			
	(2) Loans ...	1,768	10	6			
	(3) Special contributions ...	460	0	0	4,779	4	2
3	<i>Contributions paid to :-</i>						
	(1) N. M. Shala, Poona ...	3,310	0	0			
	(2) New English School, Satara ...						
	(i) D. E. Society, Poona ...	2,200	0	0			
	(ii) K. G. Kale Esq. Satara ...	1,000	0	0			
	(3) F. C. Magazine ...	300	0	0			
	(4) F. C. Chemical Laboratory ...	100	0	0	6,910	0	0
	<i>Pay of Mr. A. P. Limaye.</i>				37	8	0
5	<i>Gymkhana prize for 1916-17 to Mr. V. M. Bangali.</i>				15	0	0
6	<i>Contingencies :-</i>						
	(i) Printing ...	246	0	6			
	(ii) Postage, Registrations V. P. & C. ...	369	4	6			
	(iii) Miscellaneous ...	143	13	0			
	(iv) Carriage hire ...	50	11	0	809	13	0
7	<i>Rent and Taxes</i>				25	3	0
	Total for the year...	16,477	4	2			
	Closing Balance...				3,264	15	4
	Grand Total...				19,742	3	6

K. J. PATANKAR,
Auditor, D. E. Society, Poona.

K. K. JOSHI,
Secretary, D. E. Society, Poona.

Appendix A

VI

Abstract Account of the Fergusson College Poona,
for the year 1916-17.

RECEIPTS.

Item No.	Particulars.	Sub-Total.		Grand Total	
		Rs.	a. p.	Rs.	a. p.
1	<i>Opening Balance.</i>			7725	1 5
2	<i>Fees and Fines.</i>				
	(a) College fees ...	67473	0 0		
	(b) Special fees for Science ...	3739	0 0		
	(c) Special fees for Science (P.E.)...	4632	0 0		
	(d) First year Examination fees ...	4430	0 0		
	(e) Fines ...	71	4 0		
3	<i>Government Grant.</i>			80345	4 0
	(a) Efficiency ...	10000	0 0		
	(b) For Dakshina Fellowships ...	2100	0 0		
				12100	0 0
4	<i>Room Rent.</i>			5230	0 0
5	<i>Miscellaneous.</i>			355	0 8
6	<i>Endowments.</i>				
	(A) Prizes.				
	(a) Apte Durgabai ...	50	0 0		
	(b) Apte V. N. ...	50	0 0		
	(c) Bhapkar ...	35	0 0		
	(d) Bhatavadekar ...	35	0 0		
	Carried forward ...			105755	6 1

Appendix.

VI

Abstract Account of the Fergusson College Poona,
for the year 1916-17.

EXPENDITURE.

Item No.	Particulars.	Sub-Total		Grand Total.	
		Rs.	a. p.	Rs.	a. p.
1	<i>Payments.</i>				
	(a) Life Members ...	25475	0 0		
	(b) Other Professors ...	8480	8 0		
	(c) Dakshina Fellows ...	2100	0 0		
	(d) Establishment ...	7220	12 4		
	(e) Pension Fund Contribution ...	3492	0 0		
	(f) Life Insurance Policies ...	2623	7 0		
	(g) Income tax ...	536	0 8		
	(h) Carriage hire ...	4203	12 0		
				54131	8 0
2	<i>Scholarships.</i>			2576	2 0
3	<i>Rent and Taxes.</i>				
	(a) Main Building ...	5785	1 0		
	(b) New Quarters ...	4000	0 0		
	(c) Ground Rent ...	570	0 0		
	(d) Water Rents ...	96	0 0		
	(e) Land Taxes ...	79	1 0		
	(f) Municipal Taxes ...	45	8 0		
				10575	10 0
4	<i>Library.</i>			1500	0 0
5	<i>Laboratory.</i>				
	(a) Chemical ...	4199	12 4		
	(b) Physical (including workshop) ...	4181	1 11		
	(c) Biology (including garden) ...	2300	2 9		
6	<i>Laboratory (Special).</i>			10681	1 0
	(a) Chemical (for new fillings) ...	5290	7 9		
	(b) Biology ...	500	0 0		
				5790	7 9
	<i>New furniture.</i>			601	11 6
	Carried forward ...			35856	8 3

RECEIPTS (Continued).

Item No.	Particulars.	Sub-Total.		Grand-Total.	
		Rs.	a. p.	Rs.	a. p.
	Brought forward ...			105755	6 1
	(e) Brahme ...	45	0 0		
	(f) Chafekar ...	35	0 0		
	(g) Ferguson ...	45	8 0		
	(h) Gulve ...	17	8 0		
	(i) Janardan Gopal ...	60	0 0		
	(B) Scholarships.			373	0 0
	(a) Annapurnabai Chitale ...	0	0 0		
	(b) Bapat ...	70	0 0		
	(c) Bhagawat Yadneswar ...	42	0 0		
	(d) Bhagirthibai David ...	120	0 0		
	(e) Brahme ...	490	0 0		
	(f) Govind Hari ...	210	0 0		
	(g) Ichalkaranji ...	120	0 0		
	(h) Icharambhai ...	180	0 0		
	(i) Janakibai Limaye ...	60	0 0		
	(j) Joshi K. P. ...	490	0 0		
	(k) Joshi N. A. ...	...	...
	(l) Kirane ...	52	8 0		
	(m) Limaye Mahadeo ...	60	0 0		
	Carried forward ...			106128	6 1

EXPENDITURE (Continued).

	Particulars.	Sub-Total		Grand Total.	
		Rs.	a. p.	Rs.	a. p.
	Brought forward ...			85856	8 3
8	Contingency.			2000	0 0
9	Dispensary.			311	8 3
10	Lighting.			392	13 0
11	Miscellaneous.			514	15 0
12	Repairs and Renewals.				
	(a) Building ...	2153	5 5		
	(b) Roads and Gutters ...	563	1 3		
	(c) Furniture ...	223	5 6		
	(d) Miscellaneous ...	658	6 6		
				3598	2 8
13	Endowments.				
	<i>A (Prizes).</i>				
	(a) Apte Durgabai ...	50	0 0		
	(b) Apte V. N. ...	50	0 0		
	(c) Bhapkar ...	35	0 0		
	(d) Bhatavadekar ...	35	0 0		
	(e) Brahma ...	45	0 0		
	(f) Chafekar ...	35	0 0		
	(g) Fergusson ...	45	8 0		
	(h) Gulve ...	17	8 0		
	(i) Janardan Gopal ...	60	0 0		
	<i>B (Scholarships).</i>	373	0 0		
	(a) Annaparnabai Chitale ...	144	0 0		
	(b) Bapat ...	63	0 0		
	(c) Bhagavst ...	42	0 0		
	Carried forward ...			92673	15 2

XXXVI

RECEIPTS (Continued.)

Item No.	Particulars.	Sub-Total.		Grand-Total.	
		Rs.	a. p.	Rs.	a. p.
	Brought forward ...			106128	6 1
	(n) Mankar ...	120	0 0		
	(o) Nehe ...	72	0 0		
	(p) Nimkar ...	120	0 0		
	(q) Pali (from Baroda State) ...	600	0 0		
	(r) Patwardhan ...	120	0 0		
	(s) Ramchandra Bhikaji ...	60	0 0		
	(t) Vadadekar ...	36	2 6		
	(u) Vinchurkar ...	150	0 0		
	(v) Vishveshwar Ayya ...	0	0 0		
7	<i>Outside Scholarships.</i>	3,525	10 6	3,152	10 6
	(a) Alfred ...	267	2 0		
	(b) Aundh ...	490	0 0		
	(c) Baroda ...	192	12 0		
	(d) Dabholkar ...	712	0 0		
	(e) Female Education Trust fund ...	300	0 0		
	(f) High School ...	95	0 0		
	(g) Hyderabad ...	473	4 0		
	(h) Kazi Shahabuddin ...	1115	0 0		
	(i) Lingayet ...	4818	0 0		
	(j) Miraj ...	633	5 4		
	Carried forward ...			109281	0 7

XXXVII

EXPENDITURE (Continued).

Item No.	Particulars.	Sub-Total		Grand Total.	
		Rs.	s. p.	Rs.	s. p.
	Brought forward ...			92673	15 2
	(d) Bhagirthibai Dravid ...	120	0 0		
	(e) Brahme ...	480	0 0		
	(f) Govind Hari ...	210	0 0		
	(g) Ichalkaranji ...	120	0 0		
	(h) Icharambhai ...	180	0 0		
	(i) Janakibai Limaye ...	79	0 0		
	(j) Joshi K. P. ...	480	0 0		
	(k) Joshi N. A. ...	24	0 0		
	(l) Kirane ...	39	6 0		
	(m) Limaye Mahadeo ...	60	0 0		
	(n) Mankar ...	120	0 0		
	(o) Nene ...	72	0 0		
	(p) Nimkar ...	90	0 0		
	(q) Pali (from Baroda state) ...	600	0 0		
	(r) Patwardhan ...	120	0 0		
	(s) Ramchandra Bhikaji ...	60	0 0		
	(t) Vadadekar ...	36	0 0		
	(u) Vinchurkar ...	150	0 0		
	(v) Vishveshwar Ayya ...	120	0 0		
		3409	6 0		
14	Outside Scholarships			3782	6 0
	(a) Alfred ...	267	2 0		
	(b) Aundh ...	490	0 0		
	(c) Baroda ...	192	12 0		
	(d) Dabholkar ...	712	0 0		
	(e) Female Education Trust fund ...	300	0 0		
	(f) High School ...	95	0 0		
	(g) Hyderabad ...	473	4 0		
	(h) Kazi Shhabuddin ...	1115	0 0		
	(i) Lingayet ...	4818	0 0		
	(j) Miraj ...	710	0 0		
	(k) Mysore ...	330	3 0		
	Carried forward ...			96456	5 2

XXXVIII

RECEIPTS (Continued).

Item No.	Particulars.	Sub-Total.			Grand Total.		
		Rs.	a.	p.	Rs.	a.	p.
	Brought forward ...				109231	0	7
	(k) Mysore ...	330	0	0			
	(l) University-Dosabhai A. Kama ...	95	0	0			
	(m) University-Duke of Edinburgh.	180	0	0			
	(n) Chatfield ...	288	0	0			
	(o) University-Gangoobai Bhat ...	39	0	0			
	(p) University-Sir Jasvatsingi ...	30	0	0			
	(q) University JagannathShankarshet	72	0	0			
	(r) University Pralhad Sitaram ...	300	0	0			
	(s) University Yamunabai Dalvi ...	99	8	0			
8	<i>Gymkhana</i>				10529	15	4
					5966	0	0
	Total for the year ...	118051	14	6			
	Grand Total ...				125776	15	11

EXPENDITURE (Continued).

Item No.	Particulars.	Sub-Total			Grand-Total.		
		Rs.	a.	p.	Rs.	a.	p.
	Brought forward ...				96456		5
	(1) University-Chatfield ...	288	0	0			
	" Dosabhai Kama ...	95	0	0			
	" Duke of Edinburgh ...	180	0	0			
	" Gangubai Bhat ...	39	0	0			
	" Jagannath Shankarshet 2nd Scholarship. ...	72	0	0			
	" Sir Jasavantsingi ...	30	0	0			
	" Pralhad Sitaram ...	300	0	0			
	" Yamunabai Dalvi ...	99	8	0			
		10606	10	0			
	<i>Building Insurance.</i>				10606	10	0
	<i>Deposit for reserve fund.</i>				287	8	0
	<i>Water Supply.</i>				4000	0	0
	<i>Gymkhana.</i>				1062	1	6
	Total for the year ...	116931	1	8	4518	9	0
	<i>Closing Balances.</i>						
	(a) Endowments ...	688	3	4			
	(b) Gymkhana ...	2296	7	9			
	(c) College proper ...	5861	3	2			
		8845	14	3	8845	14	3
	Grand Total ...	125776	15	11			

R. P. PARANJPYE,
Principal.

Appendix A.

VII

Abstract Account of the New English School, Poona, for the year 1916-17.

RECEIPTS.

Item No.	Particulars.	Sub-Total.			Grand Total.		
		Rs.	a.	p.	Rs.	a.	p.
1	Opening Balance				3,158	9	5
2	Fees and Fines						
	(a) School fees	23,629	11	0			
	(b) Play-ground fees	953	15	0			
	(c) Entrance fees	756	0	0			
	(d) Arrears of fees	4,157	12	3			
	(e) Fines	84	8	9			
					29,581	15	0
3	Reading Room fees				637	2	0
4	Government grant						
	(a) School proper	11,878	0	0			
	(b) Furniture						
	(c) Drawing	260	0	0			
	(d) Extraordinary	1,985	0	0			
					14,123	0	0
5	Valuation Increment				1,980	0	0
6	Endowments						
	(a) Mabadik Scholarship	175	0	0			
	(b) Justice Ranade	35	0	0			
	(c) Reay Prize	35	0	0			
	(d) Kagal Prize	17	8	0			
	(e) Patwardhan Prize	17	8	0			
	(j) Bapat Prize	17	8	0			
	(g) Damle-Chiplunkar Prize	10	8	0			

Appendix A.

VII.

Abstract Account of the New English School, Poona, for the year 1916-17.

EXPENDITURE.

Item No.	Particulars.	Sub-Total.			Grand Total.		
		Rs.	a.	p.	Rs.	a.	p.
1	Payments	...					
	(a) Life-Members	4,900	0	0			
	(b) Valuation Increment	1980	0	0			
	(c) Life Insurance	493	7	0			
	(d) Income-Tax	169	1	0			
	(e) Teacher	21,937	15	6			
	(j) Clerks	1,080	5	9			
	(g) Establishment	1,878	5	0			
	(h) Pension Fund	2,136	0	0			
					34,575	2	3
2	Rent and Taxes	...			1,110	1	0
	Contingencies	...					
	(a) Printing	399	1	3			
	(b) Ordinary	646	12	9			
					1,045	14	0
4	Books and Prizes	...					
	i Library	...					
	(a) New Books	442	13	3			
	(b) Binding charges &c.	30	1	6			
	ii Reading Room	...					
	(a) New Books	575	0	3			
	(b) Binding charges &c.	10	4	0			
	iii Class Books	99	5	6			
	iv Prizes	...					
	(a) School	297	8	6			
	(b) Sports	0	0	0			
	(c) Endowed	94	12	0			
					1,549	13	0
5	Repairs to Building	...			1,506	0	6
6	Furniture (dead-stock.)	...					
	(a) New Furniture	171	8	9			
	(b) Repairs	307	4	9			
					478	13	6
7	Laboratory	...					
	(a) New Apparatus	465	8	7			
	(b) Current expenses	99	10	6			
					565	3	1
8	Gymkhana	...					
	(a) New Apparatus	209	15	3			
	(b) Current Expenditure	588	9	9			
					798	9	0
	Carried forward ...				41,629	8	4

XIII

**Abstract Account of the New English School, Poona, for the year 1916-17.
RECEIPTS. (Contd.)**

Item No.	Particulars.	Sub-Total.			Grand-Total.		
		Rs.	a.	p.	Rs.	a.	p.
	(h) G. B. Limaye Scholarship ...	60	0	0			
					368	0	0
7	Scholarships ...						
	(a) Government ...	110	0	0			
	(b) Others ...	46	0	0			
					156	0	0
8	Miscellaneous ...				522	15	11
9	Poor Boys' Fund ...				522	11	3
	Total for the year...	47,991	12	2			
	Grand Total ...				51,150	5	7

XLIII

**Abstract Account of the New English School, Poona, for the year 1916-17.
EXPENDITURE. (Contd.)**

Item No.	Particulars.	Sub-Total.			Grand Total.		
		Rs.	a.	p.	Rs.	a.	p.
	Brought over ...				41,629	8	4
1	Workshop ...						
	(a) New Apparatus ...	366	4	9			
	(b) Current Expenditure ...	399	2	6			
					765	7	3
10	Garden ...				316	14	6
11	Drawing ...				31	9	6
12	Fire Insurance ...				565	0	0
13	Scholarships ...						
	(a) Government ...	95	0	0			
	(b) Endowed ...	230	0	0			
	(c) Others ...	46	0	0			
					371	0	0
14	Miscellaneous ...				230	11	6
15	Poor Boys' Fund ...				515	14	6
16	New Building (Part Payment) ...				1,500	0	0
	Total for the year ...	45,926	1	1			
17	Closing Balance ...				5,224	4	6
	(a) School proper 4497-11-9						
	(b) Poor Boys' Fund 351-10-0						
	(c) Scholarships 263-2-9						
	(d) Prizes 111-12-0						
	Grand Total ...				51,150	5	7

V. B. NAIK,
Superintendent,
New English School, Poona.

Appendix A.

VIII

Abstract Account of the New English School, Satara,
for the year 1916-17.

RECEIPTS.

Item No.	Particulars.	Sub Total.			Grand Total.		
		Rs.	a.	p.	Rs.	a.	p.
1	Opening Balance				3,204	1	6
2	Fees and Fines						
	(a) School Fee	6,972	15	6			
	(b) Reading Room, Singing and Gymnasium	293	9	0			
	(c) Entrance	167	0	0			
	(d) Arrears	32	9	0			
	(e) Fines	15	10	6			
					7,481	12	0
3	Government Grant						
	(a) School Grant	4,103	0	0			
	(b) Drawing Grant	305	8	0			
					4,408	8	0
4	Valuation Increment				790	4	0
5	Contribution from Society				2,200	0	0
6	Other Sources				176	1	3
7	Poor Boys' Fund				75	13	3
8	Scholarship				311	0	0
	Total for the year...	15,443	6	6			
	Grand Total				18,647	8	0

Appendix A

VIII

Abstract Account of the New English School, Satara,
for the year 1916-17.

EXPENDITURE.

Item No.	Particulars.	Sub-Total.			Grand-Total.		
		Rs.	s.	p.	Rs.	s.	p.
1	<i>Payments</i>						
	(a) Life-Members	2,490	0	0			
	(b) Valuation Increment	790	4	0			
	(c) Life Insurance	194	4	0			
	(d) Income Tax	51	14	0			
	(e) Teachers	5,326	6	3			
	(f) Establishment	723	13	0			
	(g) Pension Fund contribution.	690	0	0			
					10,276	9	3
2	<i>Rent</i>				2,200	0	0
3	<i>Contingencies</i>				437	14	6
4	<i>Books and Prizes</i>				208	2	6
	<i>Repairs</i>				201	2	0
6	<i>Furniture</i>				802	15	6
7	<i>Poor Boys' Fund</i>				15	9	0
8	<i>Scholarships</i>				311	0	0
	Total for the year...	14,443	4	9			
9	<i>Closing Balance</i>						
	(a) Permanent Balance	2,000	0	0			
	(b) Reserve Fund	2,000	0	0			
	(c) Poor Boys' Fund	90	12	3			
	(d) School Proper	113	7	0			
					4,204	3	3
	Grand Total				18,647	8	0

S. G. DEODHAR,
Superintendent,
New English School, Satara.

Appendix A

IX

Abstract Account of the Navin Marathi Shala, Poona,
for the year 1916-17.

RECEIPTS.

Item No.	Particulars.	Sub-Total.			Grand Total.		
		Rs.	a.	p.	Rs.	a.	p.
1	<i>Opening balance.</i>				501	14	
2	<i>Fees and Fines.</i>						
	(a) School fees	964	10	0			
	(b) Entrance	105	0	0			
	(c) Arrears	108	4	0			
					1,177	14	0
3	<i>Government Grant.</i>				2,121	0	0
4	<i>Contribution from D. E. Society.</i>				3,310	0	0
5	<i>Valuation Salary.</i>				360	0	0
6	<i>Interest.</i>						
	(a) Interest on the Hon. Divan Baha- dur Godbole's Endowment ..	350	0	0			
	(b) Janardan Prize	3	8	0			
					353	8	0
	Total for year...	7,322	6	0			
	Grand Total...				7,824	4	9

Appendix A

IX

Abstract Account of the Navin Marathi Shala, Poona
for the year 1916-17

EXPENDITURE.

Item No.	Particulars.	Sub-Total.			Grand Total.		
		Rs.	a.	p.	Rs.	a.	p.
1	<i>Payment</i>						
	(a) Valuation Increment	360	0	0			
	(b) Teachers	3,607	4	9			
	(c) Establishment	382	0	3			
	(d) Pension fund	191	0	0			
					4,540	5	0
2	<i>Rent and Taxes.</i>				507	8	0
3	<i>Books and Prizes.</i>						
	(a) Library books	51	1	7			
	(b) Class books	19	10	6			
	(c) Books for Prizes	87	2	3			
	(d) Students' Library	29	3	9			
4	<i>Ground.</i>				187	2	1
5	<i>New furniture.</i>				169	0	8
6	<i>Contingencies and Printing.</i>				398	6	9
7	<i>Object lesson and Manual training.</i>				516	11	0
8	<i>Miscellaneous.</i>				0	15	9
9	<i>Repairs.</i>				27	15	9
	(a) Repairs to Building.	695	2	7			
	(b) Repairs to furniture.	10	6	0			
					705	8	7
10	<i>Poor boy's Fund.</i>				353	12	0
	Total for the year...	7,407	5	7			
	Closing balance.				416	15	2
	Grand Total...				7824	4	9

K. B. KANITKAR,
Superintendent
N. M. Shsla, Poona.

Appendix B.

PATRONS

Patrons of gentlemen who have become Patrons
and Fellows during the year 1916-17.

No.	NAMES.	Station.
Patrons.		
1	Sheth Motilal Manekchand alias Pratapsheth of Amalner ...	Amalner.
2	Mr. Pragji Soorji	Bombay.
3	Mr. Karsandas Tejpal	"
4	Mr. Tricamdas Dwarkadas, B. A. ...	"
5	Mr. Jamnadas Dwarkadas, B. A. ...	"
6	Miss. J. D. Petit,	"
7	Raja Govindalal Shivilal	"
8	Sheth Moolji Haridas	"
9	F. E. Dinshaw, Esq. Solicitor ...	"
10	Ratansi D. Morarji, Esq.	"
11	Sheth Vithaldas Liladhar	"
12	Vaman Ramchandra Naik, Esq. ...	Hyderabad (Dn.)
13	Princess Savitribai Saheb of Indore .	Indore.
14	Shrimant Shridarrao Vithal Natu ...	Poona.
15	Krishnaji Govind Kale, Esq.	Satara.

Appendix B.**FELLOWS.**

Names of gentlemen who have become Patrons
and Fellows during the year 1916-17.

No.	NAMES.	Station.
Fellows.		
1	V. J. Patel, Esq. Bar-at Law ...	Bandra.
2	Ganesh Anant Lele, Esq. ...	Baroda.
3	Sheth Keshavji Ramji ...	Bombay.
4	Shantaram Narayan Dabholkar, Esq.	"
5	Sheth Damodardas Haridas ...	"
6	Sheth Vallabhadas Khimji Jairam ...	"
7	Sheth Ghanasham Birla ...	"
8	Sheth Bhugvan Das Madhavdas ...	"
9	Sheth Deokaran Moolji ...	"
10	Sheth Lakshmidas Bhimji ...	"
11	Narayan Balwant Joshi, Esq. ...	Chowk.
12	Krishnaji Baji Vaidya, Esq. ...	Karade.
13	Keshav Vinayak Datar, Esq. ...	"
14	Sheth Natha Narayan Gujar ...	Mahad
15	V. D. Sathaye Esq. Bar-at-law ...	Nagpur.
16	Anantaji Narayan Karmarkar, Esq.	Paud (Poona).
17	Ganesh Ramkrishna Datar, Esq. ...	Poona.
18	Nagesh Parashram Godbole, Esq. ...	"
19	Vinayak Krishna Mainkar, Esq. Pl.	Sangli.
20	Dattatraya Pandurang Joshi, Esq. ...	Sholapur.
21	B. V. Kharkar, Esq. ...	Thana.

Appendix C.

I

LIST OF STAFF OF THE Fergusson College, Poona.

PRINCIPAL.

- *1. The Hon. Mr. Raghunath Purushottam Paranjpe, B. Sc. (Bom.), M. A., (Camb.), Principal and Professor of Mathematics.

PROFESSORS.

- | | |
|--|---|
| <p>*2. Vasudeo Balvant Patwardhan, B. A., Professor of English, (Vice Principal)</p> <p>*3. Govind Chimanaji Bhate, M. A., Professor of Logic and Moral Philosophy.</p> <p>*4. Hari Govind Limaye, M. A., Professor of History.</p> <p>*5. Keshao Ramchandra Kanitkar, M. A., B. Sc., Professor of Physics.</p> <p>*6. Krishnaji Nilkanth David, M. A., Professor of English and Sanskrit.</p> <p>*7. Vaman Govind Kale, M. A., Professor of History and Political Economy.</p> <p>*8. Vishwanath Balwant Naik, M. A., Professor of Mathematics.</p> <p>*9. Gopal Balkrishna Kolhatkar, M. A., Professor of Chemistry.</p> <p>*10. Pandurang Damodar Gune, M. A., Ph. D., Professor of Sanskrit.</p> <p>*11. Dhundiraj Laxman Dixit, B. A., Professor of Botany & Zoology.</p> <p>*12. Krishnaji Keshav Joshi, M. A., Ph. D., Professor of German.</p> <p>*13. Mahadev Ramchandra Paranjpe, M. A., B. Sc., Professor of Physics, and Chemistry.</p> <p>*14. Ganesh Hari Kelkar, M. A., Professor of English.</p> <p>*15. Mahadev Krishnaji Joshi, M. A., Professor of Physics and Chemistry,</p> | <p>*16. Vishnu Dattatraya Gokhale, M. A., Professor of Mathematics.</p> <p>*17. Ramchandra Dattatraya Ranade, M. A., Professor of Logic and Moral Philosophy.</p> <p>*18. Shridhar Bhikaji Bondale, M. A., Professor of Mathematics.</p> <p>*19. Vasudeo Gopal Paranjpe, M. A., LL B., Professor of English and Sanskrit.</p> <p>*20. Shanker Ramchandra Kanitkar, M. A., Professor of History.</p> <p>*21. Krishnaji Mahadeo Khadye, M. A., Professor of English.</p> <p>*22. Vishwanath Keshao Joag, M. A., Professor of Logic and Moral Philosophy.</p> <p>†23. Vasudeo Shastri Abhyankar, Sanskrit Shastri.</p> <p>†24. Mahamad Khan Munshi, Professor of Persian.</p> <p>25. Dharmagand Kausambi, Professor of Pali.</p> <p>26. Sadashco Narayan Datar, M. A., Professor of Physics.</p> <p>27. Trimbak Govind Yeolekar, B. A., B. Sc., Assistant Professor of Botany and Zoology.</p> <p>28. Mahadeo Ramchandra Bhide, B. A., Lecturer in Composition.</p> <p>29. Yashwant Raghunath Agashe, B. A., Lecturer in Composition.</p> <p>30. Gangadhar Krishna Sane, B. A., Lecturer in Composition.</p> |
|--|---|

DEMONSTRATORS IN PHYSICS.

- | | |
|---|--|
| <p>1. Govind Ganesh Malshe, M. A.,</p> <p>2. Ganesh Narayan Bhade, B. A.,</p> | <p>3. D. G. Deokar, B. A.,</p> <p>4. G. D. Kelkar, B. A.,</p> <p>5. M. M. Bongale, B. A.</p> |
|---|--|

DAKSHINA FELLOWS.

- | | |
|--|---|
| <p>1. Shridhar Govind Beri, B. A.,</p> <p>3. Dattatraya Kashinath Bodas, B. A.</p> | <p>2. Rangnath Ramchandra Deo. B. Sc.</p> |
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* Life-Members.

† Permanent Servants.

LI

CLERKS.

- | | |
|-------------------------|--------------------------------|
| †1. Gopal Raoji Damle. | †3. Dattatraya Narayan Mankar. |
| †2. Vinayak Hari Soman. | 4. Vithal Mahadeo Kolhatkar. |

II

New English School, Poona.

STAFF OF TEACHERS.

- | | |
|--|--|
| *1. Prof. Vishvanath Balvant Naik, M. A., (Superintendent). | †25. Mr. Chintaman Vasudeo Kanitkar, Matric, S. T. C. |
| *2. Prof. Mahadeo Krishna Joshi, M. A., S. T. C. D. (Asst. Supdt.) | †26. Mr. Shriram Attnaram Ambardekar, 3rd year Trained. |
| *3. Dr. Krishnaji Keshav Jashi, M. A., Ph. D. | †27. Mr. V. G. Gadgi, P. E. S. T. C. |
| *4. Prof. Shankar Ramchandra Kanitkar, M. A. | †28. Mr. Vishnu Balyant Gacgil, 3rd Grade Drawing. |
| *5. Prof. Vishnu Narayan Kumbhare, M. A., S. T. C. | †29. Mr. Vyanktesh Ramchandra Patwari, 3rd Grade Drawing. |
| *6. Prof. Vishvanath Keshav Joag M. A. | †30. Mr. Ganesh Bhikaji Datar, Certified Gymnast. |
| †7. Mr. Sadashiv Krishna Athalye, M. A. | †31. Mr. Ghanasham Balkrishna Chip-lunkar, 3rd Year Trained. |
| †8. Mr. Nagesh Keshav Jog B. A. | †32. Mr. Nilkanth Shankar Chitale, Matric. |
| †9. Mr. Shiyran Trimbak Aote, B. A. | 33. Mr. Shripad Mahadeo Mate, M. A. |
| †10. Mr. Narayan Sakharam Belvalkar, I. E. S. T. C. | 34. Mr. Ganesh Vyanktesh Dhavalikar, M. A. |
| †11. Mr. Govind Krishna Moadak, I. E. | 35. Mr. Kaloo Krishna Sahasrabudhye, B. A. |
| †12. Mr. Vinayak Shridhar Karandikar, P. E. | 36. Mr. Mahadeo Gangadhar Lele, B. A. |
| †13. Mr. Hashinath Balkrishna Apte, P. E. | 37. Mr. N. G. Joshi, B. A. |
| †14. Mr. Subrao Vyankatesh Datar, P. E. S. T. C. | 38. Mr. N. S. Kapre, B. A. |
| †15. Mr. Ramchandra Shridhar Deo, Matric. | 39. Mr. Shankar Narayan Phatak P. E. |
| †16. Mr. Mahadeo Pandurang Oak, Matric. | 40. Mr. D. H. Arole, I. E. |
| †17. Mr. Krishnaji Govind Kinare, Matric. | 41. Mr. P. S. Bayle, I. E. |
| †18. Mr. Narayan Yeshvant, Davle, Matric. | 42. Mr. S. K. Kanetkar, P. E. |
| †19. Mr. Mahadeo Vishnu Sane, Matric, S. T. C. | 43. Mr. D. H. Purohit, Carpentry Teacher. |
| †20. Mr. Ramchandra Mahadeo Limaye, Matric, S. T. C. | 44. Mr. V. V. Dadhe P. E. |
| †21. Mr. Govind Narayan Phatak Matric, S. T. C. | 45. Mr. M. B. Korbe, P. E. |
| †22. Mr. Gopal Waman Bhide, Matric, S. T. C. | 46. Mr. S. V. Oak, Matric. |
| †23. Mr. Vaman Vasudeo Limaye, Matric, S. T. C. | 47. Mr. B. V. Devdhar, Matric. |
| †24. Mr. Chintaman Ramchandra Dharap, Matric, S. T. C. | 48. Mr. G. S. Limaye, " |
| | 49. Mr. V. B. Sutar, " |
| | 50. Mr. D. W. Joshi, " |
| | 51. Mr. G. K. Lele, Copy Teacher. |
| | 52. Mr. A. D. Chamba, Band Master. |
| | 53. Mr. M. R. Deo, Carpentry Teacher. |
| | 54. Mr. G. B. Dikshit, Drill Master. |
| | 55. Mr. T. P. Patil, School Final. |
| | 56. Mr. S. B. Parmekar, Matric. |
| | 57. Mr. V. V. Barve, Matric. |
| | 58. Dr. J. V. Joshi, Sub. Asst. Surgeon. |

* Life-Member.

† Permanent Servant.

III.

New English School, Satara.

STAFF OF TEACHERS.

- | | |
|--|---|
| *1 Mr. Sitaram Ganesh Devadhar,
B. A. Superintendent. | †9 Mr. Keshao Narayan Matange.
Music Teacher. |
| *2 Mr. Gopal Vishnu Tulpule, M. A.
Asst. Superintendent. | 10 Mr. Gopal Shankar Dixit. B. A. |
| ‡3 Mr. Laxamn Gopal Mehandale.
B. A. S. T. C. | 11 Mr. Waman Hari Kshirsagar. B.A. |
| †4 Mr. Narayan Dhondo Palekar,
I. E. S. T. C. | 12 Mr. Govind Yashavant Deuskar I.E. |
| †5 Mr. Pandharinath Waman Ghane-
kar, I. E. | 13 Mr. Damodar Janardan Pendse
Metric. |
| †6 Mr. Govardhan Vyankatesh Gujar.
P. E. S. T. C. | 14 Mr. Damodar Moreshwar Bhat.
Metric. |
| †7 Mr. Wasudho Sitaram Chitale.
Metric S. T. C. | 15 Mr. Hari Atmaram Agte. U. S. F. |
| †8 Mr. Hari Ramchandra Joshi, 3rd
Grade Art Examination Certific. | 16 Mr. Vishwanath Sadashiv Athalye
U. S. F. |
| | 17 Mr. Ramchandra Govind Ranade.
U. S. F. |
| | 18 Mr. Damodar Balvant Bhide.
Gymnasium Teacher. |

IV.

Navin Marathi Shala, Poona.

STAFF OF TEACHERS.

- | | |
|--|---|
| *1 Prof. Keshao Ramchandra Kanit-
ker, M. A. B. S. C. Superintendent. | 15 Nanaji Waman Patil Ver. final Cer. |
| †2 Bhikaji Vitthal Mahajan, P. T. C. 20 | 16 Shanker Balwant Wartak. |
| †3 Ramchandran Bapuji Poteker do | 17 Dattatray Bhikaji Harsh Ver. final
cer. and third Grade Art School. |
| †4 Vishno Ranganath Kale. P. T. C. 15 | 18 Nilkanth Sakharan Gokhale Ver.
final Cer |
| †5 Shivram Krishna Deshpande P. T. C.
on leave. | 19 Tukaram Shanker Rale, Ver.
final Cer. |
| †6 Krishnaji Govind Joshi, P. T. C. 15 | 20 Mahadeo Ramchandra Taranjape, do |
| †7 Gangadhar Ramkrishna Thakur,
P. T. C. 12 | 21 Mahadeo Ganesh Pendse, do |
| 8 Ramkrishna Vitthal Joshi, P. T. C. 15 | 22 Digambar Dattatray Kulkarni, Ver.
Fin. Cer. |
| 9 Kondo Waman Prabhune P. T. C. 12 | 23 Ramchandra Narayan Babulker,
Singing Teacher. |
| 10 Krishnaji Vyankatesh Subnis,
P. T. C. 12 | 24 Vishwanath Ramkrishna Pandhar.
purkar Singing teacher. |
| 11 Gopal Martand Aitre, P. T. C. 12 | 25 Shridhar Waman Damale, Do. |
| 12 Bapoo Kashinath Bhide Ver.
final Cer. | 26 Ramkrishna Vitthal Tikhe. |
| 13 Ganesh Waman Dharu, Ver. final Cer. | |
| 14 Mahadeo Ramchandra Wartiker,
P. T. C. (Nizam State). | |

V.

New English School Boarding House, Poona.

- | | |
|---|---|
| *1 Prof. Shridhar Bhikaji Bondale,
M. A. Superintendent. | *2 Prof. Govind Chimnaji Bhate, M. A.
in charge of Accounts. |
| †3 Mr. Vishnu Ranganath Kale 2nd year Trained. | |

* Life-Member

† Permanent Servant

Appendix D. UNIVERSITY RESULTS.

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List of Successful Candidates.

1916.

FERGUSSON COLLEGE.

M. A. Examination.

HISTORY.

2nd Class.

- 1 Kamdar Keshavlal Himatram.
 - 2 Limaye Krihnaji Ganesh.
- ENGLISH AND PALI.
- 1 Joshi Chintamani Vanayak.
- PHILOSOPHY.
- 1 Kewalramani Gadchand Gurudas-sing.
- MATHEMATICS (GROUP A).
- 1 Kewalramani Metharam Khanchand.
 - 2 Thakur Bihnarilal Thakurdass.
- PHYSICS.
- 1 Datar Sadasheo Narayan.
- Pass Class.
- HISTORY.
- 1 Dhavlikar Ganesh Vyankatesh.
 - 2 Dighe Yeswantrao Lavaman.
 - 3 Gujarathi Palkisani Lakhmidas.
 - 4 Pardeshi Jugakisnore Mangalam.
 - 5 Patwardhan Balchandra Ram-chandra.

ENGLISH AND SANSKRIT (VEDANTA).

- 1 Joshi Lakhmishankar Harishankar.

ENGLISH AND MARATHI.

- 1 Kulkarni Vaman Vithal.

ENGLISH AND PALI.

- 1 Bhide Ganesh Trimbak.
- 2 Nawathe Yashwantrao Dattatraya.

PHILOSOPHY.

- 1 Bapat Dattatraya Vithal.
- 2 Mavlankar Sadasheo Vaman.
- 3 Mulay Balchandra Vishnu.
- 4 Patwardhan Narayan Mahadev.

MATHEMATICS (GROUP A).

- 1 Hardikar Trimbak Bhikaji.
- 2 Shintre Ramchandra Purushottam.

MATHEMATICS (GROUP B)

- 1 Chandrachud Abaji Govind.

PHYSICS.

- 1 Athawale Narayan Mahadev.
- 2 Joshi Ramchandria Vishnu.
- 3 Mundle Kajari Balwant.
- 4 Malabe Govind Ganesh.

NATURAL SCIENCE.

- 1 Hardikar Tapibai.

Intermediate Examination in Science. 1916.

First Class

GROUP A.

- 1 Joshi Ramchandra Narayan.

2nd Class.

GROUP A.

- 1 Garde Sitaram Vithal.
- 2 Isurkar Mangesh Ganesh.
- 3 Joshi Vyankatesh Govind.
- 4 Kotibhaskar Ramchandra Ganesh.
- 5 Lagu Balkrishna Chintaman.
- 6 Nimkar Janardhan Ganesh.
- 7 Wadhvani Lalchand Topandas.

GROUP D.

- 9 Bhide Bhaskar Vinayak.

Pass Class.

GROUP A.

- 1 Athavale Vishnu Balwant.
- 2 Barve Vyankatesh Ramchandra.
- 3 Deshpande Hari Balwant.
- 4 Joglekar Nilkanth Gopal.
- 5 Kale Dattatraya Govind.
- 6 Kardle Anant Bhaskar.
- 7 Lalwani Lalchand Varunlal.
- 8 Mirchandani Ghansham Naraindas.
- 9 Nene Ramchandra Prabhakar.
- 10 Vartak Govind Gangadhar.

GROUP D.

- 11 Apte Malhar Vinayak.

B. Sc. (Old rules) Examination.

1916.

2nd Class.

BOTANY AND GEOLOGY.

- 1 Hardikar Tapibai.

Pass Class.

CHEMISTRY AND GEOLOGY.

- 1 Edal-Behram Jal Dinshaw.
- 2 Ranade Dattatraya Moreshtar.

CHEMISTRY AND GEOLOGY.

- 1 Syed Hadi Hasan.

MATHEMATICS AND PHYSICS

- 1 Modak Sakhararam Abaji.

**B. Sc. (New rules) Examination.
1916.**

2nd Class.

CHEMISTRY AND PHYSICS.

1 Abichandi Teomal Dholmal.

CHEMISTRY AND BOTANY.

1 Dev Rangnath Ramchandra.

Pass Class

CHEMISTRY AND PHYSICS.

1 Hudlikar Mahadeo Balkrishna.

CHEMISTRY AND BOTANY.

1 Patankar Ramchandra Wasudeo.

Examination for the Degree of

B. A., April 1916.

HISTORY AND ECONOMICS (HONOURS).

First Class.

1 Beri Shrihar Govnd.

PHILOSOPHY (HONOURS).

1 Pandit Sadasheo Vaman.

Second Class

ENGLISH (HONOURS) AND SANSKRIT.

1 Divakar Rango Ramchandra.

SANSKRIT (HONOURS) AND ENGLISH

1 Agashe Yashwant Raghunath.

2 Akut Pandurang Anant.

3 Gaikwar Subrao Palwant.

4 Ghorpade Shripad Mahadeo.

5 Gode Parhurarum Krishna.

6 Gutal Govind Gurunath.

7 Kalgaokar Nesho Laxman.

8 Kahirasagar Vaman Hari.

9 Kulkarni Krissnaji Pandurang.

10 Sane Gangadhar Krishna.

11 Tambe Dhondo Vitthal.

MATHEMATICS (HONOURS).

1 Agashe Sakharum Kashinath.

2 Mahajan Vaman Krishna.

HISTORY AND ECONOMICS (HONOURS).

1 Dixit Narsinh Krishna.

2 Harnballi Anant Subrao.

3 Patel Chotabhai Shivabhai.

PHILOSOPHY (HONOURS).

1 Nodgir Narayan Bhimrao.

PHYSICS AND CHEMISTRY (HONOURS).

1 Bodas Dattatraya Kashinath.

2 Bongale Mahadeo Mukund.

3 Chandratraya Vasudeo Laxman.

4 Mundle Mahadeo Sitaram.

5 Nadkar Narayan Ganesh.

6 Vartak Yashwant Vishnu.

Pass Class.

ENGLISH (HONOURS AND SANSKRIT.)

1 Kelkar Venubas.

SANSKRIT (HONOURS) AND ENGLISH

1 Adake Damodar Govind.

2 Dikshit Sitaram Damodar.

3 Joshi Madhva Narayan.

4 Joshi Sitaram Nachar.

5 Konnur Hanmant Balwantrao.

6 Kulkarni Shrinivas Ranganath.

7 Maydeo Vasudeo Govind.

8 Vipat Ramchandra Laxman.

English and Sanskrit.

1 Chavan Vishnu Gunpatrao. (Ex.)

2 Chiplunkar Krishna Mahadeo.

3 Desai Jivanji Kal arji.

4 Dudhmande Ramchandra Govind.

5 Gadgil Chintaman Krishna.

6 Gokhal Vishnu Balwant.

7 Jog Mahadeo Gopal

8 Joglekar Gopal Shivram.

9 Joglekar Govind Ganesh.

10 Joshirao Dhundiraj Chinaman. (Ex.)

11 Kirtane Bhaskar Moreanwar.

12 Kothawale Ganga har Vaman.

13 Kulkarni Hari Vaman (Ex.)

14 Kulkarni Shivram Krishna.

15 Kulkarni Vitthal Keshao.

16 Kunte Balkrishna Pandurang.

17 Lele Purushottam Balwant. (Ex.)

18 Marde Anant Bapuji.

19 Masur Hanumant Govindrao.

20 Poidar Vishnu Appaji.

21 Shinde Ramrao Govindrao.

22 Sindgikar Narayan Rangrao.

23 Vaidya Ramchandra Balwant.

English and Persian.

1 S rode Arjun Bhawanant.

2 Shahani Mohanlal Khemchand.

English (Honours) and Pali.

1 Bapat Purushottam Vishwanath.

English and Pali.

1 Bhide Vasudeo Vidyadhar.

Mathematics (Honours).

1 Amin Ambalal Chunilal.

2 Khuperkar Vitthal Krishna.

3 Risbud Dattatraya Laxman.

Mathematics. (Pass).

1 Gore Mahadeo Dhondo (Ex.)

2 Joshi Shrinivas Ramchandra.

3 Kapre Nagesh Shripat.

4 Lele Mahadeo Gangadhar. (Ex.)

5 Mohite Abaji Balaji. (Ex.)

History and Economics (Honours).

1 Abhyanker Vishwanath Vishnu.

2 Bhave Shankar Trimhak.

3 Dongre Yashwant Ramchandra.

4 Joshi Shankar Dattatraya.

History and Economics (Pass).

1 Alurkar Gururao Raghavendra.

2 Angadi Andrappa Channappa.

3 Athawale Ramkrishna Han.

4 Deshpande Gopal Ramchandra.

5 Joshi Hari Dattatraya

6 Karikatti Manmohan Hanumant.

7 Kulkarni Ganesh Chondopant.

8 Morab Gundo Hanumant.

9 Nabar Mangesh Dattatraya. (Ex.)

10 Vaidya Gajanan Bhikaji.

Philosophy (Honours.)

- 1 Basa Hindupur Nagendra.
- Philosophy (Pass.)*
- 1 Barve Dattatraya Balkrishna.
- 2 Desai Baswant Annarao. (Ex.)
- 3 Deshpande Laxmankant Madhavrao.
- 4 Doshi Jats Shankar Jagjivan.
- 5 Gore Narayan Wasudeo.
- 6 Kotnis Anant Narsirh.
- 7 Lalit Ranganath Vishnu (Ex.)
- 8 Vaidya Ramrao Bhalchandra.

Physics and Chemistry (Pass.)

- 1 Devdhar Laxman Shivram.

- 2 Ghate Gopal Sa haram.

- 3 Gokhale Keshao Trimbak.

- 4 Pandse Vishnu Bhaaker.

- 5 Ranade Anant Keshao.

Intermediate Examination. 1916.

SANSKRIT AND LOGIC.

Und. Class.

- 1 Acharya Padmanabh Vyasaraaya.
- 2 Adhyapak Shivram Amrit.
- 3 Atha ye Shankar Vaijanath.
- 4 Bakhale Narayan Gangadhar
- 5 Bhandiwad Ramchandra Venkatrao.
- 6 Bilki Shripad Bhanoo.
- 7 Gosavi Dattatray Krishna.
- 8 Joshi Wasu. eo Vinayak.
- 9 Kakhandiki Hanumant Krishna.
- 10 Karandikar Pandurang Keshao.
- 11 Rajwade Nagesh Gopal.
- 12 Sathe Mahadeo Ganesh.
- 14 Vaidya Krishnaji Keshao.
- 15 Yajnik Narayanji Mavji.

SANSKRIT AND MATHEMATICS.

- 16 Ag. she Purshottam Laxman.
- 17 Athavala Narhar Laxman.
- 18 Bagi bhup l Balappa.
- 19 Dha madhikari Vasudeo Vishwanath. (Ex.)

- 20 Divekar Govind Shankar.

- 21 Gudambe Gajaran Anandrao.

- 22 Guggali Gurusidappa Hoovapa.

- 23 Joshi Narhar Gangadhar.

- 24 Kulkarni Shridhar Krishna.

- 25 Modak Krishna Vishnu.

- 26 Nabar Vasant Krishnarao.

- 27 Nayak Timmapa Shrinivas.

- 28 Patankar Purushottam Sitaram.

- 30 Shanbhag Narsinba Govind

PERSIAN AND LOGIC.

- 31 Golegaonkar Ganpat Gopal.

- 32 *Sadash Ahmedunnisha Begum.*

PERSIAN AND MATHEMATICS.

- 33 Dadlani Sannukh Naraindass.

Pass Class.

SANSKRIT AND LOGIC.

- 1 Albal Narsinba Ramchandra.

- 2 Alwandi Shankar Annaji.

- 3 Amin Jashabhai Jethabhai.

- 4 Angadi Shanmikh Ningappa (Ex.)

- 5 Bakshi Vaman Bhimrao.

- 6 Banne Datto Shivappa.

- 7 Bapat Ganesh Trimbak.

- 8 Bapat Narayan Laxman.

- 9 Bapuri Sidappa Rewanappa.

- 10 Bendre Dattatraya Vinayak.

- 11 Bendre Datto Ramchandra.

- 12 Betigiri Krishnaji G v nd.

- 13 Bhide Moreswar Gov. nd.

- 14 Bhide Vinayak Panjurang.

- 15 Bidikar Sha kar Ramchandra.

- 16 Bilgi Shrinivas Padmanabh.

- 17 Brahme Nara an Shankar.

- 18 Ch ndorkar Wasudeo Ramchandra.

- 19 Chitale Krishn. Vaman.

- 20 Chitre Anant Nathoba.

- 21 Damie Par. shiam Chin aman.

- 22 Darje Rango Venkatrao.

- 23 Dastane Murlidhar Vithal.

- 24 Datar Vishnu Hari

- 25 Davalbhakta D t. atraya Bapurao.

- 26 Deorukhakar Babu lukar. m.

- 27 Desai Ramchandra Virupaksh.

- 28 Deshmukh Madhukar Dwarkanath.

- 29 Deshm. kh Sakharam Hari.

- 30 Deshpande Balkrishna Pandhari-

- nath.

- 31 Deshpande Govind Laxman.

- 32 Deshpande Was. deo Narayan.

- 33 Deuskar Govind Yashwant.

- 34 Dhaneshwar Gopal Trimbak

- 35 Dikshat Kashinath Krishna

- 36 Ekbote Narayan Krishna

- 37 Gadgil Raghunath K. shao.

- 38 Ghaskadbi Yeshwant K. ishna.

- 39 Giriyanwar Virupaksh Chanba-

- sapa.

- 40 Godbole Krishnaji Nilkanth.

- 41 Gunjekar Dattatraya Narayan.

- 42 Hadimani Parappa Sidappa.

- 43 Hirve Pralhad Vaman.

- 44 Jagdev Mahadeo Vitral.

- 45 Jahagirdar Vasudeo Krishna.

- 46 Jaripatke Ranganath Pandharinath.

- 47 Joglekar Nilkanth Purushottam.

- 48 Joglekar Wasudeo Raoji.

- 49 Joshi Damodhar Vishnu.

- 50 Joshi Dattatraya Malhar.

- 51 Joshi Govind Mahadev.

- 52 Joshi Purushottam Trimbak.

- 53 Joshi Yeshwant Nilkanth.

- 54 Kadadi Kallo Balkrishna.

- 55 Kale Vinayek Narayan.

- 56 Kalkar Purushottam Abaji.

- 57 Kalmadi Ramchandra Shripad.

- 58 Kalmadikar Datto Shripad.

- 59 Karandikar Sadasheo Ramchandra.

- 60 Karigauder Bassangouda Devan-

- gouda.

- 62 Karkhanis Ramchandra Vishwanath.
63 Kaulgekar Narayan Anant.
64 Kelkar Govind Vamao.
65 Khandare Malikarjun Mahadeo.
66 Kittur Ramchandra Shamaji.
67 Kolhatkar Damodar Balvant.
68 Kothari Valchand Padamchand.
69 Kulkarni Dattatraya Ramchandra. (Ex.)
70 Kulkarni Govind Ramchandra.
71 Kulkarni Pandit Shankar
72 Kulkarni Ramchandra Gundopant.
73 Kulkarni Rangnath Madhav.
74 Kulkarni Trimbak Vyankatesh.
75 Kulkarni Vasudev Narhar.
76 Kulkarni Venkatesh Laxman
77 Kurkoti Keshav Ganesh.
78 Kurkoti Shivaji Gurunath
79 Lagu Hari Ganesh.
80 Lele Madhav Vishnu.
81 Likhite Vihvanath Narayan.
82 Mahajan Krishnaji Vaman.
83 Mandli Virabhadrapa Allapa
84 Modak Chintaman Kashinath
85 Muta. Mahar Shankar.
86 Mutalik Narhar Hanumant.
87 Navre Nilkanth Shankar.
88 Nerurkar Vithal Krishna
89 Nesargi Shivashankar Rachappa.
90 Orpe Ganesh Keshav.
91 Padalkar Sadasheo Gangauhar.
92 Page Narayan Jivaji.
93 Pant Dattatraya Parashram
94 Pandit Govind Narsimha.
95 Pappu Subbaji Tammaji.
96 Paranjpe Bhikaji Ramchandra.
97 Parikh Rasiklal Chotalal.
98 Patanker Laxman Narayan.
99 Patki Narayan Dattatraya.
100 Phadnis Shankar Vishnu
101 Ponksho Nagesh Kashinath.
102 Ponksho Shankar Yadav.
103 Puranik Dhondo Balvant.
104 Puranik Ganesh Hari
105 Puranik Vireswar Baswaprabhu.
106 Rajguru Vishwanath Dattatraya.
107 Rajwade Wasudeo Vithal.
108 Ranade Dattatray Ganesh.
109 Riswadkar Ramchandra Govind.
110 Ruikar Bhimrao Martard.
111 Sabnis Kashinath Dinkar.
112 Sane Laxman Raghunath.
113 Sastri Vamdeo Vishwanath.
114 Shololkar Raghunath Ganesh.
115 Somanthaskar Keshav.
116 Tete Trimbak Ganesh.
117 Tilak Hari Govind.
118 Vaidya Dattatraya Narhar.
119 Vaidya Moreswar Digambar.
120 Vaidya Nagesh Vishnu.
121 Valimbe Shanker Rajaram
122 Vartak Narhar Govind.
123 Vora Dipchand Bhaichand.
124 Wasgadekar Keshav Bidesh.
125 Watve Ganesh Govind.
126 Yardi Rangnath Krishna.
- SANSKRIT AND MATHEMATICS.
127 Amin Chotabhai Motibhai.
128 Bapat Trimbak Sadasheo.
129 Barve Narayan Sadasheo.
130 Bhalerao Sadasheo Panharinath.
131 Bhatt Chumilal Becharlal.
132 Bhide Hari Sadasheo.
133 Damle Dattatraya Ganesh.
134 Dardekar Govind Parashram.
135 Deshpande Venkatesh Balkrishna.
136 Dhaneshwar Ganesh Trimbak.
137 Dharap Kashinath Narayan.
138 Dravid Ganesh Vishwanath.
139 Gangal Dattatraya Ganesh.
140 Gangrekar Vaman Narayan.
141 Godbole Dattatraya Ganesh.
142 Godbole Shridhar Govind.
143 Gokhale Achyut Narhar
144 Gokhale Nagesh Vinaya.
145 Gokhale Sachitanand Krishna.
146 Gore Ganesh Sadasheo.
147 Harolikar Venkatesh Balvant.
148 Hukeri Sridhar Sudho (Ex.)
149 Joshi Bhagwan Krishna.
150 Joshi Ganesh Dattatraya.
151 Joshi Gopal Anant.
152 Kale Mahadeo Vinayak.
153 Kamble Anant Sunde.
154 Karandikar Vishwanath Jánardhan.
155 Kelkar Krishnaji Shanar.
156 Kelkar Sadasheo Narhar.
157 Kesari Dattatraya Vishnu.
158 Kharperkar Krishna Govind.
159 Kundgol Laxmipati Nagesh.
160 Lele Sadasheo Dattatraya.
161 Mangolikar Pralhad Raghavendra.
162 Mehta Lalbbhai Dahyabha.
163 Mulekar Sadasheo Narayan.
164 Parab Krishnaji Sadasheo.
165 Patanker Dattatraya Narayan.
166 Patel Chotabhai Motibhai.
167 Patil Malgonda Satgouda.
168 Ruikar Ramchandra Sakharant. (Ex.)
169 Shastri Bindo Balkrishna.
170 Shrikhande Ramchandra Govind.
171 Sohoni Hari Vyankatesh.

First Year Examination.

First Class (in order of merit).

- 1 Lotlikar Vasant Mahadeo.
 - 2 Joshi Trimbeck Keshao
 - 3 Phatak Yashwant Rangnath.
 - 4 Upadhye Vinayak Nilkanth.
 - 5 Bokil Dattatraya Keshao.
 - 6 Joglekar Digambar Vasudeo.
 - 7 Chaphekar Mahadeo Laxman.
 - 8 Saraf Gopal Raghunath.
 - 9 Karve Dinkar Dhondo.
- Second Class.*
- 1 Athalye Wasudeo Krishna.
 - 2 Barve Gangadhar Ramchandra.
 - 3 Bengali Ramchandra Janardhan.
 - 4 Bhagwat Sakharani Hari.
 - 5 Bhat Keshao Upendra.
 - 6 Bhosekar Raghunath Dattatraya.
 - 7 Chaphekar Dhondo Dattadhar.
 - 8 Deshpande Bhasker Balkrishna.
 - 9 Dhamdhare Moreswar Ramchandra.
 - 10 Dudhamande Pandharinath Govind
 - 11 Gharpure Purushottam Vishwanath.
 - 12 Godbole Mahadeo Gopal.
 - 13 Gokhale Ramchandra Ganesh.
 - 14 Gosavi Shridhar Purushottam.
 - 15 Halliyal Wasudeo Bhimrao.
 - 16 Hedge Venkatram Sheoram.
 - 17 Jog Anant Govind
 - 18 Joshi Atmaram Shridhar.
 - 19 Joshi Guracharya Bhimacharya.
 - 20 Kane Vishwanath Vinayak.
 - 21 Kantkar Laxman Shankar.
 - 22 Karve Sadasheo Narayan.
 - 23 Ketkar Gajanan Vishwanath.
 - 24 Kulkarni Vitthal Nagesh.
 - 25 Lele Balkrishna Vaman.
 - 26 Mangudkar Dinanath Bapurao.
 - 27 Marathe Bhikaji Ramchandra.
 - 28 Moholkar Venkatesh Ramchandra.
 - 29 Nadkarni Anant Pandurang.
 - 30 Nagarkar Mahadeo Damodar.
 - 31 Nagar Narsinha Subanscharya.
 - 32 Oturkar Rajaram Vinayak.
 - 33 Patel Ambalal Bhailalbhau.
 - 34 Patwardhan Balkrishna Moreswar.
 - 35 Patwardhan Dattatraya Hari.
 - 36 Pendse Gopal Bhasker.
 - 37 Phalke Dhondo Shripad.
 - 38 Prabhu Krishna Padmanabh.
 - 39 Sabnis Dattatraya Vinayak.
 - 40 Sane Mukund Vinayak.
 - 41 Sathaye Parashram Bhikaji.
 - 42 Vaidya Dhondo Vinayak.
 - 43 Vate Keshao Narayan.
 - 44 Vaze Narayan Krishna.
- PALI.
- 45 Nadkar Martand Malhar.

PERSIAN.

- 46 Afandkar Jivlal Gurunath.
 - 47 Mahaldar Nabi valud Kazisabeb.
 - 48 Palnitkar Shripad Mahadeo.
 - 49 Kausubhe Narayan Vayakoba.
- Pass class.*
- 1 Abhyankar Chintaman Damodar.
 - 2 Abhyankar Ramchandra Narhar.
 - 3 Adhye Gajanan Balkrishna.
 - 4 Agashe Ganesh Shankar.
 - 5 Ambekar Vinayak Krishna.
 - 6 Amin Ambalal Shanalhai.
 - 7 Apte Sakhoobas.
 - 8 Atre Pralhad Keshoo.
 - 9 Bapat Trivikram Gopal.
 - 10 Bavdekar Mangesh Mahadeo.
 - 11 Bhagwat Anant Govind.
 - 12 Bhagwat Ganesh Krishna.
 - 13 Bhagwat Ganesh Sadasheo.
 - 14 Bhagwat Mahadeo Ramchandra.
 - 15 Bhagwat Vishnoo Mahadeo.
 - 16 Bhalerao Gopal Vaman.
 - 17 Bhat remshankar Keshoram.
 - 18 Bhat Shridhar Venkatesh.
 - 19 Bhide Purushottam Mahadeo.
 - 20 Bhingre Vishnoo Bapurao.
 - 21 Bhopale Gangadhar Balkrishna.
 - 22 Chavan Babaji Mahadeo.
 - 23 Chirputkar Mahadeo Wasudeo.
 - 24 Chitale Vireswar Trimbeck.
 - 25 Dabade Anant Konddeo.
 - 26 Damal Venkatesh Bhimasesanachar.
 - 27 Datar Sadasheo Keshao.
 - 28 Datt Purushottam Gangadhar.
 - 29 Dayame Bansilal Ramgopal.
 - 30 Dengvikar Bhagwant Ramchandra.
 - 31 Desai Ganesh Shridhar.
 - 32 Desai Shridhar Krishna.
 - 33 Deogirikar Trimbeck Raghunath.
 - 34 Desai Dayaji Bhulabhai.
 - 35 Deshmukh Dattatraya Dhonddeo.
 - 36 Deshmukh Ganesh Vishnoo.
 - 37 Deshpande Dattatraya Damodar.
 - 38 Deshpande Rangnath Sadasheo.
 - 39 Deshpande Shridhar Gopal.
 - 40 Deth Shankar Ganpat.
 - 41 Dharap Vinayak Chintaman.
 - 42 Dhareashwar Vishnoo Ramchandra.
 - 43 Dhavle Shripad Ganesh.
 - 44 Dhopte Balkrishna Vaman.
 - 45 Dveka Daji Damodar.
 - 46 Dikshit Bakchandra Dhundiroj.
 - 47 Dixit Dattatraya Sheoram.
 - 48 Dixit Laxman Moreswar.
 - 49 Ekbote Shridhar Rangnath.
 - 50 Gadgil Krishna Sitaram.
 - 51 Gadgil Purushottam Sitaram.
 - 52 Ganu Laxman Gopal.

- 53 Ghanekar Bhaskar Govind.
 54 Ghanekar Vithal Vaman.
 55 Godbole Ganesh Vaman.
 56 Godbole Shankar Vaman.
 57 Gogte Dattatraya Hari.
 58 Gok k Abdulrehman Gouskhan.
 59 Gokhale Laxman Narayan.
 60 Gokhale Purushottam Chintaman.
 61 Gokhale Ramchandra Vishwanath.
 62 Gole Narsingha Gopal.
 63 Hamp h-li Narayan Krishna.
 64 Harihar Gundo Ramchandra.
 65 Hirve N. rhar Vaman.
 66 Isloor Pundlik Ganesh.
 67 Iyankar Narsingha Chimpakeshao.
 68 Jakhade Kash nath Sonopant.
 69 Jatkar Gundo Gopal.
 70 Jejurkar Trimbak Krishnaji.
 71 Jivrajaji Kunverji Ranchoddas.
 72 Joglekar Dattatraya Digambar.
 73 Joglekar Vishnoo Keshao.
 74 Joshi Ganesh Sada heo.
 75 Joshi Gourinath Narsingha.
 76 Joshi Shivram Anant.
 77 Joshi Vaman Dattatraya.
 78 Joshi Wasudeo Govind.
 79 Kale Bhaskar Vishnoo, N.
 80 Kale Gopal Keshao.
 81 Kamalapurkar Purushottam Shankar:
 82 Kanade Shesho Govind.
 83 Kanekar Sankar Keshao.
 84 Kanitkar Ganesh Balkrishna.
 85 Karadikar Anant Gopal.
 86 Karandikar Ratnakar Vishnoo.
 87 Karanjikar Trimbak Hari.
 88 Karmakar Janardhan Ganesh.
 89 Kelkar Damodhar Dhondo.
 90 Kelkar Dattatraya Shridhar.
 91 Kelkar Hari Jairam.
 92 Kelkar Moreshwar Vaman.
 93 Kelkar Purushottam Narayan.
 94 Kelkar Yashwant Krishna.
 95 Keekar Keshao Ganesh.
 96 Khadilkar Trimbak Balkrishna.
 97 Khadye Ganpat Mahadeo.
 98 Khandekar Shridhar Hari.
 99 Kher Shankar Balkrishna.
 100 Kirloskar Mahadeo Wasudeo.
 101 Kolhatkar Ramchandra Vishnoo.
 102 Kcnnur Govind Gundoo.
 103 Kukade Raghunath Balwant.
 104 Kulkarni Ambaji Gurninath.
 105 Kulkarni Annaji Gopal.
 106 Kulkarni Bhimaji Venkatesh.
 107 Kulkarni Dhondo Hananath.
 108 Kulkarni Ganesh Nathaji.
 109 Kulkarni Rangoo Kashinath.
 110 Kundgol Aswathrao Ageshrao.
 111 Kurulkar Ganesh Madhao.
 112 Lele Gangadhar Krishna.
 113 Lele Shamrao Chintaman.
 114 Lele Yashwant Gangadhar.
 115 Limaye Narayan Krishna.
 116 Limaye Vishwanath Narayan.
 117 Lohapatre Vishnoo Laxman.
 118 Lonche Damodar Ganesh.
 119 Magikar Bhairao Narsingha.
 120 Mahabale-hwar Ganpat Gopi.
 121 Mahale Ranganath Laxman.
 122 Mahishi Bhim Narsingha.
 123 Malbari Vishnoo Ragnunath.
 124 Malurkar Muthuna, V.
 125 Marathe Chintaman Sadasheo.
 126 Marathe Digambar Gopal.
 127 Marathe Shripad Janardhan.
 128 Mehendale Keshao Mahenderao.
 129 Mehendale Laxman Mahadeo.
 130 Mone Hari Bhaskar.
 131 Mule Prabhakar Vaman.
 132 Machane Anant Shankar.
 133 Naik Wasudeo Ramchandra.
 134 Namjoshi Ramchandra Jaganath.
 135 Nargund Govind Gururao.
 136 Nene Shripad Gopal.
 137 Ogale Mahadeo Vishwanath.
 138 Ogale Purushottam Laxman.
 139 Oak Keshao Govind.
 140 Oza Isharlal Vajjanath.
 141 Palande Dattatraya Gangadhar.
 142 Palande Manohar Ramchandra.
 143 Falkar Rajaram Keshao.
 144 Paranjpe Purushottam Wasudeo.
 145 Paranjpe Vinayak Dhondoo.
 146 Patel Appabhai Motibhai.
 147 Patil Devangouda Lingangouda.
 148 Patil Nathu Narayan.
 149 Patwardhan Mahadeo Laxman.
 150 Patwardhan Shankar Govind.
 151 Pethe Parashram Hari.
 152 Phadkar Gajanan Keshao.
 153 Phadke Anant Vishnoo.
 154 Phadke Vithal Mahadeo.
 155 Phatak Ramchandra Sadasheo.
 156 Phatak Vaman Narsingrao.
 157 Potdar Shrinivas Subbarao.
 158 Purohit Mughanlal Giridharlal.
 159 Ratnakar Ratnagar Appaji.
 160 Rajmachikar Jairam Narhar.
 161 Ranade Ganesh Hari.
 162 Ranade Gangadhar Ramchandra.
 163 Rawalgaonkar Kashinath Vaman.
 164 Sane Govind Balkrishna.
 165 Sane Trimbak Venkatesh.
 166 Saraf Anant Shridhar.
 167 Saraf Ratnakar Divakar.
 168 Sate Bandu Ramchandra.
 169 Sathe Keshao Vaman.
 170 Sathe Vaman Ganesh.
 171 Shah Valchand Deochand.

- 172 Shanbhag Hari Krishna.
 173 Shirolkar Bhagwant Anant.
 174 Shrig ndekar Ganesh Narhar.
 175 Tendulkar Mukund Vishnoo.
 176 Tikekar Bhaskar Sakharam.
 177 Trivedi Champaklal Mulshankar,
 178 Tulpule Ganesh Vithal.
 179 Tumne Ramchandra Kashinath.
 180 Upadhye Sakharam Hari.
 181 Vaidya Ganesh Sitaram.
 182 Vaidya Shankar Sadasheo.
 183 Valimbe Timbak Janardhan.
 184 Valsangkar Vishnoo Shamrao.
 185 Velankar Bhalchandra Laxman.
 186 Zope Dhanaji Tukaram.

- PERSIAN.
 187 Doulgaonkar Govind Pandurang.
 188 Dom Narayan Vinayak.
 189 Hardikar Gopal Vaman.
 190 Hardikar Govind Vaman.
 191 Ilkal Alisahab Nabisshab.
 192 Kanade Shankar Hoovipa.
 193 Khilnani Santitdas Lalchand.
 194 Kothary Harilal Talikchand.
 195 Kutur Venkatachalam Sheshachalam.
 196 Limayé Govind Chintaman.
 197 Mehta Ambalal Khanalubhai.
 198 Pirjade Sayad Sahabanshab.
 199 Shindgi Kajesahab Bandgisahab.

University Examination Results 1917.

M. A. Examination.

M. A. (New rules).

PHILOSOPHY.
2nd Class

Phadke Narayan Sitaram.

M. A. Examination.

(Old rules).

PHYSICS.

Second Class.

Kolhatkar Laxman Balkrishna.

Pass Class.

HISTORY.

1 Baichawal Shrinivas Guracharya

2 Bestur Malhar Nilkanth.

3 Joshi Sadashiv Govind.

4 Joshi Shankar Laxman.

5 Pandit Pandurang Narayan.

ENGLISH & SANSKRIT (Vedant).

6 Kale Govind Vinayak.

7 Nene Hari Narayan.

ENGLISH & SANSKRIT (Dharma).

8 Devdhar Dinkar Balvant.

9 Kale Shridhar Govind.

ENGLISH and MARATHI.

10 Sathaye Govind Vishnoo.

ENGLISH and PALLI.

11 Bhagwat Narayan Keshav.

PHILOSOPHY.

12 Indapurkar Dattatraya Laxman.

13 Joshi Yeswant Dattatraya.

14 Shabbag Madhav Manjanath.

MATHEMATICS (Group A.)

15 Apte Vishwanath Atmaram.

PHYSICS

16 Deokar Dattatraya Gopal.

17 Marathe Shripal Sadasheo.

NATURAL SCIENCE.

18 Yeolekar Trimbak Govind.

B. Sc. Examination.

(New rules).

CHEMISTRY and BOTANY.

Second Class

1 Bhagwat Vinayak Kesho.

PHYSICS and CHEMISTRY.

Pass Class.

1 Joshi Ganesh Vaman.

2 Joshi Krishnaji Bapuji.

B. Sc. Examination.

(Old rules).

MATHEMATICS & PHYSICS.

Pass Class.

1 Sabnis Nilkanth Ramchandra.

PHYSICS.

1 Apte Sakharam Vinayak.

Intermediate Examination in

Science 1917.

Group D. (*First Class*)

1 Khadilker Dattatraya Balwant.

Group A. (*First Class*.)

2 Gokarn Raghavendra Anant.

3 Gokhale Shankar Dattatraya.

4 Joglekar Digamber Wasudoo

Group D. (*Second Class*.)

1 Deshpande Dattatraya Vishwas.

2 Gharpuray Purushotta Vishwanath.

3 Regde Venkataraman Sheoram.

Group A. (*Second Class*.)

4 Deo Shridhar Krishna.

5 Ghanekar Bhaskar Govind.

6 Kane Vishwanath Vinayak.

7 Karve Dinkar Dhondo

8 Natu Ramchandra Pandurang.

9 Saraf Gopal Raghunath.

Group D. (*Pass Class*.)

1 Dixit Bhalchandra Dhundira

- 2 Godbole Shankar Vaman.
Group A. (*Pass Class*).
3 Bedekar Vishnoo Pandurang.
4 Bhagwat Ganesh Sadasheo.
5 Datar Sadasheo Keshao.
6 Gadgil Purushottam Sitaram.
7 Kelker Purushottam Narayan.
8 Kirlosker Mahadeo Wasudeo.
9 Marathe Chintaman Sadasheo
10 Ranade Ganesh Hari.
11 Sabnis Ramchandra Hari.
Group B. (*Pass Class*).
12 Samarath Dinker Dattatraya.

Preliminary Scientific Examination 1917.

- 1 Adhye Gnanan Balkrishna.
2 Apte Malhar Vinayak.
3 Bodas Dattatraya Kashinath.
4 Gharapuray Purushottam Vishwanath.
5 Joglekar Kashinath Vinayak.
6 Laju Balkrishna Chintaman.
7 Sathe Keshav Vaman.

B. A. Examination 1917.

- SANSKRIT (Honours) & ENGLISH.
1 Athawale Ramchandra Balwant.
HISTORY & ECONOMICS (Honours).
2 Bapat Vishnoo Ramchandra.
3 Limaye Parashuram Mahadeo
PHYSICS & CHEMISTRY (Honours).
4 Nayak Narayan Venkatraman
ENGLISH (Honours) & Sanskrit.
1 Dhamdhare Chintaman Ramchandra.
SANSKRIT (Honours) & ENGLISH.
2 Cholker Bhagwan Gangadhar.
3 Choubal Vasudeo Sakaram.
4 Dharmadhikari Narayan Balwant.
(Ex.)
5 Gadgil Gopal Krishna. (Ex.)
6 Hebliker Hanumant Tamanacharya.
7 Jambale Gopal Pralhad.
8 Kelker Dattatraya Keshao.
9 Kulkarni Dhondo Vithal.
10 Kulkarni Krishnaji Ramchandra.
11 Kulkarni Tamaji Vasudeo. (Ex.)
12 Lakkndi Rango Krishna.
13 Lele Bhalchandra Ghintaman.
14 Modak Mukund Krishna.

- MATHEMATICS (Honours).
15 Devdhar Shankar Gopal.
16 Kashiker Purushottam Keshav.
17 Kulkarni Purushottam Dhondo.
HISTORY & ECONOMICS. (Honours).
18 Barve Parashuram Hari.
19 Bhat Trimbak Moreshwar.
20 Desai Narsinha Gangadhar.
21 Nadig Krishanarao Subbarao.
22 Navathe Narayan Ramchandra.
23 Parkhe Hari Ganesh.
24 Shrotri Nagesh Digamber.

PHILOSOPHY (Honours).

- 25 Bhalja Govardhan Shankar.
26 Chandorkar Gadadhar Dinker.
27 Dandekar Shan ar Vaman.
28 Gajendragadker Krishnaji Venkatesh.
29 Mangamker Narhar Ramchandra.
30 Mutgikar Venkatesh Gururao.
31 Satralker Vishwas Anandrao.
32 Tahilramani Purushottam Vishising.
PHYSICS & CHEMISTRY (Honours).
33 Asundi Rango Krishna
34 Bengali Vishwanath Martand. (Ex.)
35 Parchure Krishnaji Kashinath. (Ex.)
36 Sane Laxman Narayan. (Ex.)
37 Toro Krishnaji Ganesh.
BOTANY & ZOOLOGY (Honours).
38 Shinde Dinker Vinayak

Pass Class.

- SANSKRIT (Honours) & ENGLISH.
1 Ashtaputre Bhanu Narsinha.
2 Bapat Ramchandra Vishnoo.
3 Choubal Keshav Sakharam.
4 Kalwanker Shivram Ramkrishna.
5 Sane Gangadhar Ramchandra.
6 Tadpatriker Shrinivas Narayan.
ENGLISH AND MARATHI.
7 Adhye Sadasheo Balkrishna. (Ex.)
8 Asundi Gopal Narayan
9 Bapat Kamalaker Shanker
10 Bhatkhande Hanumant Raghunath.
11 Bhave Ramchandra Narayan
12 Bhave Vasude Krishna
13 Bhide Ramchandra Vajjanath
14 Cholker Govind Naji
15 Gadgoli Hanumant Venkatesh
16 Gadre Dhond Vasudeo
17 Hulyalker Raghavendra Dhondo
(Ex.)
18 Inambar Virupaksha Chintaman
(Ex.)
19 Jakati Hanumant Tamaji
20 Joag Purushottam Govind
21 Joshi Yeshwant Narayan
22 Karnaker Ganesh Shantarao
23 Karve Vishnoo Govind
24 Kelker Vinayak Chintaman
25 Khandekar Laxman Balwant (Ex.)
26 Khasnis Shrinivas Hanumant
27 Kirpekar Ramchandra Jaikrishna
28 Kulkarni Bhimaji Shesho
29 Kumthekar Balkrishna Narayan
30 Kurundwad Kesnno Govind
31 Limaye Dattatraya Parashuram
(Ex.)
32 Moghe Dattatray Sakhrum (Ex.)
33 Padhye Dattatraya Moreshwar
34
35 Pathak Dattatraya Pandurang Ex.
36 Patwardhan Parashuram Bhesker

- 17 Pawar Putalabal
 38 Phadve Gopal Krishna
 39 Purandare Laxman Bhirrao
 40 Ranade Manoramabal
 41 Ranade Vishwanath Trimbak
 42 Shriguppi Narayan Hanumant
 43 Shirvalkar Wasudeo Balkrishna
 44 Tanihanker Dattatraya Purushottam (Ex.)
 45 Tilwanker Vinayak Shankar Mathematics (Honours).
 46 Wable Govind Papurao.
 47 Chauker Balkrishna Vinayak
 48 Gore Moreswar Wasudev
 49 Sabnis Pandurang Jivaji Mathematics (Pass).
 50 Bhade Ganes Narayan Ex.
 51 Daphale Dattatraya Shrinivas (Ex.)
 52 Dharmadhikari Nagesh Balkrishna (Ex.)
 53 Kanitker Achutt Govind
 54 Karve Chintaman Ganes
 55 Nagnath Shanker Govind (Ex.)
 56 Palbhiker Sitaram Vishnoo (Ex.)
 57 Pandit Phaker Anant
 58 Patanker Moreswar Narayan
 59 Phadke Ramchandra Laxman
 60 Rao Avadbut Shmrker
 61 Sannarker Shripad Mahadeo History and Economic (Honours).
 62 Pradhan Vishwanath Bhagwant
 63 Siransangi Dattatraya Narsinha
 64 Soma Sakman Pandurang History & Economic (Pass).
 65 Abhyanker Dattatraya Dinkar Ex.
 66 Ankalg Dingapa Yallapa
 67 Bedekar Shanker Ramechandra
 68 Bhandare Krishnaji Vaman
 69 Bhandiwad Govind Venkatrag
 70 Chakradeo Chintaman Mahadeo Ex.
 71 Deshmukh Trimbak Purushottam Ex.
 72 Desdhar Damodar Balwant
 73 Dhanoshri Venkat Bhaurao
 74 Ghanekar Dattatraya Keshao Ex.
 75 Godbole Prabhaker Balkrishna
 76 Gokhale Sitaram Ramchandra
 77 Joglekar Dattatraya Wasudeo
 78 Joshi Krishnaji Sheoram
 79 Joshi Vishwanath Dattatraya
 80 Kulkarni Ambaji Anandrao
 81 Masur Tirumal Rangrao
 82 Nadgir Dattatraya Mahadeo
 83 Patanker Gopal Govind
 84 Potdar Hanumant Balaji
 85 Raghavendra Ruo K.
 86 Vadekar Vinayak Mahadeo
 87 Vaidya Bhanker Krishna

- Philosophy (Honours)
 88 Atgur Hanmant Jivaji
 89 Gokhale Kashibai Gopalrao
 90 Patwardhan Moreswar Wasudeo Philosophy (Pass).
 91 Athalye Shriram Balkrishna
 92 Bhagwat Hari Purushottam
 93 Bhokriker Krishnaji Gopal Ex.
 94 Bhopatker Trimbak Ganes
 95 Chaudhari Laxman Sheoram
 96 Divekar Rajaram Vinayak Ex.
 97 Gai Krishnaji Swamirao
 98 Halkoti Chenabasapa Sadashivapa
 99 Kane Shripad Krishna
 100 Karandiker Jaganath Bhaskar
 101 Kulkarni Ambadas Vishnoo
 102 Late Ramchandra Gangadhar Ex
 103 Matahe Bhasser Vaman
 104 Panare Narayan Shanker
 105 Paranjye Mahadeo Vinayak
 106 Patwardhan Sheorao Govind
 107 Supekar Chintaman Hari
 108 Trivedi Keshalal Dayaram Physics and Chemistry (Honours).
 109 Galkwad Malanbal
 110 Patil Purushottam Chotabhai Physics & Chemistry (Pass).
 111 Bhagwaut Trimbak Nilkanth
 112 Motak Yeshwant Gopal
 113 Padhye Sadasheo Govind Ex.
 114 Pandit Digamber Hari Ex. Intermediate Examination in Arts, Sanskrit and Mathematics. 1st Class.
 1 Lotliker Vasant Mahadeo Bombay Centre. Second Class. Sanskrit and Mathematics.
 1 Divekar Dinker Vasudeo Poona Centre. Sanskrit and Logic.
 2 Dhamdhare Moreswar Ramchandra
 3 Joshi Vasudeo Govind
 4 Joshi Vishnoo Bhikaji
 5 Karandiker Ratnaker Vishnoo
 6 Melag Shanker Yeshwant Ex.
 7 Nachane Anant Shanker
 8 Nagnur Narsinha Subanacharya
 9 Ogale Purushottam Laxman
 10 Patwardhan Balkrishna Moreswar
 11 Patwardhan Vasudev Purushottam
 12 Sathaye Parashuram Bhikaji
 13 Sirdeshpande Dattatraya Jaganath Sanskrit and Mathematics.
 14 Bokil Dattatraya Keshao
 15 Gnu Laxman Gopal
 16 Gokhale Narayan Dattatraya
 17 Joshi Trimbak Keshao
 18 Karanjiker Trimbak Hari

- 19 Karve Sadasheo Narayan
 20 Magiker Bhimrao Narsinha
 21 Pathak Prajivan Vishwanath
 22 Phatak Yeshwant Ranganath
 23 Upadhye Vinayak Nilkanth
 24 Vartak Govind Gangadhar
 25 Vaze Narayan Krishna
Persian and Mathematics.
 26 Painiker Shripat Madhav
 27 Ransubhe Narayan Vyankoba
Bombay Centre.
Pass Class.
Sanskrit and Logic.
 1 Joshi Prabhakar Vishnoo Ex.
 2 Patanker Divakar Vasudeo
Persian and Logic.
 3 Deshpande Gundo Sadasheo Ex.
Poona Centre.
Sanskrit and Logic.
 4 Abhyanker Dattatraya Wasudeo
 5 Agashe Ganesh Shankar
 6 Athalye Wasudeo Parashuram
 7 Bapat Trivikram Gopal
 8 Barve Mangadhar Ramchandra
 9 Bhagwat Anant Govind
 10 Bhagwat Vishnu Mahadeo
 11 Bhate Madhav Govind
 12 Bhingre Vishnoo Bahurao
 13 Chavan Babaji Mahadeo
 14 Chinchaniker Gopal Harihar
 15 Dengvekar Bhagwan Ramchandra
 16 Deshmukh Dattatraya Dhonddeo
 17 Deshpande Dattatraya Damodar
 18 Deshpande Jagannath Murlidhar
 19 Deo Gopal Balkrishna Ex.
 20 Dev Moreswar Gajanan
 21 Dharap Vinayak Chintaman
 22 Dhopate Balkrishna Vaman
 23 Dhopeshwareker Dattatraya Janardhan
 24 Ekbote Shridhar Ranganath
 25 Gandli Vithal Balkrishna
 26 Godbole Ganesh Vaman
 27 Gokhale Laxman Narayan
 28 Gokhale Narsinha Chintaman
 29 Isur Pundlik Ganesh
 30 Jamkhindi Laxman Narayan Ex.
 31 Jatker Gundo Gopal
 32 Joshi Guracharya Bhimacharya
 33 Joshi Vishnoo Ganesh
 34 Kalbargi Mahantapa Chanasappa
 35 Kanitker Ramchandra Kashinath
 36 Karkhanis Sadasheo Dattatraya Ex.
 37 Kelker Narayan Balkrishna Ex.
 38 Kelker Yashwant Krishna
 39 Khadiiker Purushottam Vishnoo
 40 Khandekar Shridhar Hari
 41 Khariker Pandharinath Keshav Ex.
 42 Kittur Balwant Anant
 43 Kolhatker Rajaram Vaman

- 44 Kolhatker Ramchandra Vishnoo
 45 Kothare Sunder Moreswar
 46 Kulkarni Annaji Gopal
 47 Kulkarni Bhimaji Venkatesh
 48 Kulkarni Chenbasappa Kurvateppa
 49 Kulkarni Dhondo Eknath
 50 Kulkarni Ganesh Nathaji
 51 Kulkarni Krishnaji Gurunath
 52 Kulkarni Shridhar Govind Ex.
 53 Kumthekar Shrinivas Mahadev
 54 Lele Narayan Mahadev
 55 Lohapatre Vishnoo Laxman
 56 Londhe Damodhar Ganesh
 57 Mahajan Bapu Mahadev Ex.
 58 Malebinnur Laxman Venkatesh
 59 Math Mahantaya Nagaya
 60 Mirajker Hanumant Venkatrao
 61 Mohoiiker Venkatesh Ramchandra
 62 Mone Hari Bhasker
 63 Mudholker Shrinikrishna Shrinivas Ex.
 64 Mulay Prabhakar Vaman
 65 Nagraj Raghunath Govind Ex.
 66 Naik Mukund Baburao
 67 Naik Vasudeo Ramchandra
 68 Nanjangud L. G. (Ex.)
 69 Nargund Govind Cururao
 70 Nerekar Gangadhar Raghunath Ex.
 71 Nirdi Basalingappa Adivepa
 72 Nitsure Gajanan Mahadev
 73 Oka Keshav Govind
 74 Oka Vasudev Mahadev
 75 Pai Balkrishna Janarohan
 76 Palonde Dattatraya Gangadhar
 77 Panse Madhav Shridhar
 78 Patil Devangajuda Lingangouda
 79 Patil Nathu Narayan
 80 Patil Sadasheo Laxman
 81 Pendse Gopal Bhasker
 82 Phatak Ramchandra Sadasheo
 83 Phatak Vaman Narsingrao
 84 Pradhan Laxman Mahadev
 85 Raddi Laxmikant Rangacharya Ex.
 86 Ranadive Chintaman Trimbak
 87 Sanakal Gurumurti Danappa
 88 Sane Anant Narayan
 89 Saraf Vishwanath Dadaji Ex.
 90 Shanbhag Hari Krishna
 91 Sharangpani Trimbak Anant Ex.
 92 Shinde Ramchandra Bapuji
 93 Sirdeshmukh Dattatraya Pandurang
 94 Sirsat Damodar Kordaji Ex.
 95 Suryavanshi Gangadhar Maruti Ex.
 96 Swaminarayan R. P.
 97 Vaidya Ganesh Sitaram
 98 Vaidya Vishnoo Vichayak
 99 Valsanker Vishnoo Shamrao
 100 Walimbe Parshram Krishna
 101 Wastve Keshav Narayan
 102 Wodeyar C. K.

LXIII

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|---|---|
| <p>103 Zope Dhanaji Tukaram
Sanskrit and Mathematics.</p> <p>104 Abhyankar Chintaman Damodar</p> <p>105 Abhyankar Ramchandra Narhar</p> <p>106 Atre Pralhad Keshao</p> <p>107 Ayachit Moreswar Yashwant</p> <p>108 Bengali Ramchandra Janardhan</p> <p>109 Bhagwat Sakharan Hari</p> <p>110 Bhat Keshao Upendra</p> <p>111 Bhople Gangadhar Balkrishna</p> <p>112 Datur Anant Damodar</p> <p>113 Deshpande Bhasker Balkrishna</p> <p>114 Deshpande Bhimaji Jivanrao Ex.</p> <p>115 Deshpande Dattatraya Narayan</p> <p>116 Deshpande Narayan Ramchandra</p> <p>117 Dev Gopal Bhasker Ex.</p> <p>118 Devasthali Vinayak Narayan Ex.</p> <p>119 Dhavale Ramchandra Ganesh Ex</p> <p>120 Divekar Narayan Ganesh Ex.</p> <p>121 Dixit Purushotam Krishna</p> <p>122 Dravid Mahadev Krishna</p> <p>123 Gadgil Keshav Narayan</p> <p>124 Godbole Mahadev Gopal</p> <p>125 Gokhale Ramchandra Ganesh</p> <p>126 Gosavi Shridhar Purushottam</p> <p>127 H Hiyul Vasudeo Bhimrao</p> <p>128 Hiremath S. B.</p> <p>129 Joglalkar Raghunath Shridhar</p> <p>130 Joshi Achyut Vasudeo Ex.</p> <p>131 Joshi Atmaram Shridhar</p> | <p>132 Kamble Vishnool Ganpat</p> <p>133 Kaniapurkar P. S.</p> <p>134 Katre Kesava Narayan Ex.</p> <p>135 Kamte Laxman Shanker</p> <p>136 Kelker Krishnaji Jairam</p> <p>137 Kotker Gajanan Vishwanath</p> <p>138 Kulkarni Gobaji Gurunath</p> <p>139 Managi Bhimaji Venkatesh</p> <p>140 Nagarkar Mahadev Damodar</p> <p>141 Navalgund V. S. Ex.</p> <p>142 Nene Shripad Gopal</p> <p>143 Palkar Rajaram Keshao</p> <p>144 Patwardhan Shanker Govind</p> <p>145 Prabhu Krishna Padmanabh</p> <p>146 Sane Govind Balkrishna</p> <p>147 Upadhye Sakharan Hari
Persian and Logic.</p> <p>148 Atanoker Jivbal Gurunath</p> <p>149 Dom Narayan Vinayak</p> <p>150 Katker Govind Vitthal</p> <p>151 Korbu Maniruddin Balen Ex.</p> <p>152 Sindgi R. B.
Persian and Mathematics.</p> <p>153 Deulgaonker G. P.</p> <p>154 Mahaldar N. K.
Pali and Mathematics.</p> <p>155 Nadker Marand Malhar
Ahmedabad Centre.
Sanskrit and Logic.</p> <p>156 Desai Manibhai Chotubhai Ex.</p> |
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Results of the First Year Examination 1917.

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|---|---|
| <p>First Class (in order of merit).</p> <p>1 Bhagwat Gopal Vaman</p> <p>2 Amin Ambalal Kashibhai</p> <p>3 Mahajani Ganesh Sakharan</p> <p>4 Dholakia Natwarlal Jethalal</p> <p>5 Sardesai Shyamkant G.
Second Class.</p> <p>1 Amin Chotabhai Hirabhai</p> <p>2 Amin Raogibhai Nathabhai</p> <p>3 Atitker Vaman Wasudeo</p> <p>4 Bhagwat Vasudeo Vaman</p> <p>5 Bhat Dhirajram Tribhuvan</p> <p>6 Bhat Shridhar Rangnath</p> <p>7 Chhatre Damodar Pandurang</p> <p>8 Chhatre Laxman Wasudeo</p> <p>9 Chunekar Shriram Sakharan</p> <p>10 Ipealiker Vitthal Anant</p> <p>11 Desai Haribhai Pragji</p> <p>12 Deshpande Anant Pandurang</p> <p>13 Dhymdhre Krishnaji Hariker</p> <p>14 Dhopeswar Godubai</p> <p>15 Dravid Krishneshwar Ganesh</p> <p>16 Gokhale Keshao Narhar</p> <p>17 Gurjar Narayan Vaman</p> | <p>18 Jyengar Narayan Ramaswamy</p> <p>19 Jainapurkar Atmaram Vinayak</p> <p>20 Joshi Shridhar Sarvottam</p> <p>21 Kane Bhalchandra Jairam</p> <p>22 Kardile Kesava Vishwanath</p> <p>23 Khandekar Ramchandra Kashinath</p> <p>24 Kodkere Narhari Subrayabhat</p> <p>25 Kulkarni Ganesh Ramchandra K.</p> <p>26 Mahajan Murlidhar Ramchandra</p> <p>27 Mehrunker Ramchandra Vinayak</p> <p>28 Mehta Chotalal Velshi</p> <p>29 Nargund Krishnaji Shrinivas</p> <p>30 Pandit Prabhakar Damodar</p> <p>31 Paramjape Vishnool Vinayak</p> <p>32 Patel Govardhan Bhalalabhai</p> <p>33 Patel Muljibhai Motibhai</p> <p>34 Patel Purushottam Narsibhai</p> <p>35 Patravai Dhramapa Padapa</p> <p>36 Raiguru Raghunath Kesao</p> <p>37 Reghe Narayan Hanumant</p> <p>38 Shanbhag Ram Das</p> <p>39 Shrotiya Vinayak Ganesh</p> <p>40 Sohoni Sadasheo Mukund</p> <p>41 Tamhanker Vinayak Vishnool</p> |
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- 42 Tarkunde Krishnaji Baiwant
 43 Vaze Ramchandra Shanker
 44 Virker Bhanumatibai
 45 Wakde Shanker Khadero
 Persian.
 46 Upsingker Narhar Balwant
 47 Khan, Kunglal H. Shibula
 48 Patwari Venkatesh Narsingrao
 Pall.
 49 Malebinnur Satyavant Venkatesh
 Passclass.
 1 Agashe Narayan Govind
 2 Avachat Ganesh Shanker
 3 Bhave Ramchandra Mahadeo
 4 Baderkar Manoj Hari
 5 Bhadkamker Moreshwar Shridhar
 6 Bhakre Laxman Hanumant
 7 Bhatwadekar Narayan Dattatraya
 8 Bhave Vaman Trimbak
 9 Bhave Vishnoo Krishna
 10 Bhal: Dattatraya Laxman
 11 Bhole Shanker Vishnoo
 12 Bhise Govind Tatya
 13 Bhojekar Govind Ganesh
 14 Bhojekar Narayan Vishnoo
 15 Bhabhath Dahyabhai Jibhai
 16 Butala Dayalal Chunilal
 17 Chavan Vijaya Mahadeo
 18 Danekar Vasudeo Keshao
 19 Dunge Narayan Pandurang
 20 Datar Ramchandra Narayan
 21 Datar Srinivas Madhao
 22 Deodhar Bipu Vasudeo
 23 Desai Shricad Govind
 24 Deshpande Dattatraya Krishna
 25 Deshmukh Ganpat Rangrao
 26 Deval Waman Hari
 27 Dhavle Manik
 28 Divekar Bodharao Ramrao
 29 Dixit Vishnoo Sakharam
 30 Gami Chaganlal Naraindas
 31 Gandhi Gulabchand Harichand
 32 Godbole Nagesh Parashram
 33 Ghorpade Narayan Shrinivas
 34 Ghugle Digamber Govind
 35 Gokhale Govind Sheoram
 36 Gokhale Keshao Govindrao
 37 Gokhale Vishnoo Keshao
 38 Gole Govind Mahadeo
 39 Gumaste Kedarapa Dandappa
 40 Guni Narayan Ramchandra
 41 Gunaji Vasant Damodar
 42 Hattvalve Vishnoo Krishna
 43 Hotti Chanveerapa Veerapa
 44 Isurker Dattatraya Vishwanath
 45 Jahagirdar Krishnacharya Appa-
 charya
 46 Jahagirdar Krishnaji Hari
 47 Jirankulkiker Govind Dhondo
 48 Jogtekar Shanker Vinayak
 49 Joshi Dhondo Krishna
 50 Joshi Janardhan Vaman
 51 Joshi Khando Anant
 52 Joshi Purushottam P abhaker
 53 Joshi Raghunath Govind
 54 Joshi Vaman Ganesh
 55 Joshi Vinayak Gangadhar
 56 Kalay Sakharam Vishnoo
 57 Kale Bhasker Vishnoo
 58 Kale Sadasheo Narayan
 59 Kawade Shanker Damodar
 60 Kanakagiri Govind Narayan
 61 Kane Bhargav Vishnoo
 62 Kane Ganesh Hari
 63 Kanitker Vishnoo Vaman
 64 Karajgiker Vishnoo Shripad
 65 Karmarker Ramchandra Abaji
 66 Kathawate Dattatraya Sadasheo
 67 Kerimani Basapa Somapa
 68 Kesari Mahadeo Sidheshwar
 69 Kesker Akrur Yadeo
 70 Kesker Mahadeo Ganesh
 71 Kinkar Ramchandra Vishnoo
 72 Kolharker Anant Govind
 73 Kulkarni Atmaram Pundlik
 74 Kulkarni Laxman Vishnoo
 75 Kulkarni Narayan Gopal
 76 Kulkarni Rangoo Narsingha
 77 Kulkarni Shanker Ramrao
 78 Kulkarni Timaji Narayanrao
 79 Kulkarni Vinayak Mahipat
 80 Kulkarni Vishnoo Ambaji
 81 Kunte Krishnaji Vaman
 82 Madgeri Ramchandra Venkatrao
 83 Marathe Sakharam Bhaskar
 84 Marwadi Mohanlal Umedlal
 85 Matapurkar Govind Raghunath
 86 MeJhekar Chintaman Vaman
 87 Mehendale Gopal Balkrishna
 88 Misal Ganesh Radhakrishna
 89 Modak Mahadeo Sakharam
 90 Mungikar Sitaram Balkrishna
 91 Nagarkar Mahadeo Raghunath
 92 Natu Narayan Pandurang
 93 Navsrikar Ramchandra Vishwa-
 nath
 94 Nigudkar Krishna Dattatraya
 95 Oak Dhondo Vishnu
 96 Panse Bhagvan Krishna
 97 Pandya Karanlal Himatlal
 98 Paranjpe Krishnaji Ganesh
 99 Paranjpe Narayan Mahadeo
 100 Parekh Amritlal Popat
 101 Parulkar Dinkar Mahadeo
 102 Parulkar Rajaram Dattopant
 103 Patankar Sitaram Dattatraya
 104 Patil Aba Shripat
 105 Patil Ramchandra Narayanrao
 106 Patil Rayangauda Vyangauda
 107 Patwardhan Govind Raghunath

IXV

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| 108 Patwardhan Narayan Pandurang | 148 Vaidya Pandurang Kashinada |
| 109 Patwardhan Shoram Sadashiv | 149 Vaidya Ramchandra Keshao |
| 110 Patwardhan Shripad Purshotam | 150 Vaidya Ramchandra Narayan |
| 111 Pawar Jaysing Rangrao | 151 Vaidya Vinayak Sitaram |
| 112 Pawate Rudrapshupati Sidheshwar | 152 Valsangker Govind Vinayak |
| 113 Phadke Narayan Vishnu | 153 Vaze Vishnoo Sitaram |
| 114 Phadnis Govind Shankar | 154 Vikar Shripad Bapuji |
| 115 Phadnis Narayan Balwant | 155 Wanknis Laxman Dhondo |
| 116 Phadnis Shankar Pandurang | 156 Watve Pandurang Balwant |
| 117 Phanse Krishnaji Sakharam | 157 Watve Shanker Dattatraya |
| 118 Phatak Nilkanth Manohar | 158 Welankar Dattatraya Balwant |
| 119 Pimpalkhare Balwant Sadasheo | Persian. |
| 120 Pitambare Ramchandra Sheoram | 159 Desai Manibhai Kalyanji |
| 121 Pradhan Yashwant Pappaji | 160 Jagirdar Multani-ahab Nurulasahab |
| 122 Puntambekar Dattatraya Vishnoo | 161 Joshi Mahadeo Krishna |
| 123 Puranit Dattatraya Sakharam | 162 Kapshe Vinayak Purusbottam |
| 124 Ranade Vishwanath Anant | 163 Kulkarni Pandu Hanurant |
| 125 Rane Janardhan Mahadeo | 164 Lala Kishinchand Hiranand |
| 126 Rotti Narayan Kerhao | 165 Vungiker Dattatraya Raghavendra |
| 127 Sahasrabudhe Anant Wasudeo | 166 Naik Laxman Sheshadri |
| 128 Sahasrabudhe Vishnu Ramchandra | 167 Sangapurker Ramrao Baburao |
| 129 Sarnobat Balkrishna Govind | 168 Shaikh Abdula Sk. Mahamad |
| 130 Sattigeri Krishnarao | 169 Sayad Akhbarali Karamali |
| 131 Sattigeri Somaya Sidaya | 170 Vaidya Gurnath Dattatraya |
| 132 Shevde Shanker Krishna | Pali. |
| 133 Sheth Giridharlal Maganlal | 171 Anant Ramchandra Kondiba |
| 134 Shidore Gopal Krishna | 172 Bhonsle Baburao Malhar |
| 135 Shirolker Bhaiker Anant | 173 Gokhale Dattatraya Govind |
| 136 Shrotiya Vishnoo Ganesh | 174 Gokhale Sadasheo Gangadhar |
| 137 Suru Narhar Govind | 175 Kadam Ramchandra Krishnaji |
| 138 Tambekar Narayan Manohar | 176 Kauljali Bhimaji Govind |
| 139 Tamboli Hiranand Raoji | 177 Kulkarni Mahadeo Rajaram |
| 140 Thakar Yashwantrao Trimbak | 178 Munge Gopal Vishwanath |
| 141 Thakur Narayana Krishnaji | 179 Sadasheo Kerhao Narayan |
| 142 Tilve Mangesh Wasudeo | 180 Vaidya Janardhan Sitaram |
| 143 Togere Ramshastry Sheoramshastry | 181 Vani Sadasheo Ganesh |
| 144 Tulpule Janardhan Gopal | German. |
| 145 Tulpule Nilkanth Vishnoo | 182 Gune Ganesh Laxman |
| 146 Tungare Vishwanath Krishna | Sanskrit. |
| 147 Vaidya Anant Ganesh | 183 Bhide Parasharam Anant |

II

New English School, Poona.

MATRICULATION EXAMINATION.

Sanskrit.

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|-------------------------------|--|
| 1 Acharya Nursing Krishna | 10 Desai Narayan Bhimaji |
| 2 Ambegaonkar Laxman Nilkanth | 11 Deshpande Dattatraya Hari |
| 3 Anave Damodar Ganesh | 12 Deshpande Dattatraya Krishna |
| 4 Bhide Trimbak Yeshwant | 13 Deolalikar Vithal Anant |
| 5 Chhatre Laxman Wasudeo | 14 Dhalewadikar Gangadhar Pandharinath |
| 6 Chhatre Ramchandra Waman | 15 Deshpande Dattatraya Narayan |
| 7 Panjekar Wasudeo Keshao | 16 Dixit Vishnoo Sakharam |
| 8 Date Shankar Ramchandra | 17 David Krishneswar Ganesh |
| 9 Deobhakta Shankar Krishna | 18 Edke Hanumanth Yellap |

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| 19 Erande Krishnaji Narayan | 72 Pitambare Ramchandra Shivaram |
| 20 Erram Shivaji Bhumay | 73 Puntambekar Dattatraya Vishnu |
| 21 Galgali Narsing Raghvendra | 74 R. Jguru Raghunath Keshao |
| 22 Ghare Anant Govind | 75 Ranade Bandoo Nagesh |
| 23 Ghugle Digambar Govind | 76 Sahasrabudhe Anant Vasudeo |
| 24 Goubale Nagesh Parashram | 77 Sarulkar Surendranath Pknath |
| 25 Gokhale Govind Gopal | 78 Sahe Mahadeo Ramkrishna |
| 26 Gokhale Keshav Narhar | 79 Savant Dattatraya Bapu |
| 27 Gokhale Vishnool Keshav | 80 Shaligram Sidheshwar Yeshvant |
| 28 Gujrathi Gendru Khushalchand | 81 Shastri Prabhakar Gadadhar |
| 29 Jalihal Chut Bhimrao | 82 Shendarkar Kisan Damodar |
| 30 Jalihal Keshao Bhimrao | 83 Sidore Gopal Krishna |
| 31 Jhalidar Krishnaji Hari | 84 Shalkar Ramchandra Dhoodeo |
| 32 Jedhe Balkrishna Maruti | 85 Shrotriya Vishnool Ganesh |
| 33 Joglekar Bhalchandra Shridhar | 86 Soman Ramchandra Vinayak |
| 34 Joglekar Sadasaiv Atmaram | 87 Suru Narhar Govind |
| 35 Joshi Kashinath Ganesh | 88 Tendulkar Shivram Hari |
| 36 Joshi Vinayak Shrihar | 89 Tulpule Nilkanth Vishnu |
| 37 Kalele Raghunath Wasudeo | 90 Vaidya Anant Ganesh |
| 38 Kane Bhalchandra Jayaram | 91 Vaidya Bapu Dhoodeo |
| 39 Kane Ganesh Hari | 92 Vaidya Hari Ganesh |
| 40 Karkharis Shankar Parshuram | 93 Vashistha Dinanath Balvant |
| 41 Karmarkar Ramchandra Abaji | 94 Wathare Dattatraya Anant |
| 42 Karve Dattatraya Gopal | Pall. |
| 43 Khandekar Ramchandra Kashinath | 95 Chavre Ganesh Ramkrishna |
| 44 Khisti Shrinivas Ganesh | 96 Desai Raghunath Bhimrao |
| 45 Kulkarni Hanmant Bapuji | 97 Dhara Narayan Waman |
| 46 Kulkarni Vishnool Ambaji | 98 Deo Vishnool Narayan |
| 47 Kulkarni Vishwanath Hari | 99 Gokhale Dattatraya Govind |
| 48 Lakade Raghunath Mahalhar | 100 Gokhale Hari Narayan |
| 49 Lakhote Dattatraya Shankar | 101 Kamatnurkar Narhar Ganesh |
| 50 Mehndale Vinayak Krishna | 102 Kaujalgikar Bhimaji Govind |
| 51 Modak Mahadeo Sakhararam | 103 Paranjpe Bhalchandra Trimbak |
| 52 Moghe Wasudeo Mahadeo | 104 Rajput Gulabsing Bhila |
| 53 Mone Mahadeo Parshuram | 105 Ratnaparkhi Shankar Madhavrao |
| 54 Mule Dattatraya Gajanan | 106 Shirotkar Vasant Balkrishna |
| 55 Mutalikdesai Shrinivas Sheshgiri-
rao | 107 Sonalkar Yeshvant Narayan |
| 56 Navasarikar Ramkrishna Vishw-
nath | 108 Vaidya Janardan Sitaram |
| 57 Nulkar Ramchandra Anant | 109 Yargop Mahadeo Vishnool
Persian. |
| 58 Oka Dhondu Vishnool | 110 Apsingekar Narhar Balvant |
| 59 Pachlag Shankar Krishna | 111 Deshmukh Balvant Ramrao |
| 60 Pande Dattatraya Ramnarayan | 112 Deshpande Vithal Rangrao |
| 61 Panshe Bhagwan Krishna | 113 Hannurkar Narayan Govind |
| 62 Paranjpe Narayan Mahadeo | 114 Joahi Narayan Sadashiv |
| 63 Paranjpe Vishnu Vinayak | 115 Kadam Shambhaji Ganpat |
| 64 Pardehi Babusing Laxmansing | 116 Sayad Akhtarali Karamali |
| 65 Patwardhan Vinayak Govind | 117 Umargikar Jivan Bhimrao |
| 66 Pedekar Hari Dattatraya | 118 Vaidya Gurunath Dattatraya
Ex. Students. |
| 67 Pethe Vinayak Dhondoo | 119 Bhople Trimbak Balkrishna |
| 68 Phadke Janardan Vishnu | 120 Desai Gulabkaji Gopalji |
| 69 Phatak Dattatraya Balkrishna | 121 Joglekar Sonubal |
| 70 Phatak Nilkanth Manohar | 122 Patwardhan Sakhararam Parashram |
| 71 Pimpalkhare Balvant Sadashiv | 123 Sangapurkar Ramrao Babarao |

SCHOOL FINAL EXAMINATION.

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|-----------------------------|--------------------------------|
| 1 Acharaya Narsingh Krishna | 4 Apte Ramchandra Moreshwar |
| 2 Adkar Vishnu Pandurang | 5 Deshpande Dattatraya Krishna |
| 3 Apte Vysankatesh Wasudeo | 6 Gokhale Gangadhar Kashinath |

LXVII

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|---------------------------------|-----------------------------------|
| 7 Joshi Kashinath Ganesh | 15 Puntambekar Dattatraya Vishnu |
| 8 Kulkarni Dattatraya Sitaram | 16 Sahasrabudhe Anant Vasudeo |
| 9 Kulkarni Rudrappa Giriappa | 17 Shrotriva Vishnu Ganesh |
| 10 Kulkarni Pralhad Ganesh | 18 Vaidya Govind Ganesh |
| 11 Lohar Hiralal Rupachand | Ex. Students. |
| 12 Mokashi Shankar Balkrishna | 1 Bal Trimbak Parashuram |
| 13 Mone Mahadeo Parashuram | 2 Dharu Narayan Waman |
| 14 Pardeshi Babusing Laxmansing | 3 Kulkarni Ranganath Pandharinath |

III

New English School, Satara.

MATRICULATION EXAMINATION.

- | | |
|------------------------------|-----------------------------|
| 1 Bapat Waman Vishwanath | 4 Ku'karni Narhar Wasudeo |
| 2 Bhide Shankar Vishnu | 5 Kulkarni Shankar Rajaram |
| 3 Kulkarni Ganesh Ramchandra | 6 Limaye Shivram Damodar |
| | 7 Shevade Shankar Krishnaji |

SCHOOL FINAL.

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|---------------------------------|------------------------------------|
| 1 Bhide Shankar Vishnu | 5 Kulkarni Shankar Rajaram |
| 2 Gokhale Ramchandra Balkrishna | 6 Limaye Shivram Damodar |
| 3 Kulkarni Ganesh Ramchandra | 7 Matance Govind Narayan |
| 4 Kulkarni Narhar Vasudeo | 8 Kulkarni Martand Vishnu (ex-st.) |

Appendix E.
SCHEDULE A.

Immovable Property belonging to the Deccan Education Society, Poona.

Serial No.	Description of Property.	Value by the end of 1915-16.		Additions in 1916-17.		Value by the end of 1916-17.	
		Sub-Total.	Grand-Total.	Sub-Total	Grand-Total.	Sub-Total.	Grand-Total.
1	Fergusson College Poona						
	(a) Main Building						
	(b) Sir Bhagwatsinhaji Students Quarters						
	(c) Additional Quarters						
	(d) Club Rooms (4)	165,587				165,587	
	(e) Bath Room						
	(f) Latrine						
	(g) Servants Quarters						
	(h) Principals' Bungalow without houses						
	(i) Rain Water Drainage	1,502				1,502	
	(j) Urinals	1,526				1,526	
	(k) Kane Laboratory	14,722				14,172	
	(l) New Class Rooms (2)	22,400				22,400	
	(m) Physical Laboratory and Extension... ..	49,756				49,756	
	(n) Agarkars' Bungalow	1,100		5,168		6,268	
	(o) Lady Students Quarters	3,768				3,768	
	(p) Gymkhana Pavilion	5,848				5,848	
	(q) N. M. Wadia Amphitheatre... ..	75,828		385		76,213	
	(r) Rachaga Nili Lingayat Mess Rooms	3,310				3,310	

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	(s) Gajanan Choubal Lodge	5,693			5,693
	(t) New Students Quarters in Survey No. 116 (Bham- burda).	81,842		876	82,718
	(u) Chemical Laboratory Extension	11,269		11,623	22,892
	(v) Biological Laboratory	10,159		10,133	20,292
	(w) Students Reading Room and Library	95		9,663	9,758
	(x) Bhamburda Survey No. 116	12,151			12,151
	(y) Bhamburda Survey No. 221	1,076			1,076
			467,082		37,848
					504,930
2	Poona Sadashiv Peth Survey No. 94	14,292		1,500	15,792
3	Deosthale Bukhal	3,180			3,180
4	Chaudhari House (near Deosthales' Bukhal)	493			493
5	Godre Wada Poona	40,000			40,000
6	Nana Wada Buildings	142,268			142,268
7	Khabutarikhana Poona	8,900			8,900
8	Ramanbag Poona and Extension	18,813			18,813
9	Drill sheds near Shanwar Wada Poona	1,980			1,980
10	Untawala Bukhal	2,946			2,946
11	Godbole Wada Poona	2,999			2,999
12	N. E. S. Satara Buildings	54,000		1,200	55,200
13	Dumbel Shed N. E. S. Satara	510			510
14	Lumber Shed N. E. S. Satara	526			526
15	Additional pieces of grounds (2) N. E. S. Satara	2,377			2,377
			293,284		2,700
					295,984
	Grand Total ...	760,266		40,548	800,814

SCHEDULE B.

Moveable Property belonging to the Deccan Education Society, Poona.

Serial No.	Description of Property.	Value by the end of 1915-16.		Additions during 1916-17.		Total value by the end of 1916-17.	
		Sub-Total.	Grand Total.	Sub-Total.	Grand Total.	Sub-Total.	Grand Total.
1	Libraries—						
	(a) Fergusson College	25,992		1,500		27,492	
	(i) College Library	30,000		.....		30,000	
	(ii) Mandlik Library						
	(b) New English School, Poona	6,801		442		7,243	
	(c) New English School, Satara	4,552		193		4,745	
	(d) Navin Marathi Shala	652		48		700	
	(e) N. E. S. Boarding House	142		25		167	
		67,929		2,208			
			67,939				
				2,208	2,208		70,147
2	Laboratories or Science Apparatus						
	(a) *Fergusson College						
	(i) Physics	43,022		1,000		44,022	
	(ii) Chemistry	6,909		4,320		11,229	
	(iii) Biology	19,216		Nil		19,216	
	(b) New English School, Poona	11,070		465		11,535	
	(c) New English School, Satara	3,269		.....		3,269	
	(d) Navin Marathi Shala	491		.....		491	
		83,977					
			83,977				
				5,785	5,785		89,762

3	Furniture.					
	(a) Fergusson College	33,634		600		34,234
	(b) New English School, Poona	22,916		171		23,087
	(c) New English School, Satara	7,286		803		8,089
	(d) Navin Marathi Shala, Poona	2,526		300		2,826
	(e) New English School, Boarding House	3,233		.....		3,233
		69,595		1,874		
	Totals ...		221,511		9,867	231,378

*(i) Rs. 4181 spent on this department out of which Rs. 3181 were spent on Current expenses.

(ii) Rs. 9490 spent on this department out of which Rs. 5170 were for Current expenses.

(iii) Rs. 2800 were spent on this department the whole of which was for Current expenses.

SCHEDULE C.

Liabilities of the Society.

Statement of Loans taken by the Society up to 31st March 1917.

No.	Name of Creditor.	Amount of Loan.	Date of Loan.
1	Rao Saheb R. R. Kale, Satara...	6000	0 0 20th Nov. 1907
2	Mr. R. K. Bhide, Nasik ..	7000	0 0 2nd Oct. 1916
3	Rao Bahadur Ichharambhai, Poona.	1000	0 0 4th Oct. 1916
4	Prof. K. R. Kanitkar, Poona...	1000	0 0 3rd Nov. 1914
		1000	0 0 17th " "
		1500	0 0 23rd " "
5	Prof. M. R. Paranjpe, Poona ...	3000	0 0 31st March 1915
		500	0 0 27th May 1916
6	Mr. N. R. Naravane, Wai ...	1900	0 0 2nd Nov. 1914
7	Mr. C. P. Killavala, Poona ...	2000	0 0 21st Dec. 1915
8	Dr. K. K. Joshi, Poona ...	250	0 1st June 1916
9	Mrs. Kashibai Deodhar, Indore.	200	0 0 21st April 1916
		100	0 0 10th Aug. 1916
10	Trustee of a Private Fund, Poona	10 000	0 0 15th Jan. 1913
		3,000	0 0 31st March 1914
		3,000	0 0 28th " , 1917
11	Mrs. Jankibai wife of L. T. Ganpule, Poona.	300	0 0 20th Oct. 1915
12	Mr. G. V. Bhave, Poona ...	1,000	0 0 4th July 1916
		500	0 0 7th Oct. 1916
13	Mr. V. G. Kolhatkar, Satara ...	500	0 0 25th July 1916
14	Prof. V. K. Rajwade, Poona ...	1500	0 0 1st June 1916
15	Mr. K. G. Kale, Satara ...	2500	0 0 20th Aug. 1916
		4000	0 0 2nd Oct. 1916
16	Prof. N. S. Panse, Poona ...	1500	0 0 27th Sept. 1916
17	The Supdt., N. E. S. Satara ...	1000	0 0 2nd Oct. 1916
		1500	0 0 23rd March 1917
18	Dr. Bhagirithibai Patwardhan, Poona.	320	0 0 7th Oct. 1916
19	Prof. V. G. Paranjpe, Poona ...	400	0 0 13th Dec. 1916
	Total ...	56,470	0 0

APPENDIX F.

Opening Ceremony of the three New Buildings.

The ceremony of the opening of new Buildings (1) Sawai Tukoji Rao III Maharaja Holkar Biological Laboratory, (2) The additions to the Chemical Laboratory, and (3) Sir Shapoorji Broacha Students Reading Room and Library took place on 21st June 1916 and was witnessed by a large and distinguished gatherings of ladies and gentlemen, past and present students of the College and 400 students from the top-most classes of the New English School Poona, when His Excellency Lord Willingdon arrived. He was received at the door by the Vice-Presidents of the society, the chairman and other members of the society's council. His Excellency having taken his seat a respectful welcome was accorded to them by Sir Gangadhar Rao, Chief of Miraj. Vice-President of the Society.

Sir Gangadhar Rao said :-

Your Excellency, ladies and gentlemen,

As the Senior Vice-President of the Deccan Education Society, I have to thank you very heartily for your presence here to-day in response to our invitation. The Deccan Education Society and the Fergusson College need no fresh introduction to you, as they have been carrying on their work unostentatiously for over thirty years. The College has been steadily growing in numbers and a corresponding growth in its equipment is necessary. A few years ago Lord Sydenham opened this large Amphitheatre, in which we are assembled to-day. We are now met to have three new additions to our buildings declared open by Your Excellency. These new buildings, although not so imposing as this Amphitheatre, are still a very large addition to the College buildings. Of these the extension to the Chemical Laboratory is built out of the Imperial Grant, the Biological Laboratory with a handsome contribution of Rs. 20,000—from H. H. the Maharaja Holkar, and the Students' Reading Room and Library with a contribution of Rs. 10,000—from Sir Shapoorji Broacha. The sources of these contributions exemplify the

catholicity of the Fergusson College. Its aim is neither racial nor sectarian, but it seeks to spread education as widely as possible among all classes, keeping a soft corner in its heart for those that are backward. Students and their guardians have also realised this fact as the College draws its students from provinces as far apart as Sind, Rajputana, Mysore and Hyderabad. Ladies and gentlemen, ideas of educational efficiency have advanced so much in recent years that what was considered best twenty years ago is now regarded only tolerable, and what was good then has got to be soon replaced, as it is out of date. In the domain of equipment in particular this rapid wearing out is very marked. At a time when success in war as well as in peace is seen to depend on scientific efficiency, the wide spread of scientific knowledge is greatly to be desired. Hence the Managers of the Fergusson College are to be congratulated on the fact that they are doing all they can to further scientific education. Two out of the three new buildings to be opened by Your Excellency to-day will help to make the Science teaching of this College more adequate and efficient, and I trust that some of the students trained there will be able to do some good work in the industrial sphere, on our advancement in which the prosperity of our country so greatly depends. Government have their Colleges of Science at Bombay and Ahmedabad, and I hope that the Fergusson College, which has been silently doing good work in science, will be enabled, as time goes on, to do still better work by having proper facilities and equipment at its disposal.

Ladies and gentlemen, the Fergusson College is a poor man's College and it has enabled large number of young students to get higher education, who would never otherwise have thought of it. Some people are heard to complain that even at this College, education is getting dearer and dearer. But it is due, in a large measure, to the increased cost of living everywhere. The increase in the cost for which the College is responsible, is simply the small additional science fee that had to be charged owing to the large expenditure on science apparatus and materials. If some generous donors were to give an endowment sufficient to pay these science

fees once for all, I undertake to persuade the managers of the College to do away with these fees. A single fact will show how much help this College is giving the poor students. About 150 of its students, i. e. about 10 per cent., are being educated absolutely free—a number which is equal to the total number of students in many a College in India.

Ladies and gentlemen, the Life-members have been doing their work from high public-spirited motives and your coming here to-day will cheer them up in their work. The sympathy and recognition of the public, especially if it takes a tangible form, will greatly facilitate their work and enable them to extend it considerably, for everybody can see that the field for their labours is almost unlimited. I shall now ask the Secretary of the Society, Prof. H. G. Limaye, to read a short statement about the progress of the Fergusson College, and then, I hope, Your Excellency will be pleased to open the new buildings by touching this electric button.

Prof. Limaye then read the following account:—

1. The Fergusson College has grown out of the New English School which was started in Poona by a band of enthusiastic young men about 37 years ago. Other young men fired by the same enthusiasm joined them, the institution gained sympathy and support, and in 1884, the workers and sympathisers formed themselves into the Deccan Education Society with Patrons, Fellows and Life-Members. The object of the Society was to cheapen and facilitate education by starting or affiliating institutions in different parts of the Deccan. During the 32 years of its existence the Society has always and steadily kept this object in view with the result that the Society at present controls 7 institutions. Of these, the New English School at Poona and that at Satara belong to the Society. So also do the Boarding House for students and the Navin Marathi Shala at Poona. The Dravid High School of Wai has been generously endowed by Mr. Bhikaji Venkatesh Dravid of Yeotmal and his brother the late Mr Ganesh Venkatesh Dravid through this Society and is for all practical purposes managed by the Society. The Mavji Madhavji English School at Umbar-

gaon has been placed under the control of the Society by the local School Committee and the arrangement has been found to be satisfactory by both the parties for the last five years. The School Committee of Erandol in East Khandesh have proposed to hand over their Anglo-Vernacular School to the Society with a permanent fund of about Rs. 20,000 and a School building of the same estimated cost. Negotiations are proceeding and a final settlement may be expected in a short time. Every year some applications are received either for the affiliation of School or their being taken over by the Society and however slowly and cautiously the Society may desire to proceed in this direction, the need for the expert advice and sympathetic guidance of such a body appears to be so keenly felt in the mofussil that the Society will be obliged, in the near future to extend and develop the sphere of its activities.

2. The Fergusson College was the second institution of the Society being opened in the year 1885. Originally affiliated for the Previous Examination only, it obtained permission to open the first B. A. class in 1890, and by 1894 it was recognised by the University for the full course of the Faculty of Arts. This year the College applied for and obtained permission to open a class for the Preliminary Scientific Examination for the M. B. B. S. Course.

3. The growth of the College was comparatively slow during the first twenty years as will be seen from the following figures:—

Year.	Number of Students.					
1885-1886	133
1890-1891	199
1895-1896	213
1900-1901	267
1905-1906	470

During the last ten years however the rise in number has been rapid and phenomenal.

Year.	Numbers of Students.					
1906-1907	500
1907-1908	527

LXXVII

Year.	Numbers of Students				
1908--1909	599
1909--1910	610
1910--1911	730
1911--1912	787
1912--1913	853
1913--1914	935
1914--1915	1188

In March last the number on the rolls stood at 1435 which is a record not only for Poona, or the University of Bombay, but perhaps for the whole of India.

The College has always maintained a high rank in University results. This year there have been two First Class Honours from this College. Since its inception, the College has sent out 928 graduates and 98 M. As. and won a number of University and other prizes and scholarships. Many of the *alumni* of the College have distinguished themselves in their future career. During the last ten years four of the old students have passed the I. C. S. and many others have attained to distinguished position.

4. The staff is being strengthened every year to keep pace with the increase in the number of students. There are at present 33 members on the staff of the College as against 11 in 1902. Out of these, four have received the benefit of foreign education. The first of these is the Principal, the Honourable Mr. R. P. Paranjpye, who won laurels in Mathematics at Cambridge 17 years ago. Dr. P. D. Gune and Dr. K. K. Joshi studied in Germany and have specialised in Sanskrit and German respectively. Mr. G. H. Kelkar was at Cambridge and has specialised in English. Mr. G. B. Kolhatkar worked for two years in Organic Chemistry at the Indian Institute of Science, Bangalore, and has been elected an Associate of the Institute for his research work. The Society intends to continue the practice of sending its Life-Members abroad for higher education as funds become available.

5. The College was at first housed in Gadre Wada in the City alone with the New English School. But this arrangement was only of a temporary character. It was

always intended that the College should be located somewhere outside the City in healthy surroundings. The present grounds, sufficiently near for students residing in the City were secured in 1891, new buildings were planned and constructed, and were formally declared open in 1895 by Lord Sandhurst, the then Governor of Bombay. These buildings included the main buildings of the College, and Sir Bhagwatsinhaji Students' Quarters. Of these the main building was built out of funds collected by public subscriptions. The Southern Maratha Chiefs with the Maharaja Chhatrapati of Kolhapur, the President of the Society, at their head helped the infant institution in a most liberal manner. The Thakoresaheb of Gondal contributed Rs. 20,000 for the Student's Quarters which have been named after him. Six years later a small block of buildings was added to the Students' Quarter. In 1903 the Chemical Laboratory, which till then had been accommodated in a class room was provided with a separate building. Rs. 10,000 was contributed for the purpose by the late Dr. S. V. Kane of Bombay in memory of his brother Dr. Kashinath Waman Kane. With the continuously large increase in the number of students from 1903-04 the provision of more class rooms and separate buildings for the Laboratories became imperative. The Imperial Grant of about Rs. 10,000 which came to be received by the College every year from about this time, was utilised for this purpose. Four class rooms and a Physical Laboratory were built out of a portion of this grant. The numbers in the meanwhile had nearly doubled and all the students of the College could not be brought together in one hall on any occasion. The idea of a large amphitheatre was, therefore, seriously taken up by the Council which was able to give a material form to that idea in 1912. Rs. 25,000 was contributed by the Trustees of the N. M. Wadia charities for this building, which was named after the late Mr. N. M. Wadia. Rs. 20,000 was given as a special grant by the Government of Bombay Rs. 5,000 from H. H. The Aga Khan and a contribution of Rs. 1,000 each was received from several Ruling Chiefs and gentlemen in sympathy with the aims and objects of the College. The provision of additional hostel accommodation was still an unsolved problem. The Council

takled it by raising a debenture loan of Rs. 75,000 and constructing a new block of buildings in 1915 to accommodate 100 students. But with all this addition the College has not been able to meet even half the demand for hostels.

In this connection it may not be amiss to say that while the Calcutta University has been very liberally treated by Government in the matter of hostels by spending many lakhs on them even in these hard times, the Bombay University and its Colleges have hardly received any special attention in his direction. In particular a grant of say three lakhs to our College for increasing our hostel accommodation will be very far-reaching in its results on the intellect and character of the Students. Students and their guardians want to take advantage of hostels. They see their desirability, and it is a very great hardship that they have, for lack of facilities, to live in very undesirable surroundings.

6. The increasing number of students and the remodelled science courses found the extension of the Laboratories still inadequate. Particular difficulty was felt with the Chemical and Biological Laboratories. The Council, therefore, utilised the Imperial grant for two year amounting to Rs. 22,500, for building a big hall with two small rooms, for laboratory work in Chemistry. This building is one of those that are to be opened by His Excellency to-day. Our ever willing donors also came to our help. His Highness Sawai Tukoji Rao III Maharaja Holkar of Indore, made a handsome donation of Rs. 20,000 for the Biological Laboratory. This Laboratory, which will be the Sawai Tukoji Rao III Maharaja Holkar Biological Laboratory, is another building which will be opened to-day. The third building to be opened to-day is the Sir Shapoorjee Broacha Students' Reading Room and Library named after Sir Shapoorjee Broacha who liberally contributed Rs. 10,000 for the purpose.

7. These Science laboratories thus extended are still not quite sufficient, and the Council of the Society is planning further extensions. The Physical Laboratory will have to be extended on the southern as well as on the northern side. The two sections of the Chemical Laboratory will be

joined together by rooms and verandahs. The Biological Laboratory wants additional rooms for the Department of Geology and for the purposes of a herbarium.

8. The Society and its Life-Members are full alive to the fact that material appliances alone do not make an educational institution, although in these days of increasing educational requirements these play a large part in its efficiency. An educational institution would not be worthy of the name, if its *alumni* do not get a permanent impress--both intellectual and moral--while they are within its walls. The large number of students in all Colleges makes this a matter of considerable difficulty. But the staff of this College is always doing its best to cope with them by utilising all opportunities of coming into contact with the students, by encouraging the love of healthy games and by impressing upon students that they have not only to pass their examinations, but that they have also to form their moral as well as intellectual character, to learn to think for themselves and to realise their duties and responsibilities. The Life-members would like to institute a kind of tutorial system under which each Professor would be made the special guardian of a small number of students--whom he would know intimately and supervise their studies as well as help them in any other matters; thus each student will have a tutor who would be *in loco parentis* to him. One of the difficulties in doing this is that it is not at present possible to give a separate room to each Professor where he can see them. One of our immediate needs is to have a block of buildings consisting of such rooms. It has been the practice for the last two or three years for Honours students to have small societies to discuss their special subjects under the guidance of their Professors and to start small working libraries for their own use at all times. This is the beginning of the seminar system now in force in many western Universities and we should like to have the necessary material appliances supplied to us to enable this system to grow up naturally. Again the College staff as mentioned above has very largely increased in recent years, but require to be still further increased to

enable us to realise all our ideals. The Society with the help of the Government and the public is doing its best to make the College as efficient and progressive in these and other respects as it is possible to do.

9. It will be seen that this College is widening the scope of its work to such an extent that it may perhaps be justified in cherishing higher ambitions. Many universities in the world have a far smaller number of students than there are in this College; and in future perhaps Poona with its many higher institutions may rise to the dignity of a separate University with this College as its central nucleus. But while the Deccan Education Society will always endeavour to raise the efficiency of its institutions to as high a pitch as possible and continually attempt to embrace more and more branches of study, it will always proceed on the sound plan of making its various steps sure and certain. It feels that while there are many advantages connected with a separate and independent existence as a local Poona or Maharashtra University, there are also some important draw-backs in cutting Poona off from its past traditions as a member of the Bombay University, which, be it said to its credit, has generally speaking, treated us in Poona with justice and fairness. In any case it is better not to aspire immediately to a new University standing, if it is to be only a second-rate one. Poona must have the best that is possible. For a University large funds will be necessary, larger than any required for a College and Poona with all its advantages is not blessed with millionaires who will endow a University single-handed, and in these days we cannot very well ask Government to go in for such schemes. Our aim will be to go on with our work, not insisting on a name, but in such a manner that in the fulness of time, when all conditions are favourable, the passage from the status of a college to that of a University may be effected in an easy and natural manner. After all the aim of the Society is to spread higher education over as wide an area as possible by providing the necessary facilities in order that this ancient land may take its place side by side with the most advanced countries of the world.

With the help of the Government and the public, and with the advice of the Council and the Governing Body, the Life-Members have been able to achieve the result indicated in this statement and they are full of hope that with this help continuously vouchsafed to them, they will be able to make further progress towards the attainment of the goal which the Society has all alone kept before itself.

After the statement was read His Excellency performed the formal ceremony of opening the three buildings by touching the three buttons, which thereupon by electric contact admitted light and displayed on three separate tablets the names of the three buildings as they were successively opened. His Excellency the Governor addressed the assembly.

His Excellency said:—

“It almost seems that it is becoming an annual occurrence that your Principal sends an invitation to the Governor of the Presidency, asking him to be present and open for the use of the Fergusson College some new building, some further addition to your necessary equipment to further the advance towards the complete efficiency of this important educational institution. I am, therefore, very glad to be amongst you and to join with you, Mr. Paranjpye, your professors and students, in thanking those benefactors through whose munificent generosity you have been able to erect the three fine buildings which I have been privileged to open to-day, and to add that while we are all most grateful for the numerous benefactions from the distinguished individuals, which you have received in the past, we trust that we may be equally fortunate in securing further benefactions in the future. Yes, and I would wish to congratulate you once more, Mr. Paranjpye, in the presence of your students, on the honour which you received last night at my hands from our King-Emperor, an honour which you richly deserve for your unselfish and strenuous labours in raising the moral and intellectual condition of your fellow citizens and in guiding the fortunes of this the largest college in our Presidency, an honour which it was a particular pleasure to me, as an old Cambridge man, to present to one who had passed

such a brilliant career at my old University. May I suggest to you that this auspicious event might well be commemorated by a whole holiday to your students at an early date? We have all, I am sure, listened with the deepest interest to the record of the work of the Decean Education Society during the last 37 years. It is a record of which you, Mr. President, and all your associates may well be proud, for it tells of a widespread educational service in this Presidency and of a constant increase in the number of schools over which your society has now the management and control. But by far the greatest of your achievements is the creation and building up of this great educational institution, the Fergusson College, where I learn, you have now over 1,400 students on your rolls. It is a great responsibility, but one which I am confident that you, with the zealous and loyal assistance of your staff, will continue to undertake in the very best interest of the future welfare of these young men. But, perhaps, to us all the most interesting part of your report was the outlook you have given us on your aspirations for the future and the plans which you have in your minds for the further development of your College. I am delighted to feel that you fully realise the importance of that close association, that personal touch, which it is so necessary to obtain, between students and their instructors, and I thoroughly approve of your determination to establish that tutorial system which obtains in the West, as soon as funds are available. Such a system can do nothing but good in bringing about the closest and most intimate relations between the tutor and his pupils.

I notice that you are inclined to take Government to task for not being more generous in giving considerable sums to you for the additional hostel accommodation you require. May I say that I am inclined to think that your intense desire for this improvement has caused you to make a somewhat unfair criticism. You must remember that important as your college is, there are many other colleges in the Presidency, who are equally insistent on the assistance they require for the furtherance of their efficiency. With the revenue at our command we have to deal, as fairly as we

can, with the many requirements of the various departments, and I do not think that your college can claim that it has been treated in any niggardly spirit by Government. Large as are the benefactions by generous people in this Presidency for many purposes, it is my hope that as the country develops and increases in wealth we may find more and more patriotic citizens giving such endowments for the good of the community. And this last remark can be used with some force in reference to the last aspiration you refer to in your report, the establishment of a great University in Poona with many well-equipped and well-staffed colleges, claiming this University as their *alma mater*. Mr. President, in making the following observation it must be understood that I am not committing Government but am only expressing my own point of view, which is that if in the British Isles, with their 40,000,000 population, so many universities are found necessary for educational advance, it is clear to me that before many years are past Government will have seriously to take in consideration the extension of university life to our population of 20,000,000 and I can imagine no more suitable spot for that extension than our historic city of Poona.

To you, Mr. Paranjpye, and all who are associated with you I give my warm congratulations on the events of to-day and bid you look forward with all hope and confidence to the future, and let me express the hope that you, young men, to whom I feel I am becoming an old acquaintance and in whose welfare in the future I shall take the keenest interest, will always remember the care and attention that has been given to you all during your lives here and will always hold high the good name and credit of your college. And when you go out into the world I beg of you never to forget that we are none of us put into the world to work for our own personal gain and advantage, but to do our duty to our country and, brilliant as I hope your careers may be, to live your lives so that you may feel by your actions that you are doing your best to help forward the welfare of the community."



His Excellency having concluded his speech in loud cheers Sir Dr. Bhandarkar, Chairman of the Council, moved a vote of thanks to His Excellency in the following words:—

Now devolves on me the agreeable duty of proposing a vote of sincere thanks to His Excellency for having come down to grace the present occasion by his presence and performed the function of opening our new buildings. When we think of the varied matters involving heavy responsibilities which His Excellency has to turn his attention to, we cannot but highly value the favour he has conferred on us by devoting a good deal of his time to our institution. During the time that Lord Willingdon has been with us, he has been visiting the various parts of this presidency, over which he has been appointed to rule, in order to come into closer contact with the people and ascertain their wants, wishes and aspirations. But we are here concerned with the attention he bestows on the growth of higher education, which, I feel sure, is as important in his eyes as any other concern of the people of the Presidency, as is shown by his taking the trouble of going to the city, just this day last week, to open the New Poona College and spending a good deal of time there and patiently and good-naturedly doing all that he was asked to do. This matter of the higher education of our people is one on which educated Indians are very nervous and a little thing is sufficient to generate in their mind a fear of the attitude of Government towards it. This was pointed out the other day on the occasion of the special convocation for conferring the honorary degree of LL. D. on Lord Hardinge by the Vice-Chancellor. But, I believe, the fear has no grounds; for the Sovereign of the realm, His Gracious Majesty, King George V, said in his reply to the address of the Calcutta University, on the 6th of January 1912, that it was his wish that a network of schools and colleges should spread over the land and that the homes of his Indian subjects might be brightened and their labour sweetened by the spread of knowledge and that a higher level of thought, comfort and health might come to prevail in consequence. And Lord Hardinge as His Majesty's highest and first representative in India explained what he had done for carrying out his sovereign's wishes by saying that expenditure on education generally, which had been about 7 crores of rupees had risen to more than 11 crores during the five years for which he held office; while as regards University

education the number of students in Arts and Professional Colleges rose from thirty thousand to fifty thousand, and the expenditure from 60¼ lacs to over 91 lacs and I may here mention that one of the buildings opened by His Excellency to-day was constructed out of the grant of Rs. 27,000 by the Government of India. But that is not all. Lord Hardinge also mentioned the establishment of more Universities with more qualified professors and teachers for the affiliated colleges. What Lord Hardinge did for India, His Excellency Lord Willingdon is doing for Bombay. Lord Hardinge himself speaks of Lord Willingdon's thorough loyalty and co-operation with himself and his Government. I at any rate, therefore, have no fear whatsoever that the interests of higher education in this Presidency will suffer but believe that they will be promoted. And I have reasons to believe that he thinks highly of the conductors of this institution in particular. I therefore propose that we pass a vote of hearty thanks to His Excellency, Lord Willingdon."

The vote of thanks was eloquently seconded by the Hon'ble Mr. R. P. Paranjpye, who apologised for the fact that the buildings were not yet quite completed and accounted, for the delay by the early setting in of the monsoon that year and the consequent hindrance to the work of construction, though the early appearance of the rains was after all, a happy circumstance in the general interest of the people. He also said in answer to His Excellency's remarks that the Society was fully mindful of the liberal help given to it by the Bombay Government from time to time and that the remark in the statement was rather directed towards the Imperial Government which had granted large sums to the Calcutta University for the construction of Hostels, while no similar grants were made to Bombay University and its Colleges for a like purpose though their need was by no means less imperative.

His Excellency was then garlanded amid loud cheers and after the distribution of *Pansupari* and *Attar* and three cheers for His Majesty the King-Emperor and His Excellency, the proceedings terminated.



UNIVERSITY REFORM

BY A TEACHER.



“Our remedies oft in ourselves do lie,
“Which we ascribe to heaven: the fated sky
“Gives us free scope; only ~~doth~~ backward pull
“Our slow designs, when we ourselves are dull.”

SHAKSPEARE.



Surat:

PRINTED AT THE IRISH MISSION PRESS.

—
1895.



“The mass of men, simply because they are a mass of men, receive with difficulty every new idea, unless it lies in the track of their own knowledge; and this opposition, which every new idea must vanquish, becomes tenfold greater when the idea is promulgated from a source not in itself authoritative.”

LEWES' LIFE OF GOETHE.

“It is the duty of scholars and philosophers not to shrink from holding and expressing what men of the world call quixotic opinions; for, if I read the history of the world rightly, the victory of reason over unreason, and the whole progress of our race, have generally been achieved by such fools as ourselves “rushing in where angels fear to tread,” till after a time the track becomes beaten, and even angels are no longer afraid.”

MAX MÜLLER.

Jo

W. WORDSWORTH, Esquire, B. A., C. I. E., LL. D.,

Retired Principal of Elphinstone College,

and

Vice-Chancellor of the Bombay University ;

and

The Hon'ble Mr. JUSTICE RANADE, M. A., LL. B., C. I. E.,

Judge, High Court, Bombay,

THIS PAPER IS RESPECTFULLY INSCRIBED,

In appreciation of their services to the cause of

EDUCATION IN WESTERN INDIA,

BY

THEIR GRATEFUL AND AFFECTIONATE PUPIL.

The importance of the bearing of a sound system of education on the right solution of all social and political questions on which depends the well-being of a people has not been sufficiently recognised by the leaders of native thought. The topics that absorb all the public attention are financial, political and social reforms. Hence the ignorance and apathy generally shown for educational problems. The spell of indifference was, however, broken for a time last year by the controversy between Dr. Bhandarkar and the Hon'ble Mr. Justice Ranade. In this controversy the question of University Reform was made unnecessarily to depend upon the answer to the question whether or not the university strain was responsible for the heavy death-rate among the graduates. The question of University Reform deserves public attention irrespective of the question of mental strain; and I drew public attention to this last year in the columns of the Gujarat Mitra and gave my reasons for such an opinion.

The articles having attracted the attention of persons interested in University Reform, it was suggested to me that I should draw up my recommendations in the form of a paper. And this paper is the result of that suggestion. Being desirous to correct my own views by the light of the views of other people, I submitted my original articles, with all their imperfections, to several gentlemen, both Native and European—for their opinions and suggestions. The result was encouraging beyond my expectations. I have to thank the Hon'ble Mr. R. M. Sayani, M. A., LL. B., Messrs. N. G. Chandavarker, B. A., LL. B., G. M. Tripathi, B. A., LL. B.,

M. M. Munshi, B. A., LL. B., A. S. Davur, B.A., and D. E. Wacha, of Bombay; Messrs. M. H. Desai, B. A., K. P. Trivedi, B. A., and D. B. Wells, M. A., of Ahmedabad; Messrs. K. M. Dave, B. A., LL. B., and L. P. Adalja, of Rajkot; Prof. B. A. Enti, of Bhavnagar; Prof. M. N. Dwivedi, of Baroda; and Principal Jervis, Dr. A. D. Cooper, and Khan Saheb J. E. Modi, B. A., LL. B., of Surat, for their sympathy and appreciation of the views on reform proposed by me. Revd. H. R. Scott, M. A., of Rajkot Mission, Revd. G. P. Taylor, M. A., D. D., of Ahmedabad Mission, Principal Gajjar of Kala-Bhavan, Prof. Middleton, of Baroda College, and Khan Bahadur B. E. Modi, M. A., LL. B., Judge of the Small Causes Court, Surat, have laid me under much obligation by their great interest and valuable suggestions. Finally, the ungrudging assistance of the Hon'ble Mr. Justice Ranade, M. A., LL. B., C I. E., has proved invaluable in the preparation of this paper. I cannot, however, hold any one responsible for the views expressed in this paper but myself.

I have purposely avoided going into detail of studies for the various examinations, because I hold, with Principal Gajjar, that the subject is vast and requires the co-operation of many specialists. What is omitted in this paper will be found, however, fully treated in Principal Gajjar's able Note on University Reform.

SURAT,
April, 1895.

CHAIRMAN AND GENTLEMEN,

As in social and political reforms, so in educational reforms there have been two parties, *viz.*, those who are for reforms and those who are against them. This state of things is by no means to be deprecated, as it affords the best means of exhaustively sifting the pros and cons of a question, and arriving at a tolerably safe and sound conclusion avoiding extremes. The conservative or orthodox party acts as a wholesome check upon the sometimes too exuberant zeal of an honest but go-a-head reformer. In this sense, and in no other, would the antagonism be welcome. But what surprises one is that many Indians and even those who advocate social reforms seem to set their faces against educational reforms. At any rate they think that educational reforms are not either necessary or possible. This tendency to cry down educational reforms in India is probably due to the fact that, after an age of stagnation, the present educational activity owes its origin to western agency and western influence, and the Indians, having lost the power of initiating for themselves any line of reform, cannot look forward beyond what has been attempted by their English masters. They fondly think that the acme of perfection has been reached when they blindly copy their model. But this is a mistake.

Gentlemen, you are aware that complaints have been made year after year against the management of our University affairs. Frequent complaints have been made against the principles followed in making the appointments of examiners, against the vagaries of the examiners, against the clandestine disclosure of questions before they were actually set to the candidates in the Examination Hall, against frequent and abrupt changes in the standards of examination, and against the amount of work exacted from students to the detriment of their health, and sometimes even of their lives,

You are aware of the circumstances under which Mr. Mehta's Committee of enquiry was appointed. Professors complained of the length of the courses; and Head Masters complained of the fluctuating and uncertain test of the Matriculation Examination. For instance, while in the year 1871 all the thirteen candidates for the LL B. degree were declared to have passed the examination, two years after in 1873 only one out of six candidates was allowed to pass. While in 1892, 1054 candidates, representing a percentage of 35.48, were passed in the Matriculation examination, in 1893 only 649, showing a very much reduced percentage of 21.60, were declared to have passed. Such extreme results shake the faith of the public in the work of the university; and create a sort of most painful uncertainty and consequent demoralization. Moreover, they are unfair to the candidates as well as to their teachers. Regarding the value of the Matriculation examination results, the Rev. Mr. Taylor of Ahmedabad writes as follows :—

“At present it is quite impossible to gauge the relative attainments of candidates for that examination, since its standard varies so much in different years and at different centres. It is becoming more and more urgently felt that some kind of protection should be accorded to the examinees from the vagaries of newly appointed examiners.”

Lord Reay in his convocation speech gave the following parting advice to the senators regarding the necessity of having a fixed standard for examinations :—

“I might, perhaps, before we part, suggest that to maintain in your examinations that continuity of standards, which is so desirable, it may be deemed advisable by you to institute a Board of Studies to which all examination papers should be referred before they are issued to the candidates.”

Lord Reay's parting advice.

Under all these circumstances I think you will readily agree with me that there cannot be two opinions regarding the necessity of reforms in the mode of conducting University examinations, as also in fixing the curricula.

There are, however, some gentlemen among the senators who seem to think that reforms are not possible. Among them is our learned Vice-Chancellor, Dr. Bhandarkar. In his letter to the Times of India, dated 24th April last, he wrote :—

“ If Mr. Ranade thinks that the real evil lies in the University Curriculum, he ought to have faced that vital question and given us his solution of it, instead of contenting himself with a general allusion to the Pass Degree of the English Universities. He has not made any specific proposal as to how the standard should be reduced. The only definite thing that he and persons who think with him have got to say is that candidates who fail in certain subjects should be examined in the following year in those subjects only.”

Now I think Dr. Bhandarkar and those who are of his opinion are perfectly right in making this demand from the advocates of reform. In accordance with this demand, gentlemen, I venture to appear before you, because I hold that reforms are necessary irrespective of the question whether the University strain is or is not responsible for the heavy mortality among the graduates. I ask your permission to lay my humble suggestions before you for your careful consideration. I am aware of the many shortcomings of all such schemes; but if they excite interest and lead to a fair and full discussion of this important public question, I shall not have troubled you in vain.

Before proceeding to consider in detail the suggestions for university reform, I shall state the principles on which they have been based. These principles are: (1) that culture and utility should be

accepted as the *beau idéal* of our University; (2) that new subjects should be added and new degrees created to suit the changed conditions of life and the progress already made in our Presidency; (3) that old and time-honoured subjects should make room, if necessary, for more modern, scientific and useful subjects; (4) that the curricula of studies should be so arranged as to suit different tastes, and afford development to various faculties; (5) that in order to bring students in close contact with University life, compulsory residence in Colleges under the superintendence of Professors, for at least one year, should be insisted upon for all final examinations for University degrees; (6) that the University should refuse to recognize any institution which omits to provide for the moral and physical well-being of its students; (7) that examinations should be testing but few, so that the students might get time not only to read, but also to digest and master their subjects; (8) that the number of subjects should be very few in higher examinations, so as to enable students to acquire a thorough mastery over their subjects; (9) that there should be uniformity and fixity of standards; (10) that in order to encourage original research, fellowships in connection with the University should be established; (11) that the rules regarding the appointment of examiners and the conduct of examinations should be clearly laid down, as is done by the Calcutta and the Madras Universities; (12) that every possible encouragement to higher education among women should be given; (13) that every possible encouragement to vernacular languages and literature should be given; and (14) that the information on points in which the students are interested should not be withheld from them except for very good reasons.

These principles are the necessary and logical outcome of our past experience, and the results to which the system of our University has led; and they are all suggested by a comparison

of the working of our University with that of the two sister Universities. They are so fair that no thoughtful well-wisher of our University will have any difficulty in accepting them, differ as he may in the details of the working of it.

With these few observations I now proceed to suggest the proposed changes, which, if carried out, will give a fresh start and new life to our Alma Mater. With regard to the novelty of some of the changes, I must ask you to bear one thing in mind, *viz.*, there is no proposal placed before you that has not been already carried out either in the Madras University, or the Calcutta University, with the single exception of the proposal for the S. F. examination for Girls.

PROPOSED CHANGES.

BY-LAWS AND REGULATIONS.

Our University would do well to adopt rule 83 of the By-laws and Regulations of the Madras University, which provides that an address shall be delivered to the candidates by a member of the Senate appointed by the Chancellor annually on his behalf. In our University it is the privilege either of the Chancellor or the Vice-Chancellor to address the successful candidates. Consequently no educated native on our side, except Dr. Bhandarker, has had an opportunity of speaking on matters of education in connection with the University. While in Madras this rule has enabled four distinguished natives, *viz.*, the Hon'ble Mr. Justice Muthusamy Aiyar, the late Raja Sir T. Madhavrow, Rai Bahadur Ranganadha Mudalier, and the Hon'ble V. Bhashyam Aiyangar, to express their views on education. The Madras list of persons who delivered addresses comprises, in consequence of this rule, Governors, Administrators, Clergymen, Doctors, Educationists, Lawyers, and even representatives of the army. The advantage of such a rule is that each faculty gets an opportunity to have its say.

The system of Boards of Studies should be adopted by our university to ensure that continuity of standards in examinations which is so desirable. Madras has 13 Boards of Studies, and Calcutta has 10, while we have none; and the consequence is that it is impossible for the syndicate to check the vagaries of examiners, and the fluctuations in the standards and the results year after year. The Boards should be empowered (1) to recommend examiners and assistant examiners in their respective branches; (2) to recommend the text books; (3) to consult specialists, who are not fellows of the University; and (4) to consider and report on all matters referred to them by the syndicate.

Calcutta seems to be very particular in laying down definite rules in all matters connected with the conduct of examinations. They are put down under two heads, *viz.*, general and special. I quote some of the most striking rules under the former head.

RULE 3. "Not less than a month before the commencement of the Arts Examinations the syndicate shall appoint examiners to look over the answer papers of the candidates and four Head Examiners to superintend the work of the Entrance Examiners."

RULE 13. "As soon as the results have been tabulated, the Registrar shall prepare a list of the candidates who have failed in one subject only and in order to guard against any possible inaccuracy their papers in that subject shall be re-examined by the original examiner, or by the Head Examiners, on the method of marking already adopted, and without any alteration of the standard."

RULE 14. "If any examiner fails to send in all his marks within the prescribed period, the amount of his remuneration shall be deducted by Rs. 15 for each day by which he exceeds that period."

RULE 18. "Not less than a month before the commencement of the Entrance and F. A. Examinations the syndicate shall appoint, from among the representatives of the Faculty of Arts, four Moderators. The Moderators, in consultation with the Registrar, shall be empowered to pass candidates who have failed in one subject only in either of the above examinations, by the addition of grace marks. If the Moderators and the Registrar are not unanimous on any point, it shall be referred to the syndicate at their next meeting."

Under the special head the following rules are worth quoting.

RULE 6. "The Head Examiner shall determine, in consultation with the Entrance Examiners, the method of marking the answer papers of the candidates."

RULE 7. "Each Head Examiner shall re-examine five per cent of the answer papers looked over by each of the Entrance Examiners in his subject, with a view to see whether they are working uniformly according to the method indicated, and shall direct, if necessary, any examiner to conform strictly to that method."

RULE 8. "In no case shall the Head Examiner increase or diminish the marks assigned to any paper by an Entrance Examiner without himself examining that paper."

RULE 9. "In case of a difference of opinion arising between a Head Examiner and an Entrance Examiner an appeal shall lie to the Moderators."

Calcutta like Madras allows the candidates to know what percentage of marks is necessary to pass in any head or subhead of an examination. Calcutta also publishes for the information of the public the scale of remuneration allowed for various examinations.

Our University would do well to adopt these rules. Had our university laid down clear and distinct rules for the conduct

of examinations there would have been no necessity of appointing Mr. Mehta's Committee.

I beg to invite the special attention of the advocates of Social reforms to the rules laid down by the Calcutta University under the head—General—for the encouragement of higher education among women, and the examination of Female Candidates. These rules are :—

1. Female candidates shall be examined in a separate place under the superintendence of ladies.

1. Female candidates may be admitted to this examination without studying in an affiliated institution. No candidate, however, shall be allowed to present herself for this examination, until two years have elapsed from the time of her passing the Entrance Examination.

F. A. Examination of
Female candidates.

2. Every female candidate shall be allowed to take up the subjects prescribed by the University of Calcutta for the F. A. course, with the option of substituting German, Italian or an Indian vernacular for the 2nd language.

3. Female candidates shall also be allowed to substitute Botany for Physics and Chemistry.

1. Female candidates may be admitted to this examination without studying in any affiliated institution. But no candidate shall be allowed to present herself for this examination until two years have elapsed from the time of her passing the F. A. examination.

B. A. Examination for
Female candidates.

I venture to ask, gentlemen, whether the adoption by our University of these or similar rules would not facilitate the progress of higher education among the Hindus and Mahomedans.

The Calcutta Medical College imparts tuition to the female candidates without charging any fees; and well might our Grant Medical College follow the example of Calcutta. If there are any

professions for which women are eminently fitted, they are the professions of teaching and medicine. We want them to work side by side with men in these professions, as they are sure to do much good. We know by bitter experience that it is idle to dream of social progress without the help of educated women.

CHANGES IN EXAMINATIONS AND CURRICULA.

The School Final Examination, I presume, is intended to be a test for candidates wishing to enter the Lower Grade Public Service or Mercantile Service. In the interests of the Public Service as well as the School Final candidates, Government should be asked to abolish the Departmental test for the 2nd Grade Public Service Certificate Examination, which is much inferior to the university examination test.

In the third head of compulsory subjects, Mental Arithmetic and Book-keeping, Official or Commercial correspondence and Precis writing, are desirable additions.

For the purposes of the School Final Examination, History and Mathematics, including Algebra and Euclid among the optional subjects, are of no practical use, and should be replaced by Shorthand writing.

If these suggestions are adopted this examination will meet the requirements of Government Service, as well as of the Mercantile Community.

When there is a U S. F. Examination for boys, there is no reason why there should not be a similar examination for girls, who may be unable to follow up their studies beyond the Matriculation examination. I beg to suggest the following subjects to which others may be added, if necessary.

I. English, II. A vernacular language, III. Arithmetic,

Thring on Drawing as a subject for training. IV. Hygiene, V. Domestic Economy, and VI. Drawing. Regarding the value of

Drawing as a subject for training, Mr. Thring's words are worthy of attention. He says, "There is another subject almost as much within reach as language, which is entirely neglected as a training subject for mind, though equally open to all, which demands nicety of hand and eye, great mechanical skill, and introduces the dullest at once to strange discoveries in common things, that greatest point of true Education. It is marvellous that the grand training of Drawing has never taken its place as a teaching power. The learner is met on the very threshold by the truth of truths, that he has eyes that see not, and hands which cannot do his will. He finds out that the lines go in a way he knows not, though they are known. He looks at a wall, and sees what he sees, but is utterly unable to record what he sees; all is wrong the moment he begins. The very chair he sits in is a puzzle of untold difficulty. He is brought face to face with that grand fact of the wondrous perfection of accurate power in the midst of which he has moved unknowingly, and he comes in sight of the highest truth that man can attain to, a perception of his own unconscious ignorance, utter incapacity, and clumsiness. A fresh secret leaps out of every leaf, there is not a pebble which is not turned into a world. The transformation which follows immediately the smallest child is made to Draw, and set to observe the what and the why in things, and attention turned on to the endless discoveries of ignorance which are disclosed in this way, is more rapid and complete perhaps than in any other exercise of mind."

In the Matriculation examination of the Calcutta University, Drawing is admitted as an optional subject; and success or failure in that subject does not affect the result of the examina-

tion, or the position of the candidate in the list. If a candidate passes in that subject, the fact is simply notified by the University:

SECOND LANGUAGE.

To the second language list, I would suggest the addition of German. When we have admitted French among the classical languages, there is no reason why the claims of German should not be considered. It is not only a highly cultivated language, but it has done much for the advancement of the study of Sanskrit and Zend.

I would press upon the attention of the University authorities the claims of Marathi and Gujarati to be treated as classical languages. Even for the highest examination in Arts, *viz.*, the M. A. examination, the Madras University recognizes the following languages:—

I English, II Sanskrit, III Greek, IV Latin, V Hebrew, VI Arabic, VII Persian, VIII Urdu, and IX the group of Dravidian languages. Thus Madras by her recognition of the vernacular languages, even for the highest examination, has made a future of vernacular literature possible; while we, by our condemnation of them, have sealed the fate of vernacular literature.

The advocates of Sanskrit and other classical languages will say that if the vernacular languages are admitted to the rank of classical languages, students would flock to them. To obviate such a contingency, we might assign less marks for the vernacular languages, and make the course sufficiently high so as to deter indolent students from taking up these languages simply because they might be found to entail less study. If further precaution were necessary, it might be arranged that students taking up these languages should find no place in the First Division. But perhaps we exaggerate the fears of such a contingency, because we see that in Madras, Sanskrit and

Persian and other classical languages are taken up by a large number of students as well as the vernaculars.

In the Matriculation Examination, Elementary History and
 The Matriculation Examination. Geography and Elementary Science
 should form one group under the Head
 of General Knowledge, and should not form two distinct subjects
 as at present. In Calcutta, there is no Science paper at all. In
 Madras, Elementary History and Geography and Elementary
 Science form one subject.

When our University has appointed books for Astronomy and
 Text-books. Chemistry, I do not see any reason why
 text-books for History and Geography
 should not be appointed. The subject of Geography is one on
 which much valuable time of school boys is wasted without any
 adequate benefit. I would, therefore, make general Geography
 only so far compulsory as it serves to illustrate History. A
 text-book on Physical Geography should be fixed by the Univer-
 sity. The same may be said of History, especially English
 History. Uncertainty in the subject of examination leads boys
 to have recourse to all sorts of manuals, and much precious time
 is thus wasted. Of the numerous schoolbooks on this subject,
 Professor Ransome's Short History of England stands unrivalled
 for its lucid treatment of the political events, and its simplicity
 of language.

There should be two examinations only at the interval of two
 The First Examination in Arts. years each for the B. A. degree and not
 three. No other university—Indian or
 English—exacts three examinations for the B. A. degree. The
 courses of the Previous and the Intermediate examinations
 should be thrown into one, and this single course should consist
 of the following subjects.

I English, II Classical Language, III Mathematics, IV Deduc-
 tive Logic, V History, and VI Science (a) Physics, (b) Human
 Physiology, both elementary.

In the Calcutta University, the History course consists of the outlines of the History of Greece and Rome;

In the Madras University, the History course consists of the History of England from 1603, the History of Greece and the History of Rome.

In the previous Examination of our University only one History is required, *viz.*, either Greece or Rome. To give a connected knowledge of Ancient History, it would be better for us to follow the example of the Calcutta University with regard to this subject; because in our Matriculation Examination formerly four histories were required, and now only two are laid down, *viz.*, Histories of England and India. There are so many allusions and references to the Histories of Greece and Rome in English Literature, that a knowledge of one history only is not sufficient. But in order that the burden on the students may not unnecessarily increase I would suggest an elementary course, and not a full course in this subject.

Under the Science head, I have recommended two subjects, *viz.*, Physics and Physiology. In the Madras and Calcutta Universities, only one subject is required. In our own University one subject only is required; but for considerations which will be presently submitted to you, I beg to recommend both these subjects. While adding the subject of Elementary Physiology, I would suggest that the subject of Trigonometry be taken away from Mathematics, so that the burden on the students may not increase.

About the time when our University was founded, there was a hard fight in England between the old learning or the Humanities and new learning as the study of Physical Science was then called. Fortunately Physical Science had such advocates as Professors Huxley, Tyndall, Faraday, Drs. Carpenter, Hooker, Acland and Paget, and men like Herbert Spencer, Sir, John

Herschell and Sir Charles Lyall, men in no way inferior to the most distinguished scholars, Mathematicians and philosophers in the grasp of their several subjects, or in logical faculty, mathematical accuracy, philosophical depth, and power of eloquence. They pleaded the cause of Physical Science nearly forty years ago and they triumphed; and England this day reaps the fruit of their devotion to Science. History repeated itself here in India. Thanks to the sagacity of Sir Richard Temple, we have a course in Science. But what I plead before you, gentlemen, is the necessity of teaching the Science of Health. The appropriateness of the subject cannot be questioned. The question of University Reform had its origin in the apprehensions created by the heavy death-rate of our graduates, and I may well ask if the ignorance of the laws of life and health is not a fruitful source of much human misery and loss of life. While pleading the cause of this science more than forty years ago, Dr. Paget said:—

“Though it might be impossible to teach more than a small part of the whole body of physiology, yet one who had learned even this part would have a better apprehension of the rest than one untaught could be. One, who had learned the general mode of study, and the labour which is spent in ascertaining physiological truths, and the great probability that what is generally accepted is at least nearly true, would, more than an untaught man, act on the advice of those who are instructed. Thus acting, he would, as a citizen, be no hinderer of improvements, no block of utter ignorance in the way of amending the sanitary condition of his fellows; with belief, if not with knowledge, he would give his help to good.”

‘Does the study of physiology exercise any moral and religious influence on the mind? Now this is an important question with regard to the influence of Western civilization on the reli-

gious and moral beliefs of the people of India, especially, the educated class. I shall have to refer to this question again later on; but in the meanwhile I shall answer this question in the words of Dr. Paget.

“But I have yet to speak of that through which, I believe, the general teaching of physiology would exercise the greatest influence upon the mind, namely, its being essentially a science of designs and final causes.”

..... “I would, therefore, have physiology taught to all as a study of God’s designs and purposes achieved; as a science for which our natural desire after knowledgé of final causes seems to have been destined; as a science in which that desire, though it were infinite, might be satisfied; and in which, as with perfect models of beneficence and wisdom, our own faculties of design may be instructed.” He further said:—“The student of Nature’s purposes should surely be averse from leading a purposeless existence. Watching design in every thing around him, he could not fail, one would think, to reflect often on the purpose of his own existence. And doing so, if his mind were imbued with the knowledge of the mutual fitness in which all the members of his body, and all the parts of the whole organic world, subsist, and minister to each other’s good, he could not conclude that he exists for his own sake alone, or that happiness would be found separate from the offices of mutual help and universal good will. One who is conversant with things that have a purpose in the future, higher than that which they have yet fulfilled, would never think that his own highest destiny is yet achieved.”

For this and other examinations, if the principle of examining
 The B. A. Degree course. by instalment is admitted, as is done
 in English Universities, it should be
 consistently carried out in all degree examinations. It might
 be ruled that if a candidate passed in any subject in the second

class, he should be exempted from examination in the same subject in any future examination. This will lighten the burden on the student without making the University Degree too easy, and this will make the student all the better grounded in the remaining subjects. Should this course appear objectionable, I have an alternative course to submit for your consideration. This alternative appears to be a sensible one, and it is adopted by the Madras University. The B. A. Degree course should be divided into two sections, I, Language branch or the compulsory subjects, and II, Optional branch or the voluntary subjects. No candidate should be allowed to appear for an optional branch until he had passed in the Language branch; but having passed in that branch he should not be required again to present himself in that subject in order to qualify for the degree. The advantage of this rule is that, in case of failure in the optional branch, a candidate can devote his whole attention to his optional subject.

The B. A. course might be divided into a Pass Course and Honours Course, as is done in the Calcutta and English Universities.

The B. A. Course should consist of the following subjects:—
I, Language branch, (a) English, (b) Classical language, II, optional branch—one of the following:—

- (a) Mathematics and Natural Philosophy as in Madras;
- (b) Physical Science as in Madras;
- (c) Natural Science;
- (d) Geological Science;
- (e) History and Political Economy; and
- (f) Mental and Moral Science as in Madras.

The subject of Mental Science has been recognised long since by the Universities of Calcutta and Madras, while our University only lately recognised it, and that in a grudging spirit. It has been admitted among the voluntary subjects of

the B. Sc. course, and not among the Arts course to which it really ought to belong. The importance of the study of Mental Science to the teacher has not received that attention which it deserves in our University. Complaints were made as early as 1866 against cramming and crammers; but a deep thinker like Sir Henry Maine looked at this question from a different point of view. He said in his speech as Vice-Chancellor at Calcutta in 1866:—

“I am afraid it must be allowed that no art of equal importance to mankind has been so little investigated scientifically as the art of teaching. No art is in the hands of practitioners who are so apt to follow so blindly in the old paths. I say this with the full recollection that there has been great improvement in England lately, and that the books of teaching, most in use, have been purged of many gross errors both of statement and method. But one line of enquiry there is which has never sufficiently been followed, though one would have thought it antecedently the most promising of all,—the study of the human mind through actual observation, and the study of the expedients by which its capacity for receiving and retaining knowledge may be enlarged. The field of investigation has been almost wholly neglected, and therefore it may just be that we are on the eve of discoveries in Education, and that the processes of these teachers are only a rough anticipation of the future.”

Dr. Duncan, the learned Director of Public Instruction in his report in 1889 said with regard to the importance of the subject of psychology:—

“As to the not uncommon assertion that psychology is but an aggregate of guesses or conjectures more or less crude, and that it can never be anything else, I shall only say that this science either contains

a considerable body of well-ascertained facts and principles of the utmost value to the teacher, or it does not. If it does contain such facts and principles, it is all-important that the teacher should acquaint himself with them; if it does not, it is idle to speak about a *system* of education—whether intellectual or moral,—idle therefore to discuss whether it can be improved, there being no other foundation for a system of education than the phenomena and laws of mind.”

For the M. A. examination, I would recommend the Madras course, that is, one of the following subjects.

The M. A. Degree course.

- I. One of the Classical languages, English being one of them;
- II. Mathematics and Natural Philosophy;
- III. History and Political Economy;
- IV. Physical Science;
- V. Natural Science; and
- VI. Mental and Moral Science.

You will agree with me, gentlemen, that in the highest examination in Arts a thorough mastery should be aimed at and that in the short space of one or two years two languages cannot be studied so well as one.

The subject of History and Philosophy is a large one and therefore it is split up into two, *viz.*, History, and Mental and Moral Science. Each subject by itself is sufficiently large and would require the undivided attention of the candidate.

While dwelling on the importance of the study of Physiology I referred to the influence of Western Civilization on the religious and moral beliefs of the people of India, especially of the educated class. Mr. Cotton, a sincere wellwisher of the natives, in his *New India*, speaking of the moral crisis, says with regard to the religious tendency of the educated natives :—

"Our state colleges are content with chaos; their results are subversive only; the old belief is thrown off, the consequent disturbance issues in no real substitute, and the mental and moral state suffers from the Negation."

As the subject is a delicate one, I shall content myself with simply drawing your attention to it. I shall only add that the Calcutta University has included a course in Natural Theology in the Mental and Moral Science group for the B. A. and M. A. examinations. The books prescribed for the latter examination are:—I, Caird's Introduction to the Philosophy of Religion, II, Martineau's Study of Religion, and III, Max Müller's Hibbert Lectures on the Origin and Growth of Religion as illustrated by the Religions of India.

Gentlemen, you will allow me to say that the work of the teacher is so important that it should be recognised by the University as a distinct and learned profession. Our University should institute an examination for the degree of Licentiate of Teaching (L. T.) as is done at Madras. Madras grants this degree to graduates intending to follow the profession of teaching. The university requires each candidate for the L. T. degree to forward "a certificate of having attended a full course of two terms at a Normal Institution authorized in that behalf by the Governor of Fort St. George in Council, or of having attended a full term at such Normal institution and having thereafter practised his profession for a period of at least six months. By special order of the Senate exemption from the production of such certificate may be granted in the case of persons who have, for a period of ordinarily not less than two-and-a-half years, been continuously on the regular teaching staff of a high school or college."

The examination is both theoretical and practical. The theoretical portion of the examination includes I, Principles of

Education, II, History of Education in Europe from the rise of Universities to the present time, and III, Methods of Teaching and School management.

The Madras Educational Department has got a separate college for the special training of teachers. In these days of economy we cannot expect Government to establish such a college. Under these circumstances our University should hold an examination in the theory of education and grant the degree of L. T. to those who pass the test, provided the candidate produces a certificate from the Head of a college or a First Grade High School recognised by the University for the purposes of the examination that the candidate has continuously worked as teacher for full two years and is able to teach up to the seventh standard. To induce graduates to proceed for this examination, the Educational Department might reserve higher appointments for the successful candidates, such as Deputy Inspectorships, Head-masterships, and other appointments over one hundred Rupees.

The Madras University took this important step under the guiding influence of Mr. Grigg and Dr. Duncan, the Directors of Public Instruction. They have done a great service to India by raising the work of the teacher to the dignified position of a learned profession. Mr. Grigg, the then Director of Public Instruction said in his report for 1882-83 :—

“The absence of instruction in the science of education and in the history of education has had a prejudicial effect on the standard of teaching in Government and private schools, and it has led to the profession of teacher being looked upon rather as a means of securing admittance to more congenial occupations than as a distinct and honourable profession. To remedy these admitted

Mr. Grigg on the training
of teachers.

defects, I proposed early in this year to institute a triple course of weekly lectures in the Madras Normal School the first in Psychology in relation to education, *viz.*, the scientific basis of education, the second in the general history of education in Europe, more especially since the revival of learning, and the third with the object of developing the present course of study in Method and School management. These proposals, which were more or less in accordance with the schemes adopted by the universities of Cambridge and London, were sanctioned by Government, and Dr. D. Duncan, M. A., Professor of Psychology and Logic in the Presidency College, was requested to deliver the psychological course, and the Rev. A. Alexander of the Madras Christian College the course in history, both these gentlemen having paid particular attention to these subjects. The acting Principal, Mr. G. Duncan, has undertaken to deliver the last course."

Five years after this the Madras University held the first examination for the degree of L. T. When the Government of India called for reports from local governments on the subject of Discipline and Moral Training in schools and colleges, and invited suggestions for their improvement, some of our educational officers reported against the idea of special training for teachers. But in Madras it was different. Dr. Duncan, the then Principal of the Presidency College and the present Director of Public Instruction, reported in 1889 not only in favour of it, but strongly insisted upon special training for teachers. He said:—

"I should like to see more generally recognised among teachers the necessity for some scientific knowledge of the structure and functions of the mind of the young. We do not allow the men to practise the medical profession without proof that they know something

Dr. Duncan on the training
for teachers.

of the structure and functions of the body. Yet we do not hesitate to entrust the delicate organisation of a child's mind to the bungling experiments of teachers. A certain amount of knowledge of the workings of the mind is doubtless picked up by every body in the course of experience, just as every body acquires some acquaintance with the structure and functions of the body. But we do not regard this latter amount of knowledge as a sufficient equipment for the medical man. In no profession, except in that of teaching, do we dispense with special instruction regarding the structure and functions of the things with which the profession deals."

Rao Bahadur Gopalji Surbhai Desai, Assistant Educational Inspector for Kathiawar, in his evidence before the Education Commission said :—

" At the same time it would be better were intending teachers practically instructed in the art of teaching in a class to be founded in the college under a special Professor." He further said that there was no doubt that beneficial results would be obtained by introducing into the Department more men of practical training. Rao Bahadur Ambalal Sakerlal Desai, Chief Judge at Baroda, in his evidence before the Education Commission expressed himself in favour of special training for teachers.

R. B. Gopalji Surbhai Desai on the training for teachers.

Sir R. West on the state of secondary education.

Sir Raymond West in his evidence before the Civil Service Commission gave his opinion against the holding of the Civil Service Examination in this country on the ground that secondary education in this country was in a *chaotic* state.

I beg to quote the recommendation of the Education Commission on this subject from the Brief Summary of the Report published by the Times of India.

" While many have maintained that a University education is a sufficient training for a teacher, the *Recommendations of the Education Commission.* *preponderating* opinion in the Commission was that some special training in the principles and practice of teaching is requisite, and the Commission recommend the institution of a public examination on this subject. This would allow a certificate of qualification for the office of teacher to be secured without insisting on any one going through a fixed course of attendance at a normal school. Teachers in secondary schools should be certified in some way. The making of teaching an honourable position should be aimed at, and teachers whether in Government or aided schools should have the same prospects."

This recommendation was made thirteen years ago. I venture to ask if this recommendation of the Education Commission has received any serious attention either from the public or the University. Our University has complained from time to time of raw boys in the Entrance and Higher Examinations. Now what does that signify? It means that teachers in our schools and colleges are not doing their work properly. The teachers are supplied by the University, and if the University never thought of making teaching a special and honoured profession, the fault lies with it, and not with the students or the teachers. Consequently there is an amount of waste of mental energy in our educational institutions, which those who have paid no special attention to this subject can never realize. The result of this defective system is that our boys fail in examinations or they fail in health or what is worse still they fail in both.

Now those, who are pleased to remind us that our University was founded on the plan of London University, will bear in mind that London has considerably modified its system in

accordance with changed circumstances. We on the other hand
 are in a state of stagnation. In 1873
 Professor of Education in London took the important step of found-
 ing a Professorship of Education, and Mr. Joseph Payne was the
 first Professor of Education. Cambridge followed the example
 of London. "By Grace of the Senate, February 20th, 1879,
 the Teacher's Training Syndicate was
 Teachers' Training Syndicate in Cambridge appointed to organise courses of lectures
 on the Theory, History and Practice of Education, and to organise
 and superintend Examinations in the same subjects, and to
 award certificates of proficiency on the results of the Examina-
 tion." Madras has been the first in India to follow the example
 of London and Cambridge. One of the resolutions of the
 Convocation of London University passed in 1893 was:—

"That it is desirable that this University should recognize,
 by the institution of a high degree, that
 Resolution of the London University for a high examination in Education, considerable and important branch of
 knowledge that has received so much
 development during recent years in connection with the
 scientific study of education and it be referred to the annual
 Committee to consider a scheme for such degree and report to
 the next meeting of Convocation."

Gentlemen, in pleading the cause of Science and Art Educa-
 tion I must say I hold no brief from my professional brethren.
 Perhaps, if they were called upon to vote to-day, many of them
 would vote against my proposal. But I speak from personal
 experience and conviction. I am not ashamed to confess before
 you that during the course of 18 years I have on more than one
 occasion felt inconvenience arising from the want of knowledge
 of the Principles of Education in dealing with various classes of
 students—the quick, the plodding and the dull. I cannot say

if others have felt the same inconvenience. I plead the cause of your children and that of the future generations.

It would be better if our Alma Mater were to hold a higher examination in Law, such as the examination for the Master of Laws (M. L.) of the Madras University or Doctor of Laws (D. L.) of the Calcutta University.

The Law Course.

The faculty of Medicine is so important that I would like our conservative University to follow the example of the more progressive University of Madras. Our University should hold examinations for the M. B. degree and Licentiate of Sanitary Science on the plan of the Madras University, which is a sensible one.

The Medical Course.

In the faculty of Engineering there should be three examinations, *viz.*, L. C. E., B. C. E., and M. C. E.

The Engineering Course.

The Madras course of Bachelor of Civil Engineering in its twofold division—Mechanical and Civil Engineering is worthy of our adoption.

Calcutta and Madras Universities have no separate Degree for Science, the studies of this subject being included in the Arts course. Our Science Degree is of recent date and we owe it to the zeal of Sir Richard Temple for Science. He said :—

“Gentlemen, the exclusive devotion to Mental and Moral Philosophy as contradistinguished from Physical Science, and without sufficient subjection to the discipline of severe studies, such as Logic, Mathematics and Science, is apt to develop the very faults to which your mental constitution is prone. The imaginative faculties rise and spread so as to overshadow the reason; idealistic power flourishes so exclusively as to draw the vigour away from the realistic faculties.” Such was the object aimed at in the institution of a separate degree for Science.

But Professor Middleton of Baroda thinks that this object has not been attained. He has been pleased to favour me with his remarks on the course for the B. Sc. Degree examination, and I beg to quote them as they are worthy of your consideration.

“The syllabus prescribed for the B. Sc. examination is too lengthy for a three years course and as a consequence the pass standard is too low. Better results would be obtained by limiting the subjects students are expected to know, and by demanding a more thorough knowledge of the work professed. The object of founding a Science Degree in Bombay was to encourage the training of what Sir Richard Temple, in the portion of his address you quote, calls the ‘realistic faculties.’ A Science training was to combat the exclusively idealistic tendencies of the Oriental mind. I fear that Science has not been very successful and that in most cases the Oriental mind has found it easier to tackle the new subject in the old way, *viz.*, to “*learn*” science and to pass examinations with the help of the text-book and the memory, rather than to strike out a new path and ‘*study*’ science in the laboratory and the field. The majority of those who now take the B. Sc. of Bombay would in my opinion be more fittingly rewarded with an arts diploma, inasmuch as the passing of their examinations implies a certain amount of talent, a good memory and a sufficient knowledge of the English Language, but does not prove that they have studied science in a scientific way.”

Regarding the Agriculture course he says :—“The same sort of criticism might be made on most of those who appear for the Diploma in Agriculture Examination. Their knowledge is ‘literary’ not scientific. I do not think that students who have spent three years in studying the science of Agriculture

can be versed in the technicalities of the Art, but they ought to have a sufficient acquaintance with the condition under which practical farming is carried out in this country to understand the bearings of science on Indian Agriculture, and this knowledge very few of them possess.

“The Diploma in Agriculture I do not consider satisfactory; it does not confer any of the privileges of a degree and therefore will not attract the best class of students, and at the same time the standard of knowledge and the cost of the education is much higher than can be expected of those who wish to adopt agriculture as a means of livelihood. Instead of the Diploma I should like to see the Agricultural course or part of it merged into a science degree, a degree in which the special requirements of the Revenue officers of Government would be taken into account. Unless the India Government finds it to its advantage to encourage the study of agriculture among those who are to be its servants, scientific agricultural education can never gain a footing in this country.”

Gentlemen, there are two principles in nature—the conservative and the liberal; both are essential, the one for the stability the other for the progress of the world. I respect that conservatism, which springs from an honest conviction and impartial judgment from a full knowledge of the circumstances of the case; but I have no sympathy and little respect for that spurious conservatism which refuses to see beyond the present, and which arises from blind prejudices and indolent habits of mind. I shall not anticipate your judgment in a matter which concerns not only the honour of the University, but its collective wisdom and the welfare and progress of the future generations.

Regarding reforms in Education Professor Hale's words are so sensible and so moderate that I cannot help quoting them.

Professor Hale on Reforms
in Education.

“Surely the wise course now is not to set our faces against the incoming studies, but to do our best to regulate and order their admission. Let us give these strangers a judicious welcome. Let us frankly and generously examine what recommendations they have to advance for themselves. Let us banish utterly and for ever from our minds the notion of finality in education. Let us recognize that all our efforts are but tentative, and that we are yet an immeasurable distance, not only from absolute perfection, but from that degree of perfection which is attainable. May it not be indeed that we are at present in an extremely rudimentary stage of advancement in this momentous respect?—that the question of education is yet in its veriest infancy? Perhaps we are yet at the foot of the mountain, and have not really commenced the ascent. Not odder, it may be, in our eyes is the educational system of the Middle Ages than our present system will be according to the decisions of posterity. These possibilities should surely make us, not reckless revolutionists, but thoughtful, considerate reformers. The changes that are now making will in their turn perhaps be modified or superseded. There is no such thing as an educational canon which closes and is complete.”

Sir Raymond West has contrasted the conditions of conservative and progressive Universities in the following words:—

“In Bologna and Padua, as in Salerno, the refusal to accept the new learning left the Universities at last high and dry, while the stream of progress was passing by them. On the other hand the University of Paris developed into a splendid faculty by its readiness to accept light and truth, and thus became the centre and soul of the Universities all over Europe—the great mother of Universities—an institution in which the light of Science and Literature has never paled through any length of time down to our own day.”

The fact that I have made frequent and long quotations is in itself a frank confession that I claim no originality in placing these thoughts on reform before you. I have merely done the work of an honest labourer, though the labour has been a labour of love to me. The most important part of the work, and that which requires most intelligence remains for you to do, *viz.*, to sift, to compare and pass judgment. If after a careful consideration of the facts submitted to you, you are convinced that the need of reform has been fully established, I hope you will not rest satisfied with the present state of things, but work in perfect harmony, sinking personal differences and prejudices, for public weal, and earn the blessings of the unborn generations—the hope and strength of India.

APPENDIX.

EDUCATION AND THE PEOPLE.

I*

There are people, who think that Higher Education should not spread among the people; they wish to see Higher Education made dear and difficult and restricted to a limited number. They suppose that Higher Education, if restricted, will attract students, who love learning for its own sake and not for the prizes it offers. Now let us examine this statement, which is put forth so confidently, in season and out of season, by the light of past experience.

We ask how many sons of richmen have taken degrees and devoted themselves to learning for its own sake during the 36 years' existence of our Alma Mater. Dr. Bhau Daji and Professor Kero Lakshman were not richmen's sons. We venture to say that neither our learned Vice-Chancellor, who has shown such intellectual activity in his own line, nor the the Hon'ble Mr. Justice Ranade will claim to be sons of richmen. Neither our youngest M. D., Dr. Bahadurji, the Hon'ble Mr. P. M. Mehta nor the Hon'ble Mr. Dadabhai Naoroji, M. P. will claim to be richmen's sons. What is the past history of our best men and what moral does it point to? Hitherto sons of poor or middling parents either fired by ambition or pressed by necessity, have toiled and toiled hard without taking thought of health or life. We can safely say that this applies to the generality of our students, excepting cases here and there.

* This and the following article have been reprinted from the Gujarat Mitra in which they originally appeared last year.

Now suppose our University followed the advice of those who are for making Higher Education dear and difficult and restricted to a smaller number; suppose, also our University produced a few eminent men. There would be thus two extremes in a community—a few illustrious men on the one hand, and the mass of the people plunged in darkness on the other. Is such a condition desirable in a people? At the time of the French Revolution eminent men were not wanting; but the masses of people were neglected, uneducated, and oppressed. The reign of terror was not the result of the light of education and refinement of feeling among the people, but the reverse. America has not yet produced a Shakespeare, a Milton, a Darwin or a Newton, but there is a general diffusion of knowledge and education among the people, and consequently the Americans, on the whole, are far better off than any older European Nation. Does England think of restricting Higher Education to the rich or very earnest students only? What is the history of the University Extension Scheme? During the year 1889-90 the

University Extension
Scheme.

average attendance at the lectures at
the four centres was 42,312 and the

number of certificates awarded was 3,927. How can those who advise us to restrict Higher Education among us be blind to the progress of it in their own country and in other civilized countries. To us the lesson of history is plain. The greater the number of intelligent people in a country and the higher the level of average intelligence, the higher will the people stand in the scale of civilization and the more successfully will they compete with other nations. Our customs, our manners, our social institutions, our educational and political institutions, our trade, our commerce, our arts, our literature and our religion, all depend on the average intelligence of the people. Whether in peace or in war, a more educated people must win in the

battle of life. This is well illustrated by the remarks of Quick on Pestalozzi in his "Essays on the Educational Reformers."

"We have seen that the First Emperor Napoleon "could not be bothered about questions of A, B, C." His was the pride that goes before a fall. On the other hand the Prussian Government, which he brought to the dust in the battle of Jena (1806), had the wisdom to perceive that children will become men, and that the nature of the instruction they receive will in a great measure determine what kind of men they turn out. How was Prussia again to raise its head? Its rulers decided that it was by the education of the people. "We have lost in territory," said the king; "our power and our credit abroad have fallen; but we must and will go to work to gain in power and in credit at home. It is for this reason that I desire above everything that the greatest attention be paid to the education of the people." * * * * *

The king of Prussia on the importance of the education of the people.

"So in the day of humiliation Prussia seriously went to work at the education of the people, and this she did on the lines pointed out by Pestalozzi. To him they were directed by their philosopher Fichte, who in his *Addresses to the German Nation* (delivered at Berlin 1807-8) declared that education was the only means of raising a nation and that all sound reform of public instruction must be based on the principle of Pestalozzi."

Fortunately while the rulers wisely decided to educate the people, there arose among the German Nation an enlightened and far-sighted patriot, named, Friedrich Ludwig Jahn, the father of Modern Physical Education. The battle of Jena had decided the fate of Prussia and Germany, and the Fatherland lay bleeding at the feet of Napoleon.

"But Jahn, like his friend Moritz Afndt, and thousands more among his countrymen, would not yield to despair. He laboured

as a teacher in influential colleges, and was indefatigable as an author. In 1810 he published his work on "German Nationality" (Deutsches Volksthum); and it was in the same year that he first put in practice the plan of drilling large companies of boys in gymnastic exercises. In 1811 he opened in Berlin, on the "Hasenhaide," the gymnasium which afterwards became so celebrated, and so important in its results; being indeed, the Alma Mater of all the gymnasia subsequently established in Germany, which again in their turn gave rise to numerous others elsewhere. Jahn was, moreover, the originator of the well known meetings or gatherings of the different societies, at variously chosen places, for the purpose of competition in their art; and the German youths, by their marches to join these gatherings, as well as by their training in the gymnasia, were soon fitted to meet the earnest conflict of real war which was before long to call forth their energies."

Two generations after the battle of Jena, Germany was again called upon to vindicate her honour and defend herself against the aggressive attack of France. The result of the conflict of 1870 is a matter of history. There is no doubt that this result was partly owing to the wisdom of her rulers and partly to the far sighted patriotism of Jahn. This conclusion is supported by the following facts.

"The number of their societies (gymnastic) amounted, on the 1st August, 1869, to 1360, comprising 1,10,353 members. Of these societies 1051, with their 81,737 members, attest their activity during the war. Of these members 14,909 were summoned to join their regiments; and, of these latter, 11,591 were on duty in the enemy's country, 1243 were wounded, 617 were killed or died of their wounds, 191 succumbed to disease or fatigue, 580 were decorated with the iron cross, 1119 attended upon their sick and wounded comrades, in the enemy's country. Of the total

number 59.61 per cent. were between the ages of 21 and 30." Let us see what Dr. Schaible has to say on Physical Education from whose excellent essay we have quoted the above passage. He says :—

“The student of history must observe that whilst mankind
 Dr. Schaible on Physical Education. has made enormous advances in civilization in general, it has, in some respects, gone backwards. This is especially the case with regard to physical education. The educational principles of the ancients, so entirely in harmony with the constitution of man, have been gradually abandoned. It is true that much has been done especially in our own time, for some branches of education. But, with all the endeavours made to advance intellectual education one thing seems to have been overlooked—that man has a body, which stands as much in need of development as his mind. While attention has been bestowed almost exclusively on the latter, the former has been left to natural instincts, and dependent upon the accidental course of bodily occupations. Thus, a kind of estrangement has sprung up between mind and body; the mind, regardless of its partner, has soared aloft into regions of ideal life, while “the temple of the spirit” has been like a neglected dwelling, allowed to fall into premature decay.’
 * * * * *

“In higher educational institutions, where the demands on intellectual activity are far higher than elementary schools, the mind is still more burdened; and, after the hours devoted to instruction, little time remains for systematic and regular exercises for all, during all seasons and weathers.

“What are the consequences of such an unnatural and defective education? A premature and excessive straining of the mind engenders precocity, and thereby moral and physical development is arrested. The entire vital activity is directed to the brain, which thus receives premature and one-

sided development. The excessive amount of vital force absorbed by the brain is taken away from the other parts of the body, and an early cessation of growth is the consequence. This produces men unfitted for exertion and the battle of life, who too often, after a sickly life, fall into an untimely grave. Depression of the heart, irritability of the nervous system, weak digestion, rheumatism, consumption, vertigo, curvature of the spine, and a host of other diseases, are increasing among our present generation, in consequence of sedentary habits of life, insufficient exercise, and muscular weakness. Especially do the evil consequences of neglect of physical development show themselves in the female sex, among whom bodily exercises are entirely neglected, except in the richer classes. The changes introduced by modern life have a deteriorating influence on the race."

* * * * *

"The injurious consequences of such a mode of education are felt in the State and in the family; in a political, social, and military respect. Many more evil consequences of exclusive mental training might be mentioned. It must not be imagined, however, that I speak of our present intellectual education as excessive. Let us develop the mind in a natural and comprehensive manner, at the right time; but let us aim, at the same time, to establish harmony between mind and body. The power of intellect alone will not suffice us in time of need; intellectual attainments alone will not secure our happiness; we must also have health, strength, bodily skill, and firmness of will.

"We need a change in our system of domestic and school education. Out of school hours our youths should be led to the gymnasium, there to develop their physical powers, to renew their spirits, and arouse their youthful ardour in methodical exercises and games."

Change needed in our
system of domestic and
school education.

EDUCATION AND THE PEOPLE.

II

It now remains for us to enquire as to the effect produced on the Indian Society by a few hundred graduates turned out by our Alma Mater. We ask—is not improvement in the Judicial and Revenue Service and other departments of Government owing to them? Has not Government acknowledged this from time to time? Does commercial and industrial activity owe little to the diffusion of education among the people? Are not Social Reforms owing to Higher Education? Have not our graduates brought about a revival of Sanskrit learning? Is not the new religious movement owing to our University graduates? On the other hand, is not the state of ignorance of the masses a serious obstruction to the progress of the people and a standing menace to Government? Are riots, mutinies, and revolutions the result of intelligent guidance or stupid deluded ignorance? How many educated persons took part in the Indian mutiny? We ask how many members of the Graduates' Association or members of our University took part in the late riots between the Hindus and the Mahomedans, which gave Government so much trouble and anxiety. Every sensible reader will allow that the greater the development of intelligence, and the greater the moral control, the more complete is the subjugation of the brutal passions of mankind. But notwithstanding this, people will croak warning to us of political danger arising from the spread of Higher Education. Fortunately the objection of such deluded or selfish people has been anticipated and answered by Foster, the great essayist, in his well-known work—"the Evils of Popular Ignorance." He says:—

Higher Education and its effect on Government Service and the Indian Society at large.

“ We think such considerations as the above opposed to the objection that any very material cultivation of the minds of the common people would destroy their industry in ordinary employments, their contentment with their station, and their respectful demeanour to their superiors ; and would render them arrogant, disorderly, factious, liable to be caught by wild notions, misled by declaimers and impostors, and in short, all the worse for being able to understand their duty better, ought to go far towards convicting that objection of great folly—not to apply terms of stronger imputation.

“ But we need not have dwelt so long on such arguments, since fortunately there is matter of fact in answer to the objection. To the extent of the yet very limited experiment, it is proved that giving the people more knowledge and more sense does not tend to disorder and insubordination ; does not excite them to impatience and extravagant claims ; does not spoil them for the ordinary business of life, the tasks of duty and necessity ; does not make them the dupes of knaves ; nor teaches them that the most profitable use of their improved faculties is to turn knaves themselves. Employers can testify, from all sides, that there is a striking general difference between those bred up in ignorance and rude vulgarity, and those who have been trained through the well-ordered schools for the humble classes, especially when habits at home have been subsidiary ; a difference exceedingly in favour of the latter, who are found not only more apt at understanding and executing but more decorous, more respectful, more attentive to orders, more ready to see and acknowledge the propriety of good regulations, and more disposed to a practical acquiescence in them ; far less inclined to ebriety, and low company ; and more to be depended on in point of honesty. In almost any part of the country, where the experiment has been zealously prosecuted for

moderate number of years, a long resident observer discerns a modification in the character of the neighbourhood ; a mitigation of the former brutality of manners, a less frequency of brawls and quarrels, and less tendency to draw together into rude riotous assemblages."

If the prophets of political danger mean to say that as Higher Education advances there will be a more sharp fight for the "loaves and fishes" of Government Service between the children of the soil and the members of the ruling race, we cannot deny them the gift of prophecy. But if they venture to predict any danger to the stability of the British rule in India through Higher Education we cannot help calling them deluded maniacs. Looking to the physical features, the past history, the various races and the numerous faiths peopling the vast peninsula, India seems destined to be ruled by a foreign power. Happily that power is the British Nation—the mother of American and Australian peoples ; and it is the proud privilege of India to form part of the British Empire. So long Britain governs India with a sympathetic heart, an enlightened self interest, and a strong sense of justice and responsibility, no power on the earth would be able to snatch from Britain the brightest jewel in the crown of the British Queen. The educated natives fully understand the benefits of the British rule, but Englishmen also should show their appreciation of the value of their Indian possessions. Englishmen not actually engaged in the administration of this country and not connected with either party in England show a better appreciation of the value of India to England than Indian Administrators or Englishmen at home biased by party politics. Professor Ransome in his lectures on "the Colonies and India" shows how clearly he understands the great value of India to England. We make a few extracts from his excellent lectures on India in the same work.

“Let us now turn to the value of our present Indian trade.

Professor Ransome on the importance of India to England.

The total exports of British produce from the United Kingdom are valued at £ 240,000,000 a year; the total value of our exports of British produce to India is £ 32,000,000 *i. e.*, more than one eighth. This sum does not include £ 6,000,000 of treasure, and £ 30,000,000 of foreign produce, which gives employment to our shipping, though it does not give work to our manufacturers. £ 320,000,000 therefore, represents the amount of English goods for which we find a market in India. That is, it is worth £ 5,000,000, more to us than the United States, and a third again as much as Australia.

“The most important articles of this trade are cotton, metals, machinery, railway plant, woollen goods, and coal. Of these, cotton is the most valuable. In 1882-83 our whole export of cotton from Lancashire was worth £ 76,000,000; of this India £ 25,000,000, that is, India is worth as a customer to Lancashire half as much as all the rest of the world put together. Of the next importance is the metal trade worth £ 6,000,000. This includes cutlery from Sheffield and Birmingham, and copper from Swansea. Next, machinery, and of this we sent £ 1,750,000, chiefly from Leeds, Manchester and Glasgow. Next, railway plant, valued at £ 1,500,000, chiefly from Leeds, Middlesborough, Sheffield, Birmingham, Barrow, and Bristol. The trade in wollens is worth £ 1,250,000, to West Riding of Yorkshire, and the coal trade of £ 1,000,000.

“These figures will show you how valuable our manufactures for India are, and how many towns are interested in them; in fact, the number of orders from India is one of the most important items in the prosperity of our great manufacturing towns.

“Let us now turn to our imports from India. Of these the most important are cotton and grain. Last year India sent to

England 10,000,000, cwt. of wheat, whereas ten years ago it sent about 1,000,000. In regard to the trade in wheat it is important to notice that its extent depends on the following circumstances: (1) abundant crops in India; (2) crops falling below the average in the United States and Europe; (3) low rates of freight; (4) low rates of exchange. The Blue Book of March, 1885, tells us:

“When all these exist together the supply of Indian wheat which will be put on the consuming markets will astonish, as they have astonished, those who were but imperfectly acquainted with the capacity of India for the production of this grain.” That is to say, that if any great calamity should befall the wheat crop in the United States, or if we and the States should go to war, the amount of wheat which India would be able to supply is immense. It is no exaggeration to say that so long as we hold India, and the Suez Canal is open, we need never fear dear bread.

* * * * *

“It is no wonder that the export of wheat and cotton is steadily growing, and it will grow still more in the future. India will be the more developed as a market for our manufactured produce, and as a store-house of raw materials and grain, the further our perseverance carries us along the road we are now pursuing. The more the people of India make the more they will buy; the fact that the demand for boots and shoes has doubled in the last five years is a proof that European luxuries are coming within their reach.”

* * * * *

“Now suppose for a moment that we were expelled from England’s position without India, or abandoned it. What would happen? Would things go on as they are? Certainly not. In the first case, a terrible blow to the purchasing power of India would be struck in the desperate

struggle that would certainly ensue before we were defeated; and after we were gone, Russia would certainly endeavour, by hostile tariffs, to cut us and our Colonies out of all share in what trade might be left. In the second case, our abandonment of India would certainly be followed by an anarchy such as on a small scale followed the withdrawal of the Romans from Britain, 1,400 years ago. In it all the work we have done for the material prosperity of the country would disappear: capital would fly before its attacks; and the commercial prosperity of India, built up with so much toil, would perish like a dream.

“I need not picture to you the terrible results to England of such a catastrophe. We know something of bad times. No *bad times* that we have ever known would be even a shadow of what would ensue. Lancashire would be utterly ruined; Yorkshire would feel a terrible blow, and I hope you will agree with me that when we think of what value India is to us in the present, and what a mine of wealth it will be to our children and grandchildren, that any one who even for moment suggests indifference to its fate, or stints his hand in doing what is needful for its maintenance, is trifling with the wellbeing, not only of his fellow-citizens, but of millions yet unborn.”

There is another point of view from which the spread of
 Political rights and education among the people seems a
 Education. necessity. The foundation of Local self-
 government was laid by the enlightened Lord Mayo. But it
 was reserved for the catholic-hearted Ripon to give a practical
 effect to, and advance the scheme of, Local self-government.
 The British Parliament lately passed the Indian Councils Act,
 recognizing the principle of representation; and Local Govern-
 ments have been forced to carry out, *volens volens* the provisions
 of the Act. Now the principle of Local self-government and
 representation is intimately bound up with the question of the

education of the people. It was doubtless this view which induced the late conservative government of Lord Salisbury to pass the most radical measure—the free education of the people.

From whatever point of view we consider the subject of education, we find that it is necessary for the welfare of the people and the stability of Government. All civilized nations have wisely recognized this necessity and are doing their utmost to advance the education of the people in all directions. We hope our Indian statesmen will not be slow in recognizing this prime necessity and will not grudge expenditure on it. If only one-tenth of the money that is spent on the frontier fortifications and the military department were spent on the education of the people, England could raise a living wall to oppose the enemy and India would prove a tower of strength to England in her hour of need ; she could, then, safely laugh at the threat of any foreign power instead of always fearing the power of Russia like the sword of Democles. Let our Indian statesmen, then, so shape the laws for the mutual benefit of England and India that our children's children may point with pride to them as men, who

“ Knew the seasons when to take
 “ Occasion by the hand, and make
 “ The bounds of freedom wider yet
 “ By shaping some august decree,
 “ Which kept her throne unshaken still
 “ Broad-based upon her people's will.”

OPINIONS
ON
THE WANTS AND CLAIMS OF EDUCATION IN INDIA
BY A TEACHER.

“One of the most suggestive pamphlets which I have ever read on the subject is an anonymous brochure written by a gentleman, who merely signs himself a teacher.”

W. W. HUNTER, I. C. S., C. I. E., LL. D.

“A thoughtful and well written paper.”

W. LEE-WARNER, I. C. S., M. A.

“I read with great interest the pamphlet you were good enough to send me, and I should like to make acquaintance of the writer.”

W. WEDDERBURN, I. C. S.

“The views it contained, I thought, were sensible and well expressed. You will be glad to hear that Professor Wordsworth expressed the same opinion in conversation with me last night, when I spoke to him of it.”

W. E. HART, B. A.

“Your excellent little pamphlet will furnish a satisfactory proof that you have a good stock of educational ideas and experiences, which will be of great use to you in any responsible position.”

W. WORDSWORTH, B. A.

“I think I sent your pamphlet to Messrs. West, Wordsworth, Hunter, Wedderburn, Lethbridge, Lee-Warner, and others. Most of them were well pleased with it.”

B. M. MALBAIR.

“I was glad to see that you took such deep interest in the work of the Education Commission. I duly received your pamphlet this time last year, and it was a work well worthy of your pen.”

M. G. RANADE, M. A., LL. B.

“I agree with you in most of your views. Education is a large subject, and there is room for difference of opinion on many points. But on the whole, I think, yours is a sound view of the matter.”

V. A. MODAK, B. A.

“Your pamphlet was exceedingly well written, and Dr. Hunter in a public speech praised it. Any commendation of it by me would, therefore, be superfluous.”

A. S. DESAI, M. A., LL. B.

“Praise from me cannot be of much value to you, as more competent persons have found it fully deserving of praise; but it might be some satisfaction for you to know that I viewed the attempt to expound sound doctrines on the art of teaching and to expose the weak points of the existing system of education as very beneficial to the interests of children directly, and of the country indirectly. The proper education of children has a great deal to do with the moral and political well-being of a nation, and I wish you heartily every success in your endeavours to put the imparting of instruction on a more intelligent and satisfactory footing.”

K. R. DADACHANJI, M. A., LL. B.

EXTRACTS

FROM

THE WANTS AND CLAIMS OF EDUCATION IN INDIA.

* * * * *

The word " Education " has included different ideas in various societies at different stages. Its history is exceedingly interesting and instructive. Successive systems of education have reflected successive social states. Who has not read about the systems of Spartan education, Athenian education, Roman education in its different phases, and Modern education, still in its transitional stage ? A great modern thinker complains, with justice, that if we examine our system of education, which is but a mirror of the various social systems, we will find that the ornamental has usurped the place of the useful. In dress as well as in education—for the one is but a covering of the body, the other of the mind—we sacrifice utility to refinement. In our schools and colleges, while the study of dead languages is insisted upon, the study of Sciences on which depend the life, health, and strength of man, has been carefully excluded.

Education has always tried to supply the needs of a society in a particular stage. We know what the need of India is. It is, no doubt a poor country, but it is rich in the production of raw material. This raw material, for want of suitable appliances and intelligence, is exported to foreign countries to be manufactured and refined there. Now, to remedy this state of things, the spread of Scientific education would be a great boon to the

The mode of Education has varied according to the needs of Societies.

The need of India: Scientific Education.

in a particular stage. We know what the need of India is. It is, no doubt

people of India. Again, India is an agricultural country. Its Flora is almost unrivalled for its richness and variety. But the state of its agriculture and the knowledge of its Flora are not in a very advanced condition. Here, then, Science should come to the help of the ignorant and poor ryot. Besides, India is subject to periodical famines. This calamity might, to a certain extent, be averted by the spread of a knowledge of the rational principles and improved means of agriculture among the Indian agriculturists. It will prove a boon in another way. We know how superstitious the people of India are. The sovereign remedy to weaken the superstition of ages is Science. A great writer has left the following opinion on this subject.

“We may be assured that neither literature, nor Universities, nor
 Legislature, nor reforms of any kind will
 ever be able to rescue the people from the
 helpless and benighted condition.
 Buckle's opinions.

“The sole course is to weaken the superstition of the people; and this can only be done by that march of Physical Science which familiarizes man with conceptions of order and regularity, and gradually encroaches on the old notions of perturbation, of prodigy, and miracle, &c.”

The true aim of all education ought to be to develop the
 child and youth “healthfully and vigor-
 ously, bodily, mentally, and morally.”
 Herbert Spencer's ideal of a
 perfect system of education.

According to Mr. Herbert Spencer, a perfect system of education has reference to:—1, those activities which directly minister to self-preservation; 2, those activities which, by securing the necessities of life, indirectly minister to self-preservation; 3, those activities which have for their end the rearing and discipline of offspring; 4, those activities which are involved in the maintenance of proper social and political relation; and 5, those activities which fill up the leisure part of life, devoted to the gratification of the tastes and feelings.

But when one comes to examine the prevailing system of education, what does he find? There is no provision for knowledge requisite for the preservation of that health without which life would be a mere burden; no provision for that useful knowledge which can give one the means of earning an independent and honourable livelihood; and, finally, no provision for that knowledge which alone can enable the parents to rear up a healthy and intelligent progeny.

The defects in the system of education, which we give to our boys, are exactly copied in the system of our female education. While the ornamental is carefully attended to in the female education, the necessary and useful is excluded. Poor mother! When she does not know how to preserve her own health, how could she be expected to rear up healthy children? Ignorant herself, how could she satisfy the inquisitive curiosity of her children, or save them from pernicious impressions? These are serious questions—questions on the right solution of which depends the welfare of a nation.

* * * * *

Agents employed are untrained; why? Now let us see how the work of education fares at the hands of its agents—the teachers.

If we ask what preparation is made to ensure intelligent teaching, the invariable answer is—except a certain amount of so-called school or collegiate training—none; no special preparation is insisted upon, because none is thought necessary. It is entirely forgotten that “education is an art like locomotion, mining, or bleaching, which may be pursued empirically or rationally, as a blind habit, or under intelligent guidance; and the relation of science to it is precisely the same as to all other

arts—to ascertain their conditions and give laws to their process. What it has done for navigation, telegraphy, and war, it will also do for culture.” The few books which have been published of late in England on the subject are scarcely known here. The same empiricism which once reigned supreme in the domains of chemistry, astronomy, and medicine still prevails in many instances, in the domain of education. If we ask why nothing has been done to improve the methods of teaching, the answer is—“because, in the prevailing system of culture, the art of observation, which is the beginning of all true science and the basis of all intellectual discrimination, and the kind of knowledge which is necessary to interpret these observations are universally neglected. Our teachers mostly belong to the old dispensation. Their preparation is chiefly literary; if they obtain a little scientific knowledge, it is for the purpose of communicating it, and not as a means of tutorial guidance. Their art is a mechanical routine, and hence, very naturally, while admitting the importance of advancing views, they really cannot see what is to be done about it.” Every graduate or undergraduate is thought equally fit to undertake the most responsible work of “teaching the young idea how to shoot,” although he has no conception whatsoever of the laws of the mind,—laws according to which the human faculties unfold themselves in a certain order. We fear that an unskilled workman, with the most perfect implements, will botch his work. But we are not afraid that an unskilled teacher will botch the most curious and delicate of all works of nature—the human mind. We have no college of preceptors, because no special training is thought necessary for teachers. This state of things requires to be reformed.

A College of Preceptors is
badly wanted.

Now the evils consequent on the present state of things are:—

Evils consequent on the above causes. 1, want of an accumulated fund of experience; 2, want of interest in the work of teaching; 3, want of improvement in the methods of teaching; 4, want of sympathy between teachers and pupils; 5, want of sympathy between superiors and subordinates; and lastly, want of a feeling of brotherhood, which ought to exist among all persons engaged in the same work.

Some of the above wants might have been supplied long ago by the formation of an "Association of Teachers." An Association of this kind is badly wanted. The benefits arising from the existence of such an Association are too self-evident to be pointed out here.

* * * * *

Professor Tyndall on the importance of the teacher's profession. Years ago Professor Tyndall said on the importance of the profession of teaching.

"If there be one profession in England of paramount importance, I believe it to be that of the School Master; and if there be a position where selfishness and incompetency do most serious mischief, by lowering the moral tone and exciting contempt and cunning where reverence and noble truthfulness ought to be the feelings evoked, it is that of the Governor of a school. When a man of enlarged heart and mind comes among boys,—when he allows his being to stream through them, and observes the operation of his own character evidenced in the elevation of theirs,—it would be idle to talk of the position of such a man being honourable. It is a blessed position. The man is a blessing to himself and all round him."

* * * * *

The spread of intelligence by means of education among the subjects is certain to repay to the Government a hundredfold the sum that might be required for the purpose. Increase of intelligence in a country means increase of its productive resources, which means increase of revenue to the Government. The spread of education, also, evinces its beneficial influence in the decrease of crime, and the ease and small expenditure with which it enables the Government to keep order among its subjects. This is a fact which can be verified from the records of the Government. Moreover, to what does the Indian Government owe the present efficient management of its several departments but to its schools and colleges—few as they are? Twenty years ago, not even the most sanguine patriot could have dreamt of the able conduct of the present native Covenanted and Uncovenanted servants of all grades of the Indian Government. These are no small advantages accruing to the Government through the education of its subjects.

To sum up the substance of the preceding pages in a few words. First, that the present system of education is one-sided, and serves to distort the human nature, inasmuch as it neglects moral and physical education. Secondly, that this one-sided education is lamentably defective, and serves to waste mental power, inasmuch as the method and the means employed do not serve to unfold all the mental faculties. Thirdly, that the present system, while it imparts unnecessary and useless information, withholds necessary and useful knowledge. And lastly, that the educational department is not an unnecessary and unproductive burden, and that it is the interest of the Government to educate its subjects as efficiently as possible.

(For private circulation only.)

**A Scheme of Education
FOR SCHOOLS OF ALL GRADES
IN BARODA.**

By

N. K. Dikshit B. A., M. C. P.

Sometime Scholar in King's College, London.

“An ignorance of means may minister
To greatness, but an ignorance of aims
Makes it impossible to be great at all.”

1908.

SURAT.

Shri Maheshi Mudralaya.”

FOREWORD

The following scheme of Education aims at achieving a definite ideal, is founded upon the present needs of the people and seeks to work in consonance with the tradition of our race. Besides as far as practicable, it employs no foreign medium of instruction. That is how it claims its recognition as a national system.

It is apparent that in the body of the scheme no separate chapter is devoted to a discussion of Female education. No separate curriculum is drawn up for girls' schools. The aim, however of any rationally conceived system of training should be to evolve men and women fitted to perform their respective duties in life, as good and effective citizens. A distinction is, therefore, necessary and it would be well to introduce in girls' schools, both primary and secondary, domestic economy, house-decoration, needle-work, cookery, music and such like subjects in varying proportion according to local requirements. Care should, however, always be taken that the time-table is not over-crowded.

Education is now compulsory in Baroda and all children, good, bad and indifferent, are in consequence required to go to school. Naturally

one comes across defective children in many a class-room. That they should be seen sitting side by side with healthy children is not desirable. And the only remedy is to class the defective ones apart. It would be well to pay greater attention to their physical requirements. To be weak is miserable doing or suffering and I would therefore suggest the establishment of a few special schools for such children in the divisional towns. In order that the separation could be effected on some approved lines, as also for other considerations, it would be well to institute medical inspection of all schools at regular intervals.

My thanks are due to those writers on education whose works I have freely consulted.

Baroda,
October 1908. }

N. K. DIKSHIT.

“The real value of the comparative study of institutions lies, not in the discovery of devices or plans which can be transferred from one country to another, but in realizing what is the spirit which has made a foreign institution great, and then in finding means to cultivate that spirit at home, if so be that it is needed to repair some weakness in the national life.”

x x x

“The really essential matter in Education is the teacher’s love for his work and sympathy with his pupils. This it is that awakens life and power in their minds. Schemes of study cannot do this; curriculum and method cannot do it; the most perfect method, the finest and most inspiring subject-matter are dead things in themselves. Still less can State supervision or control accomplish it. It is the personality of the teacher that does it. It is the teacher inspired by his work who knows how to awaken in the human mind the innate desire for whatsoever is true and good and fair. But, in order that this may happen, the first condition is liberty. Freedom and spontaneity are the essence of spiritual life. Freedom, therefore, is the breath of life of the school. Without it, neither teaching nor learning can prosper.”

x x x

“Shall we never cease stamping our children like coins and adorning them with foreign inscriptions and foreign portraits, instead of enabling them to walk among us as the images of God, as developments of law and life implanted in them by God and graced with the expression of the divine?”

A BRIEF OUTLINE OF THE NATIONAL SYSTEM OF EDUCATION FOR THE STATE OF BARODA.

In any discussion regarding the training of citizens, it is almost impossible to shut our eyes to the existing social problems. Society is held together and order is rendered possible only if the individuals who go to form the society are anxious to uphold order and recognize their duties to one another. It is true that in promoting the best interests of the community as a whole the State can lay claim to an intelligent co-operation on the part of every citizen; but no right is without a corresponding duty. The State should, therefore, provide not only schools to educate children but should also see that those who are made to go there to seek light are mentally and physically fit for such a task. Education may not be a panacea for, and is certainly not a source of social evils, but it cannot take precedence over the prime necessities of all human existence. And if the State recognizes its duty to the defective, the insane and the criminal, it is high time it did so in the case of the unclad and also the hungry.

The primary necessities of life, food and clothing, being satisfied, Education can be taken up for serious consideration. The sooner the true nature of the problem is understood, the better for the State including both the people and the Government, for as pointed out by Mr. Hughes, "Schools are much cheaper than prisons."

To begin with the end of Education it is very easy to perceive that what is aimed at is culture more than knowledge. Education to be fruitful, must be a process of assimilation, not mere accumulation. The struggle for existence is getting so keen that the idea of equipment for the battle of life cannot be completely banished from our view when the ends of Education are discussed. The value of the training that a youth receives depends not only on the mental discipline it imparts but on the amount of service it renders to him in earning his daily bread. The formation of character may take precedence over its utilitarian value but it should on no account be considered the sole purpose of a citizen's training. Roughly speaking education should result in helping the child to live as full and complete a life as possible. By means of education one hopes to add to the experience of the child, the experience of the human race. The child's own experience is necessarily limited and shallow: that of the race

The necessity and utility of recognizing the importance of education.

Discussion as regards the ends of Education. The moral purpose and its utilitarian value.

is "thousands of years deep and is rounded to fulness." Its function, however, does not end there. It does not mean merely teaching the child to know what he does not know. It goes much farther and includes teaching the child to behave as he does not behave. It must result in placing the child in a position to earn his livelihood honestly and decently and must turn him into an all-round capable man without destroying his individuality. It must qualify him

Importance of preserving the child's individuality. for the position to which he may be called in obedience to circumstances. It may refine and polish his angularities but it must leave

his individuality to a great extent intact. Beyond the demands of the State and the Society no body has any right to injure the child's individuality. All this is what a really national system of training should steadily keep in view.

Now the child's mind is primarily influenced

Respective rights of the family, the Church and the State in the Education of the child. in two ways. "The spirit of the Family and that of the Society, working together either in harmony or in strife," act uninterruptedly upon the formation of the youthful

mind. Besides these factors, two special institutions the Church and the State—seek to mould the mind of the youth. The Church desires to make faithful members, the State obedient citizens. Thus it would seem that the youth's education will designedly be controlled partly by the family and partly

by the Church and the State. Each will try to mould the rising youth according to its own views. Putting the matter in the most general way "Nature, family, social intercourse, the tendencies manifested in the spirit of the times, the political and ecclesiastical constitution of the Society," as also its economic condition all affect the education of the child, "in part without any consciousness of the end in view in part in a designedly systematic way." This is generally true of any natural, organic state, whether of a tribal or national character. But in countries where society is mainly held together by force, the state is not a natural, organic entity, and education will largely be conducted with an eye to the best interests of a few individuals styling themselves Government. Cases are, therefore, likely to occur where the interests of the people and the

Discussion as regards the Nature of a State. How it affects Education.

Government may obviously be conflicting and yet the interests of the State as a whole will have to be ignored for the people are powerless. In such a case no serious discussion as regards the respective claims of the State, and the Community or the Family could arise. And if the question at all arises it will be determined in favour of the state as understood in its restricted sense. But it stands to reason that in an Indian State presided over by an enlightened ruler, who is assisted in the work of administration by capable gentlemen, born and bred in the land, and who, so far as the internal economy of the state is concerned, could wield sovereign powers and is to all intents and purposes an independent

Prince, Education will very largely be imparted in view to the furtherance of the best interests of the State as a whole. What would

Special consideration in the case of the State of Baroda.

tend to promote the interests of the people will also conduce to the well-being of the State and the interests of both would seem to be

identical. Naturally, therefore, a national system of training in Baroda when adopted, would promote the interests of the State as a whole. But Baroda is only a member of a larger, though perhaps a less natural and less organic state. The system should, therefore, secondarily help forward the cause of the country and indirectly strengthen the process of nation-building. In short while looking to the best interests of Baroda in particular it should endeavour to awaken the consciousness of a common nationality. All these various considerations unmistakably point to one prominent fact. Our system

How and why the system to be adopted would be a sort of compromise.

of training citizens will largely be the resultant of several forces and should therefore be, like the English system, somewhat of a compromise.

No system of training that ignores the lines indicated above could in any sense

Some primary considerations as regards the framing of the curriculum and the organization of the Primary School.

be said to be adapted to our present needs or capable of such development as to meet our future national wants. An attempt is made in the following pages to

prepare a rough but practical frame-work for such a system.

made in the following pages to but practical frame-work for such a

PRIMARY EDUCATION.

(a) Childrens' age from 4 to 6. This stage is simply optional. No parents Kindergarten. should be asked to send their children to these kindergartens. The period may be divided into four classes supervised by women teachers only. Organized play, graceful movements, cleanly habits are all the subjects that need attention. Nature study may with advantage be taken up and some history of plant life and animal life may be taught by practical observation. Children love to talk of birds and flowers, of trees and creepers, and waters and stars. Nice little poems may frequently and consciously be repeated by them without any idea of their meaning. But before they are drafted on to regular class work at the age of 7 they should be able to count up to 20 and to read easy words and talk, as children do, about an easy and interesting subject—say a picture or a plant or an animal.

(b) Children's age from 7 to 12. Regular Systematic elementary education stage. elementary training.

The period should be divided into six classes, the first four being of nine month's duration only. The classes and the hours of work are tabulated for convenience of reference below :—

Class	1	2	3	4	5	6
Age (Years & months)	7-9	8-6	9-3	10	11	12
<i>Subject.</i>						
Civics ... ..	...	...	2	3	3	3
<i>Language.</i>						
Mother-tongue...	10	10	10	9	6	5
Hindi ... ..	...	...	...	2 $\frac{1}{4}$	3	4
Arithmetic	3	3	3	3	4	4
Geometry ... ..	...	...	...	...	2 $\frac{1}{2}$	3
History (including picture-reading and story-telling) ...	1	2	2	2 $\frac{1}{4}$	3	3
Geography ... ..	...	1	1	2	2 $\frac{1}{2}$	3
Nature study (Science).	1	1	1 $\frac{1}{2}$	1 $\frac{1}{2}$	2	2
Singing... ..	2	2	2	1 $\frac{1}{2}$	1 $\frac{1}{2}$	1 $\frac{1}{2}$
Gymnastics (play) ...	2	2	2	1 $\frac{1}{2}$	1 $\frac{1}{2}$	1 $\frac{1}{2}$
Drawing ... ..	...	1	1 $\frac{1}{2}$	2	2	2
Total hours of work per week	19	22	25	28	31	32

The above type serves to explain the nature and organization of the common school for compulsory training. It recognizes the equality of opportunity for all and slowly tends to

What purpose the above school would satisfy.

wards the recognition of the equality of sexes. It is intended to give children the rudiments of education specially fitted to make them good members of the community. It will also impart such general knowledge and skill as are necessary for practical life and make provision for attention being paid to moral education and physical development of the children.

Among its special features may be noted its special features. the following:—

(a) Holding of mixed classes for boys, and girls for the first three or four standards.

(b) Instruction in History and Geography to be given by means of readers, (to be specially prepared) regular teaching being taken up only in the last two classes

(c) Instruction in Hindi and Urdu characters,—a step towards giving our country a common language of indigenous growth and thereby promoting the idea of a common nationality.

(d) Instruction in Gujarati to be given to all classes by means of books specially prepared and to the last two classes by means of those printed in the Deonagari character, and lastly

(e) True appreciation of one's rights and responsibilities as a citizen of an organic state.

N.B.—Certificates given at the completion of studies in this school should not be recognised for public service, though the Police force, the Pattawallas and others may be enrolled from men of the above qualifications.

Besides this average type there should be, in all

Higher primary towns with a population of over 5,000 schools with 3 souls a higher primary school either sections-General, separate and distinct from the above Industrial and Commercial or in continuation thereof under the control and supervision of the same head-teacher, where boys could be educated upto the age

of 15. Such a school may have three sections, so far as the last two classes are concerned. They may be called the General, Industrial and Commercial section.

The course and the formation of classes are indicated below:—

Subjects:	General section Years 1-2-3 Hours of work:	Industrial section Years 2-3 Hours of work:	Commercial section Years 2-3 Hours of work
Writing	2-0-0	1-1	2-2
Mother-tongue.. ...	4-3-0	2-0	2-1
English	4-5-5	4-4	5-5
Hindi	2-0-0	0-0	2-2
Sanskrit	0-3-5	0-0	0-0
History with Civics...	3-2-2	1-1	1-0
Geography	2-2-0	1-1	2-2
Mathematics	5-4-4	3-3	2-2
Book-keeping... ..	0-1-	2-2	3-3
Chemistry & Physics	1-3-	4-4	2-3
Hygiene:	1-0-	1-0	1-0
Common Law, & Economy:	0-0-	0-1	1-3
Drawing & modelling.	3-3-	5-0	2-2
Manual training or gardening	2-3-	0-7	2-2
Gymnastics	2-2-	1-1	1-1
Singing	1-1-1	1-1	1-1
Time not specially appropriated to any subject... ..	0-0-0	0-0	3-3
Total number of hours per week...	37-38-38	33-32	32-31

The 1st year's studies for sections 2 & 3 are the same as in the general section.

The product of this higher primary school in the general section will, it is supposed, be able to read fluently, write orthographically, distinguish between the idiom of the mother-tongue from that of Hindi and know a bit of one foreign language (English). He will surely be able to operate with decimals and common fractions, solve problems by the rule of three and understand the customary business rules. He will have some acquaintance with the characteristic forms of plants and animals and will know something about the wide world, its products and the various peoples and their institutions. He will have studied well the history of our own people. His physical powers will have been developed by exercise. Above all from the age of 7 to 15 he will have learnt something of what are his rights and responsibilities as a citizen. In short he will be made a useful member of the State, and able to protect himself and perhaps those who may in future be placed under his care.

The standard specified above may be fixed for an examination to be called the public service certificate examination, success at which may entitle the candidate, either to become a subordinate clerk in the Government service, or to be admitted to the training college for teachers or to any of the schools of the Kalabhavan after passing the necessary entrance test.

In that case his studies will be over either at the age of 18 or 19 according to the requirements of the different schools.

The result of this arrangement would be that the Education Department will have, in the course of the next twelve or fifteen years, all trained teachers for school of all grades. Naturally the necessity of maintaining such a large staff of Inspecting Officers, some of whom at least are of doubtful capacity, will be obviated and the expenses at least under one head of inspection, will be slightly reduced. Under trained qualified teachers, drawing a better and more substantial salary than at present, the work of inspecting primary and secondary schools will not be heavy and it is supposed that four good Inspectors with half a dozen Deputy Inspectors of good capacity and fair attainments will successfully cope with the work. Examinations need not be largely conducted by the Inspector as at present and the work of conducting the public service examination may be left to a committee of whom a large number may be drawn from the members of the education service, though not necessarily Inspectors. Those who happen to be discharged from the inspecting staff may be taken up as head teachers in some of the higher primary schools. This will serve a double purpose. The schools will be better managed and the teaching Profession will indirectly gain in the estimation of the people.

N. B :—The Urdu and Marathi schools will have to be abolished. But the introduction of Hindi and the absorption of Urdu teachers for teaching the same will satisfy the Mahomedans, while the use of Gujarati books printed in Deonagari character will serve to bring round the Dakshni population. Besides it does not mean that a Dakshni or a Mahomedan child is to begin Gujarati at once. He does that after he is 9 years and 3 months old. It stands to reason to suppose that a Dakshni or Mahomedan child will know, if he is born in the heart of Gujarat or is specially connected with her people, a bit of Gujarati. In a sense such a child may be designated a bi-lingual child.

A glance at the table giving the weeks' work for the higher primary school will serve to show that specialisation in studies has just imperceptibly commenced at the age of thirteen; that in no way could be called an early specialisation. Parents will, at this time, be in a position to determine how long after that age could they afford to keep their children at school and the pupils will have known what subjects they could easily and with profit study well. These considerations lead us on to a discussion as regards the provision to be made in schools designed to give what is popularly known as secondary education. The curriculum of these secondary schools will largely be a development, a fuller growth as

It were, of that of the primary. The two curricula will differ only in quantity not in kind. The essential solidarity of the two curricula must be recognized. Viewing the question of secondary studies from this stand-point it will easily be seen that the general section of the higher Primary school is essentially an earlier stage of the proper secondary education. Both of them contribute towards the formation of a whole in itself. It is also necessary to preserve as far as possible the underlying continuities of studies. A mere extension of the elementary course should, therefore, serve to give us the type of the curriculum for the secondary schools.

Bearing in mind the main object of every school, which consists in educating the child and educating him in such a way as to prepare him best for life, the curriculum should be so framed as to place the pupil "in touch with and make him responsive to the civilization" into which he is born. It should make the world in which he has to live intelligible to him. This as is well-known, is made up of two factors Nature and Man. But the first may be either organic or inorganic, and the second may have various activities capable of being grouped under three heads. Man may either be a thinker, a doer or a worshipper. Accordingly we may have two main branches of studies. These may be termed

The essential unity of the elementary & secondary course.

Natural studies and Humanistic studies. They are capable of further sub-division into five. The

Principal groups of studies.

above distinction is roughly recognized in framing the minimum curriculum. It may not seem to be very pronounced there. Yet there are the formal studies represented by the teachings of Arithmetic and Elementary Grammar; organic or nature study in the shape of Natural Science aiming to acquaint the child with the plant and animal life; while reading, writing, poetry and history represent the theoretical, practical and æsthetic elements in humanistic studies. The connecting link between the two

main branches is supplied by geography which is partly a nature study and partly a humanistic study. In a lesson on geography

the forms of animal and plant life in all their beauty and diversity are brought before the learner's observation. But it is also a humanistic study in a way; for it treats of the teeming millions inhabiting the globe, speaks of their institutions, and their industries and lastly informs us of the interconnection between the climatic influences of a place and the character of the people born there. A knowledge of the physical features of a country helps the determination of the activities and industries of the people and serves to make the life of the learner both richer and more varied.

The curriculum for the secondary school will

Knowledge in its five-fold division How provided for in the curriculum of the secondary school.

have to provide for the same five-fold division of knowledge, may be, in a more articulate and intelligible way. And as the period of specialisation has already commenced, pupils will very often be induced

to take up only a few of these studies to the total or partial neglect of the rest. So, in framing the curriculum, regard should be had to the possibility of the pupils changing their minds and going from one sort of training to another and then finally settling down to one of the two courses designed. If it is supposed that one fourth or one fifth of those who go in for secondary studies at all will, if possible, push forward and try to get recognition at the University, a distinction in studies will have to be recognized and things will have to be made easy for all. Accordingly the secondary school course may be arranged in two sections—one literary and the other scientific. The completion of the first course may entitle the pupils to all University studies whether of a purely humanistic or Scientific character. They will not, how-

Respective rights of pupils passing out from the two branches.

ever, be admitted to the Polytechnic branch for the ground work is not ready. On the other hand those who finish the scientific side will be allowed to go in for University studies of a scientific character only; but they will be entitled to be admitted to the Polytechnic school if they choose. In the latter case they will turn from the laboratory, to the work-shop and their studies will be more practical. At the end of their career as students they may start new industries or help those already in existence.

Leaving aside the consideration of technical studies we hasten to give two separate curricula for the two types of secondary studies. In both the cases the ages of the boys will be

An outline of the curriculum for secondary studies of a literary type.

on the average from 12 to 17. In other words, the course will be one of five years in both the branches.

SECONDARY SCHOOLS.

Age-12-17; five years' course.

LITERARY BRANCH.

Subjects.	12-13	13-14	14-15	15-16	16-17
	1st year.	2nd year.	3rd year.	4th year.	5th year.
Morals including Civics	The same course as for the 1st year in the Higher Primary; less Manual training and Gardening.	2	2	2	1
Mother-tongue including Hindi		5	4	4	3
Foreign Languages including Classics.		6	9	10	12
Mathematics		6	5	4	4
Natural Science. ...		2	2	2	2
History & Geography.		3	3	3	4
Gymnastics and Drill.		3	3	3	3
Writing & Drawing...		2	1	1	0
Singing		1	1	1	1
No. of hours per week.		30	30	30	30

N. B. :-Languages to be grouped under two heads--
Classics and Modern languages. (a) Sanskrit;
(b) Arabic & (c) Zend form the first group;
(a) English; (b) French; (c) German;
(d) Japanese form the second. Those who take
up this course shall take one from the 1st group
and one at least, besides English, from the second
group.

SCIENTIFIC BRANCH.

Subjects.	12-13	13-14	14-15	15-16	16-17
Morals including Civics	The same as the first year's work in the Literary branch given above.	2	2	0	0
Mother-tongue inclu- ing Hindi.... ..		5	4	4	2
Foreign Languages...		4	5	5	6
Mathematics		5	5	6	6
Natural Science. ...		4	5	6	7
History & Geography.		4	3	3	3
Gymnastics & Drill.		3	3	3	3
Drawing.		2	2	3	3
Singing.		1	1	0	0
Total	30	30	30	30	

N. B. :—Classics not necessary at all. English must be taken and it must be optional to take any other modern language from group No. 2 mentioned above. In Natural Science any two of the following to be studied. Physics; Chemistry; Mineralogy; Botany; Zoology. Mathematics shall include Arithmetic, Algebra, Plane and Solid Geometry and Trigonometry.

The two types of schools shown herein may roughly be said to be the result of a combination of three kinds of German Schools. The Realgymnasium; the Realschule and the Ober-realschule. The principal features are the predominance, more or less, of languages and the leading place assigned to Mathematics in both the types. Natural Science

is of course prominent in the second type, while the rest take a comparatively subordinate place, none of them exceeding 12% of

How the types are arrived at. Comparison of their curricula. studies in any of the two curricula. The aim of these secondary schools should in some measure be to "Let personal character," as Professor Sadler somewhere says, "shape itself through the manifold influences of a community of equals." Like the English Public Schools they should rely, in large measure, upon "the self-educating power of a well-governed but not too narrowly watched community." It would be well to leave many of the minor details of discipline and internal government in these schools to the senior boys who may be granted considerable powers in the matter.

This sort of responsibility for the internal government of the school engenders in the boys, habits of self-control and command which are of the highest value in after-life. The best means to achieve this end is to get over the lack of school games so evident with us, as in the German system. It must be borne in mind that no system of gymnastics could cultivate the spirit of co-operation and independence as do the school games. Regard should be paid to the fact that the future predominance of a nation is more intimately dependent upon the virility of its manhood and the physical stamina of the people than on mere intellectual attainments. What the country sadly wants at present is organisation, resourcefulness and trained intellect.

The medium of instruction in both the schools

<p>What the medium of instruction should be.</p>	<p>must be the mother-tongue including Hindi. English may if necessary be employed for the purpose, but only in a subsidiary way.</p>
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The same is the method adopted in the Japanese schools and possibly not without reason. In the first place it tends to preserve our nationality and secondly it makes instruction more living. Prof. Laurie says "Mind grows only in so far as it finds expression for itself; it cannot find it through a foreign language. It is round the language learned at the mother's knee that the whole life of feeling, emotion, thought gathers. × × To the mother-tongue all other languages are merely subsidiary".

The teaching of English and other modern

Method of teaching modern languages. languages must largely be according to the direct method, with the result that the pupil will

acquire a working knowledge of the same without much trouble. An annual fee of Rs. 30 may be charged for the studies and Rs. 3" may be charged annually for games and other social functions. The sons of teachers of all grades should as in Prussia, be exempted from the first payment altogether.

Let us consider for a moment the result of

these two types of training. The pedagogic basis of the first curriculum is obviously linguistic. It has hardly any scientific subjects of great importance. Now it is true that a linguistic training is much cheaper than a scientific training but it does not and cannot produce "The resource, the handiness, the keen eye and the ready hand, with their concomitant, the trained will—the power of rapid decision following upon a complete knowledge of the phenomena," that a scientific training does. To a pupil trained according to this method, the physical environment will, in large measure, remain unintelligible. The gift of the tongues, though useful in other ways, does not add much to one's mental stature. The greatest linguists are by no means the greatest thinkers. "Linguists," we are told, "fail to lead us to the true source of knowledge". "They do not bring us face to face with the reality we seek to know." In a purely

literary curriculum the true intellectual value of manual training remains altogether unappreciated. The sooner it is recognized that such training has a high value as moral discipline the better. On the other hand the second type of training is calculated largely to meet the actual needs of modern life. The young man who is anxious to receive to a certain extent a practical preparation for life and its problems, will be wisely advised to join the scientific school for secondary training rather than the literary one.

Similar to the above and largely making provision for secondary studies as such, but mainly restricted to the study of Indian languages, Mathematics, Pedagogics and other akin subjects, with a little of Classics and Natural science thrown in, will be the curriculum for the Training College for teachers. In this institution students should as a rule be received for a three year's course, provided they are able to satisfy the entrance test and are not over nineteen years of age. They may apply for admission soon after passing Public service certificate test or from a secondary school provided they are 16 years of age. Students who have passed the matriculation examination of the Bombay University may also be considered eligible for admission into the 2nd year class of the Training College. A few places may also be reserved for University graduates who desire service as teachers in secondary schools in the State. If admitted these students will take a one year's course which may for our purposes be termed the extraordinary course. The training in the case of these latter students will in large measure be confined to instruction in the Theory and History of Education. They will also have to do

some practical work under the supervision of a master of methods. The lessons will have to be given both to students of elementary and secondary schools. An outline for week's work for the various classes of the training college, is given below:—

TRAINING COLLEGE.

(Age 16-19; three years' course; classes 3.)

Subjects	1st year.	2nd year.	3rd year.
<i>Languages.</i>			
Gujarati	4	4	3
Hindi	2	2	1
Sanskrit	2	2	2
<i>Mathematics.</i>			
Arithmetic	3	1	0
Algebra	0	2	2
Geometry... ..	2	2	1
<i>History and Geography.</i>			
History and Geography.	4	4	3
<i>Pedagōgics.</i>			
Theory of Education.	4	4/-6	6/-9
Practice Do	0	2/-6	3/-9
<i>Science.</i>			
Chemistry... ..	1	1	2
Hygiene	1	0	0
Astronomy.. ...	0	1	0
Agriculture. ...	0	1	0
Physics	1	1	2
<i>Economics.</i>			
Economics.	0	0	2
Drawing (writing)..	2-1	2	2
Gymnastics, & Drill.	2	2	2
<i>Music.</i>			
Music.	1	1	1
Total number of hours per week.	30	32	32

In the curriculum linguistic studies take precedence over the rest. Pedagogics and Mathematics are assigned a leading place being 20 p. c. and 16 p. c. respectively. 10 p. c. are of a scientific character while the rest hardly exceed 10%. It is evident that it is an attempt to brush aside the bifurcation made in the two types of secondary schools and is largely a reconciliation of the two branches therein indicated. Naturally, therefore, it looks more varied. In a way it is a little higher too in so far as it embraces such studies as Ethics and Economics. Provision is made for several branches of Science studies in the hope that at least a few of these, who successfully complete the Training College course may, in after life be induced to devote their leisure to some useful pursuits. In Literature attempts should be made to give the pupils a wider range than at present. The present teaching of History too is very scrappy. It would perhaps be much better to study some fixed period and to make acquaintance with some of the leading movements of world wide importance and far reaching consequences, such as the Reformation, French Revolution, the struggle for American Independence, Union of Germany, Unification of Italy &c.

The one year's course referred to above should be entirely confined to the study of Pedagogy. Theory of Education and History of Education should both be included in the curriculum. And it should be so arranged that the course, should be finished in one year if 10 hours' work could be put in every week.

A very important part of our subject is almost over now, but before closing this treatment of the organisation of the primary and secondary schools, it would not seem out of place to make a few general reflections as regards the curricula fixed for the various types. In the first place the importance and advantages of introducing Hindi in the curricula have to be shown. This, it seems, could be best done by transcribing the impressions of a French writer who visited America and found that English alone was permitted in the Common American School. He paid a visit to Chicago, the population whereof increases every year by an incessant tide of immigration. Half of these are Germans. Then there are Italians, Russians, Scandinavians, Canadians and others. They are Foreigners and naturally their children do not understand English. "It is necessary" says the writer, "to transform them during the school years and make good Americans of them. This has been accomplished with surprising success. After a few years spent in this crucible they are cast, formed, coming out of this same mould, they bear the same stamp, have the same language, the same handwriting, the same habit of mind, have read the same books, sung the same songs, made the same movements, what one sees the other sees also." Girls, boys, they are all American Citizens. "That is the word which is used, and which is repeated to them every minute and of which they are taught rightly enough to be proud." We who have a similar task to accomplish,—may be on a

Why Hindi should be introduced.

What a French writer has to say about one Language.

larger scale and a vaster proportion,—and who could see in the horizon,—dimly it may be,—the future unification of our people into the great Hindi Nation and the realisation of a federated Hind, full of life and vigour, ought deliberately to try the introduction of a common Indian tongue as a means to that noble end. It is the duty of every right-minded Indian to set his face against the claims of conflicting tongues and, recognizing the importance of Hindi

Some reflections as regards the curricula of studies framed for different types of schools.

in the process of nation-building, to put it to all legitimate use in right good earnest. The trained teacher, whether primary or secondary, will prove to be of immense service, because of his wider culture and broader horizon, in leading the coming generation, nearer and nearer to the realisation of the goal indicated above. Then the subject of morals (so much made of in Japanese curriculum) and that of religion (to be seen in all primary and secondary schools of Germany and Switzerland) call for some remarks. They are purposely set aside from our curricula of both the types whether of a literary or industrial character. The reason is that Civics coupled with History or vice versa with a little occasional disquisition on some particular virtue by the form-teacher will be more than enough to produce what effect the teaching of morals is supposed to have. Education is in its very nature, largely if not wholly secular and so matters of religion and religious teaching especially in a country like ours had better be left to the church and the family, the two equally important agencies in the training of a nation.

Lastly, the problem of Physical education may be set at rest by holding every year an examination of physical fitness, similar to the recruits' test in Switzerland, to which candidates between the ages of 18 to 20 may be admitted, the object being to ascertain whether the nation's physique is upto mark and to find out the causes of physical deterioration if at all any. Thus far we have dealt with the mental, moral, and physical education of those who are under 18 years of age. We now pass on to the important question of

Technical Education.

If we once more look at the curriculum of the Higher primary school, we at once find that provision is therein made for a little of Technical Education, in its most elementary form, under the head of Industrial and Commercial training. In continuation of this elementary grade and similar to the secondary education, we may have an intermediate grade of Technical training. A very large portion of this training is successfully given at present in the various schools under the Kalabhavan. So that in several respects we can speak of the Kalabhavan-training, as also of the Training College-tuition as falling largely and mainly under the head of secondary education. The Kalabhavan would seem to be an institution largely conducted on the lines of some of the English Polytechnic schools. It may not have a very ambitious aim and

its methods may be modest, yet the work it does, is of a very useful character and looking to the intellectual level of those who usually get admission, the instruction it imparts is certainly of a pretty high order. At present there are in all seven schools of a

purely technical character, attached to the Bhavan. Viz :—those of Art, Architecture, Mechanics, Chemical Technology, Weaving, Watch-making and Commerce. The School of Pedagogy should from its nature be classed apart and is already separately dealt with though at present it is only one of the several schools under the Kalabhavan. The School of Commerce may be so arranged as to provide for a study of the following subjects :—

Arithmetic, particularly that branch of it which relates mostly to commerce, Commercial geography, Correspondence, Merchandise, Book-keeping, Type-writing, Laws relating to Commerce, and Foreign languages such as English, French, German and Japanese. Of the several schools mentioned above one or two may be transferred—in case they give superior training of a genuine professional kind—to the College of Technology to be established as one of the schools of the University under the present scheme, The College should be located in the same buildings as the Kala-Bhavan or in close proximity to it, so that the workshop attendance and laboratory work may be made easy for the students of the two institutions. The transfer of schools above alluded to may be made by the Principal, Kalabhavan, in consultation with the Director of

the College of Technology and with the approval of the Minister of Education. Excepting this no other charges need at present be made in the existing institution although there is room for improvement all round. Summarising we find that corresponding to the ordinary three stages of Education in general we have here got the three grades of Technical training also.

The University.

A Corporation of learned men of some distinction may be granted a royal charter constituting the University. This Corporation should be empowered to acquire and hold property, to grant degrees and diplomas, appoint Professors and lecturers, conduct examinations, fix courses of studies and frame rules and regulations for conduct of business falling within its province. Correspondence with the corporation may be conducted through the Secretary and all matter connected with the holding of examinations, grant of degrees etc. may be left to Academic Registrar. Both these officials shall receive pay from the University.

The Corporation may consist of any number of persons but all matters relating to the University in its corporate capacity shall be managed by a Deliberative body—Senate—consisting of not more than 51 members who may be called the Fellows of the University. It shall have on its roll:—

12 Government officials from Baroda, five of whom shall hold seats ex-officio—the Dewan, the Chief Justice, the Senapati, the Minister of Education, the Revenue Minister, while the remaining

seven will be nominated by the Government from the members of the service and as far as possible from the University Professors and heads of Educational institutions.

7 more shall be nominated by the Government from non-officials. They may be the Shankaracharya, the Dastoorji, the Nagar Seth, the Nawab of Baroda, some Sardars and some Shastris of distinction, and culture if possible.

6 will be elected by the Municipalities in the State; 2 from Baroda, 2 from Pattan, Visnagar and Mehsana jointly, 1 from Navsari and 1 from Amreli.

6 more shall be elected from recognized bodies—1, the Presidency Association, 1, Poona Sarvajanik Sabha, 1, Gujarat Vernacular Society, 1, Deccan Education Society, 1, Alighur College and 1, Dayanand Anglo-oriental College, Lahore.

Senate to consist of 51 members of whom a few shall be nominated and others elected by different educational bodies.

5 to be sent in by the States of Kathiawar, 1, Bhavnagar, 1, Junaghad, 1, Cutch, 1, Gondal and 1, Jamnagar, or Rajpipla in Gujarat.

5 more shall be nominated by the Government from the Bombay Presidency.

4 to be elected by those graduates who are of more than seven years' standing and who are resident in the State for more than three years.

3 to be sent in by the National Council of Education of Calcutta.

2 to be elected by those members of the teaching profession who are getting not less than Rs. 30 p. m. and have at least seven years' teaching experience.

1 The Chancellor. He shall be an Indian gentleman of National or International reputation and worthy of the honour both on account of his attainments and position.

N. B.:-Such a constitution is likely to induce some Princes and charitably disposed gentlemen to make endowments to the University. It will also tend to secure recognition of the University and those who are connected with it, at the hands of sister Universities and of Princes, leading associations and private gentlemen.

A smaller body consisting of not more than 12 members to be appointed by the Senate shall be empowered to work in the name of the Corporation but no alterations as regards rules, courses of studies, grant of Degrees or expenditure shall be made without the previous sanction of the larger body. This body may for our present purpose be called the University Council. Practically this Council with its President governs the University. The President shall convoke the Council or with its advice ask the secretary to convene the deliberative body, appoint all lower officials or submit suggestions to the Minister of Education as regards alterations to be made in the secondary studies when necessary. Minor details

The Council and its powers. The real executive body of the University.

of administration and of the finance of the University may be left to the Secretary and a small staff of fairly well paid clerks under his direction. The University on the whole shall be conducted and administered on purely academic lines with an eye to the furtherance of the best interests of the State as a whole. No party conflicts should be allowed to enter into the sacred precincts of the Temple of Learning. The University shall have a free hand as far as possible and there ought to be no interference from Government.

Candidates for admission must have completed the secondary course either of the Literary or the Scientific branch and they must pass a formal entrance examination for which a fee may be charged. This examination must be of a general character and need not be unnecessarily stiff. It should aim at finding out whether the candidate who seeks to enter the University is fit to go on with the higher studies—whether the ground is ready for liberal education. As the secondary school course will not in the case of the average candidate be over before the age of 17, aspirants to the University courses will ordinarily be of more than that age. They will often be of 18 and at times of 19 years of age.

Of the three types of institution which, as arising out of permanent features in human life, every national system of Education ought to have,

the first two have already been described. The Primary school for children should be managed and carried on by those who are familiar with the life of the child before puberty.

The three types of Educational Institutions. First two already dealt with. The last remains. Its nature and scope.

The secondary school is intended for pupils who remain at school beyond the period of childhood. The first period is under the present system supposed to be over at the age of 12 or 13; the second at 17 or 18. In both these stages the leading idea from the educational standpoint is what Professor Laurie would call nutrition. "In the primary school nutrition of Feeling, inner and outer." That is of "Emotions within and the realities of sense without." And through these, training, with minimum of discipline. In the second stage again the governing idea of nutrition is steadily kept in view. But now it is by means of the "hard facts of life and the presentation of concrete ideals." It is reasonable to achieve maximum of discipline at this stage. The third and the last stage and perhaps an highly important one is the University stage. Here too the idea is nutrition but again through different materials. The youth who is reading at the University will receive nutrition "through ideas, with self discipline as the necessary condition of the living apprehension of ideas." If the primary and secondary schools turn out capable, upright citizens, they have discharged their functions admirably and well. But men, at least a few of them, may rise above the world of sense and may advance

a claim to something higher than mere world-citizenship. It may be within their reach to appreciate the world of ideas, to contemplate the ideas and to regard them face to face. The real appreciation of the True, the Beautiful and the Good is nothing else than an appreciation of Ideas. The one is the "motive inspiration of Scientific inquiry"; the other constitutes the "subtle perception of the music of creation;" while the last is the "comprehension of the harmony of the Universal movement". Provision will, accordingly, have to be made for these ideas in the courses to be offered by the University. In other words the object of the University should be to teach such arts and sciences as are required for the purposes of a civilized state and the prosecution of such arts and sciences.

The object of the University, briefly specified.

Now examining for a moment the relative value of studies we find that the study of man in history and literature is the most important. History deals with men's motives and actions as individuals or in society. It treats of their habits and institutions and of the monuments and literature they have left. All these and other connected studies may be provided for in the curriculum of the school to be termed the College of Humanities. The following five groups of study may serve to indicate roughly the scope of the College.

Relative value of studies.

I. Classics. (a) Sanskrit. (b) Arabic. (c) The College of Zend. (d) Latin. Humanities.

II. Modern Languages & Literature. (a) Hindi and other Indian Languages, Bengali, Marathi, Gujarati, and Tamil completing the list. (b) Japanese. (c) English. (d) French. (e) German.

III. Comparative Philology.

IV. Philosophy—Indian Philosophy, Mental and moral Philosophy, Metaphysics, Psychology and Pedagogics &c.

V. Sociology—History and Economics, History of Civilization and Progress, Art and Aesthetics, Politics, &c.,

Next in importance are the natural sciences. No one can afford to neglect a knowledge of nature, who desires to get a comprehension of the world and God according to human possibility. It is a key to find out man's proper relation to Him and to real things. In

The College of Science. nature lies the abode of truth which does not retreat before the tests of man into an inaccessible past. "Ignorance of nature" says an educational writer, "is an unpardonable perversion". Lastly the highest triumph of manhood and the complete freedom of mankind lies in the slavery of Nature. The courses to be offered here should in great measure represent the idea of the true, and the bread-and-butter element

in the modern education; or the object of the College of Science should be to promote the education in general and to provide instruction, particularly, in such sciences and arts as are applicable to the manufacturing, mining and engineering industries of the country. The College of Science should accordingly offer the following courses:—

I. Mathematics—pure and applied. A course of three or four years according to the requirements of the standard to be fixed for an ordinary or a superior degree.

II. Physics—4 years' course similar to and upto the standard of the Honours B. Sc. examination of the Victoria University, Manchester.

III. Chemistry—Both inorganic and Organic. The object of the above course with laboratory work should be to enable the student to obtain a practical acquaintance with Chemical science, so as to fit him to conduct chemical analysis, to make original investigations in Chemistry and generally to become qualified to apply the science to arts and manufactures.

IV. Biology including both Botany and Zoology. The course must be so arranged as to suit the requirements of students of medicine also.

V. Geology including the agricultural Geology and Geology as applied to coal-mining and to civil and sanitary Engineering, also geography in its physical aspect.

The chemistry course may be of 4 years while the last two may be of three or four years each.

In addition to the College of Humanities and the College of Science, the needs of modern life require a third institution where actual professional training of some kind or other could be given. This may be termed the College of Technology to be fed by the Kalabhavan and the Scientific type of the secondary school. This will be the highest polytechnic Institute under the system, directly under the control and management of the University. Candidates who may successfully complete any of the courses offered here will receive a degree just as those passing out of the first two Colleges mentioned above. The Courses of the College of Technology may be briefly indicated as under:—

I. Engineering—Mechanical, Civil, Electrical and Sanitary.

The courses under this group may be of three or four years according to the fitness of the candidate. They shall be similar to those offered at the Owen's College and the Municipal School of Technology, Manchester.

II. Textile Industries—Spinning, Weaving, Dyeing and Calico-printing. Other industries connected with Textile work also to be provided for.

The above course must be similar to that offered by the Yorkshire College of Science, Leeds or the Technological school of Manchester.

III. Leather Industries—A course of three years modelled on the line of that offered by the Leeds College of Science with a special reference to the nature of the industry in this country. Like the course No. II, this also should provide for all connected industries.

IV. Mining—A course of three years intended for students who desire to qualify themselves as mining Engineers, surveyors or assayers and particularly for those who intend to take charge of mining or prospecting operations. Facilities shall have to be made for students of this branch to attend lectures in Geology and Chemistry.

V. Art—In its highest sphere including painting, photography, Copper—plate making, color photography and all industries connected therewith to be taught under this head. A course of two or three years according as the student is qualified.

VI. Glass-making—Practical work to be taught. All connected branches of study to be provided for. Porcelain and China work also to be taught. Arrangements to be made for candidates to attend lectures in the College of Science. The course may be of two or three years.

VII. Ship-building—A course of three, four or five years for those who might have studied carpentry and smithy. It would seem necessary to go to a seaside place for practical instruction in this subject. This could be easily arranged at a small cost by going to Umrath, or Billimora in

Navsari Division, where a small workshop for the purpose could be easily fitted up.

Besides the foregoing institution it would be necessary to have a College of Medicine, and a Law College.

The College of Medicine may be established in connection with the principal hospital in Baroda and may offer two courses of four years each. One for physicians and the other for surgeons. Studies of the first three years may, however, be common to all candidates, only the last year being set apart for special studies. There shall be only two examinations, each at the interval of two years.

The Law College will only be an extension of the present law school attached to the Law College. Students may be admitted after the age of 18 provided they have finished the secondary studies and are successful at the Entrance examination. Besides arrangements may be made for State pleaders to obtain the University degree on satisfying the University authorities on certain points. The course shall be of three years only and there shall be only one examination by the University at the completion of studies.

In addition to Law and Medicine, the study of what may be termed Theology for our purposes may be provided for by transferring the Shravan Mas Dakshina Pariksha to the University control and management. The present scheme.

ment. Praman Patras which are at present granted, may henceforth be issued in the name of the University thereby giving greater weight and dignity to the distinction. The connection of the Shankaracharya and other learned Shastris, as also of the High Priest of the Parsis and possibly that of the Mahomedans may make this transfer very easy, with an alteration to the effect that the Parsis and the Mahomedans also may have examinations similar in kind to the Shravan Mas Pariksha of the Hindus. This need not entail any extra expenditure. What portion may be taken from the Dakshina proper—and that must be very small—may be set apart for the other two.

Lastly there is the Academy of Music which may be placed along with the College for the study of humanities, and side by side with art studies in their purely humanistic aspect. The Diploma which is granted at present may be styled the University diploma and a pretty heretofore may be charged for its grant at the completion of studies. This arrangement will help to add to the value of proficiency in Music.

Our task is now done. We have provided for all sorts of Education—mental, moral and physical. The æsthetic side of life too is not ignored and the scheme is so framed as to make only a few alterations necessary. We may now pass on to the consideration of finance and administration.

The Minister of Education shall continue un-

questionably as at present the head of the primary and secondary education throughout the State. He shall be assisted by a joint officer of experience and good position in the office work, and a superintendent drawing a fairly decent salary shall look after the work of the clerks in the office. It is not necessary to have more than 16 clerks distributed somewhat as under. 11 for office correspondence work of all sorts including that of transfer, records &c., 2 for accounts, 2 for depot and Bhashantar store and 1 for the library. To inspect and visit schools—not to examine as at present—there shall be four Officials, two of senior grade and two of the junior. They shall be assisted in their work, which shall also be of the same nature by six Deputy Inspectors only. No more inspecting officials would seem to be necessary. The total expenditure including the salaries, office establishment and contingent charges of these officials, will on a rough estimate, amount to Rs. 2500 per month.

Consideration as regards administration, The Minister of Education and the organization of his office,

N. B:—All the above Officials must be graduates. The Inspectors and Deputy Inspectors shall have each only 5 and 2 clerks in the Office respectively.

The Minister of Education shall also be Supreme Head of the Kalabhavan and the Training College for teachers, both primary and secondary, as also of the Training College for women. He will have, as also the Principals of Kalabhavan and the Training College, some connec-

How the continuity of control and management is to be maintained without any serious alteration.

tion with the University—the first as a member of the University Council, the last two as Professors of their respective subjects. The head of the Kalabhavan may be on the staff of the College of Technology while the Principal Training, College, will be University Professor of Education. Evidently the object of the arrangement is “the welding of the educational system into one complete whole, in which elementary education, secondary education, and the University shall all be indissoluble parts of one system.”

The various Colleges under the University will in all require very probably (a) 15 Professors, (b) 21 Assistant Professors, and (c) 30 Lecturers.

(a) It will do if some of the present teachers in the College are taken up either as Professors, Assistant Professors or Lecturers. For Scientific subjects a few foreign professors are really necessary. A fair distribution may be something like this. Of the 15 Professors, 8 may be foreigners and 7 Indians who besides being graduates of our Universities must have had at least a couple of years' training in Europe or America.

(b) Of the 21 assistant Professors, at least 7 may be foreigners; the rest Indians; of whom at least 2 must very well know Tamil and 2 Bengali, 2 Hindi and 1 Marathi.

(c) Lecturers may be drawn from the different provinces of the country and must as a rule be either first or second class men only. In addition to the tutorial staff shown above, the University will require two secretaries, a librarian, an assistant librarian and at least seven demonstrators. The

total annual expenditure for the upkeep of the above establishment will in round figures amount to Rs. 2,00,000.

N. B.—The different Colleges will be under the supervision of their respective Directors, each of whom may be paid Rs. 50 p. m. over and above the salary for this work of supervision. Some of the foreign Professors may have to be given free furnished quarters. The foreigners may be paid at the rate at which they are employed in the Colleges and Universities of Japan.

In order to facilitate the teaching of languages, attention should be paid to the nationality of the foreigners at the time of their appointment. Of the Professors and Assistant Professors to be drawn from foreign nationalities, at least two should be of German, two of French, two of Japanese, one of Swiss and three of English birth and training.

As regards the teachers of the primary and secondary schools it is necessary to observe that a re-adjustment of the salaries is necessary. In fact in the present arrangement of the whole education service it is evident that though the top is fairly well paid, the foundation is almost starved. As a general rule no member of education service should get less than Rs. 10 per mensem. Trained teachers should start with Rs. 15 at least and get Rs. 20 after five years. That is the rate of pay received by the primary school teacher in Japan. At the

Suggestions as regards the betterment of the condition of the teachers in the Primary Schools.

end of twelve years service they shall get Rs. 25 and at the end of 22 years of active service Rs. 30 per month. They may rise upto Rs. 50 per month. Graduates may begin at Rs. 40 but they shall have no preference given them so long as they are not confirmed on Rs. 50. After that, even in the most ordinary case a graduate teacher ought to get Rs. 100 after twenty years service. This arrangement, when carried out, will on a rough calculation, entail an extra expenditure of something like Rs. 1,00,000 per year. It may, however, be borne in mind that the increase will naturally be distributed over a number of years and will be effected only gradually. If the following rules as regards salaries are strictly adhered to, the expenditure on the whole would not be very heavy.

1. No Educational Official shall get more than Rs. 900 per month.
2. No Professor shall get more than Rs. 600 per mensem.
3. No Assistant Professor shall be paid over Rs. 350 per month.
4. No Lecturer more than Rs. 150 per month.
5. No trained teacher of the Primary school more than Rs. 50 per month.

An initial expenditure will be necessary for Buildings, Laboratories & Workshops, buildings and extensions to the Workshops, Laboratories etc. This it is estimated will amount to about Rs. 5,00,000. Students quarters shall also

have to be built in two separate blocks involving an extra-expenditure of about Rs. 1,50,000. The estimates lay no claim to accuracy, being merely the work of a layman. Without the above conveniences of having extra buildings &c. the work is sure to suffer. But it is not necessary to spend all amount at once. It may be spread over a period of three or four years.

Summary :—

- (a) University expenditure per year in round figures. Rs. 2,00,000
- (b) Increase in the Departmental expenditure, after nearly ten years, when all the schools will have obtained trained teachers, and the offices of the Vidyadhikari and Inspectors are reorganized as shown in the scheme. Rs. 1,00,000

or a total increase of a little over Rs. 3,00,000 will be necessary in the Education Budget after the complete adoption of the scheme. The receipts will also correspondingly rise in amount, and therefore it may safely be said that with an initial expenditure of nearly Rs. 7,00,000 and an annual increase in the budget of about Rs. 2,50,000 the scheme herein proposed will be found practicable. Looking to the resources of the State and the necessity of a national system of Education in the country, the further expenditure is in no sense

very heavy. If the system is adopted and allowed to remain in operation undisturbed, for a fairly good length of time, it will in fulness of time have produced wonderful results; and the social, material and political condition of the people of this State and through them of the great Indian Nation—will have considerably changed for the better—a noble aim, worthy of a Patriot-King.

The scheme in a less developed form was the

subject matter of a lecture on
 Conclusion. Education delivered in November

last, before a meeting held in the Naginchand Hall, Surat, under the Presidency of Dewan Bahadur Ambalal S. Desai. In the audience there were present several retired Educational Officials, Heads of primary and secondary schools and many University men. At the close of the meeting two Head Masters of very ripe experience—one a Parsi and the other a Hindoo—discussed some of the points raised very freely and expressed themselves very much satisfied with the Ideal pointed out in the scheme. They also warmly approved of the means indicated herein to achieve that ideal and in fact, said that they would be very pleased to see something practically done on these lines. The President also expressed his approval of the scheme and admitted the desirability of having an independent system of Education.

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Primary Education in Bombay

City and Island.



Review of the Report of the Administration of the Schools'
Committee of the Municipality of Bombay
for the year 1913-14.



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Primary Education in Bombay.

*Review of the Report on the Administration of the Schools
Committee for the year 1913-14.*

The annual report of primary education in the island of Bombay appears as a part of the report on the Municipal Administration of the City. The report for 1913-14 is recently out and a few remarks on the education of our children will not be out of place.

The information contained in the report on primary education, which is considered "incumbent" on the City Corporation to supply, is at best very meagre. Only five pages are devoted to the education in the whole report which covers no less than 460 pages for all the Municipal activities. In view of the growing importance of the subject and also of the increasing strength of public opinion to make primary education universal, if not compulsory, at least in towns and cities, the subject ought to have been dealt with in greater details, and more information made available to the public.

The Vernaculars Spoken in the City.

Under the City of Bombay Municipal Act it is incumbent on the Corporation to make adequate provision for "Maintaining, aiding and suitably accommodating schools for primary education". It is not mentioned to what languages the primary education is to be restricted, so it can be safely assumed that it should be given in all the languages spoken by large sections of people inhabiting

this cosmopolitan City. In the report under review the total numbers of Marathi, Gujarati and Urdu primary schools, Municipal and aided, are 148, 101 and 55 respectively.

There are no schools, Municipal or aided, teaching in any other vernacular. The following figures are taken from the latest Census report of the Bombay Island showing the number of people speaking the principal vernaculars and the percentage they form of the total population of the island.

(1).	Marathi	...	...	...	5,25,000	54 ½°
(2).	Gujarati and Kachchhi...	...	...	...	2,46,000	25 ½ ,,
(3).	Hindustanee and Western					
	Hindi including Mussalmani				1,45,000	15 ,,
(4).	Rajasthani	...	...	...	8,000	1 ,,
(5).	Telugu	...	...	...	8,000	1 ,,
(6).	Tamil	...	...	...	3,000	½ ,,
(7).	Kanarese	...	...	...	2,000	½ ,,

Not a Single School for Hindi.

Taking 10 per cent of the total population as school-going population (and a higher percentage cannot be correctly assumed for a city like Bombay) there is one school provided for every 355 Marathi-speaking children and one for every 244 Gujarati-speaking children. Unfortunately absolutely no provision is made in the city for educating Hindi-speaking children, whose vernacular ranks third in order of numerical importance in Bombay. The dialect of Mussalmani, which is spoken by 50,000 people, is included with the Hindustanee, and it would be fair to assume that Urdu is learnt by children of these 50,000 people. But after making allowance for them, there is left a population of 95,000 who speak Hindi, and for whose children not a single school exists. This looks rather strange. The schools

Committee should look into this question, and should try to meet the wants of the Hindi-speaking population which number close upon a lac of persons and about 10 per cent of the total population. It is possible that there may be a smaller percentage of children among the Hindi-speaking people, who immigrate from the United Provinces, without their families in many cases. But even taking their school-going children as only 5 per cent, instead of the ordinary 10 per cent, of their population, the number does not fall short of 4,750, which can easily supply children for 10 to 15 schools even though they may stand low as regards literacy.

When such a numerically important section as Hindi is neglected, it would be too much to expect schools for Rajasthani and Telugu languages (the latter being the language of not an unimportant section of Kamatis) not to mention Tamil and Kanarese, which claim only 3,000 and 2,600 souls respectively.

The Municipal Schools Committee.

The personnel of the Schools Committee has remained uncharged for several years past. The two senior members who have to retire annually from the Committee, as per Municipal Act, are unfailingly re-appointed every year. The result is that no new enthusiasm is brought into play in the administration of our schools, and things go on in the same old routine, year in and year out. It would be interesting to know how often the Committee met and how many minutes each sitting took. The public never knows through the press what happens in the sittings of this Committee, and the public would be the wiser for reading occasionally the debates that take place in this Committee.

Heavy demand for Education.

The amount spent on primary education by the Municipality last year is Rs. 4,37,816, and shows an increase

in expenditure during the year under report of Rs. 59,727 or 15.8 per cent over that incurred in the previous year. This is a substantial increase and is due to (a) opening of 14 new schools, (b) promotion to teachers, (c) better housing of the schools, and (d) further assistance to aided schools. In the matter of opening new schools, Bombay has yet a wide field before it and has to make up the leeway. I have heard a head-mistress of very wide experience say that no sooner a new girls' school is opened in any untapped locality, all its classes are filled up, as if the girls were brought from somewhere outside the island specially to fill the school. Bombay is a city seething with humanity, and when people living in congested localities find that their young children are saved a long tramp, or are saved the risk of crossing heavy-traffic junctions by a new school being located nearer home, they do not fail to take the full advantage of the new school. And the official figures confirm this statement. The total number of children attending municipal and aided schools in 1910-11 was 24,916, and the number at the end of the year 1913-14 was 33,618, an increase of 35%. It is evident, therefore, that the demand is heavy. The Committee can very conveniently lay down that a certain number of new schools, say not less than 15, should be opened every year, and that the Secretary and School Inspectors should always be on the lookout for best sites for new schools, in consultation with local residents. The Hon'ble Mr. Sharp in his report on the Educational System of Japan relates how a Japanese School Inspector went from house to house in villages persuading the parents, whose children did not attend school, to send them to school. Though the circumstances of our cities are not yet so favourable as to make our educational officers missionaries of education, yet we may expect those in charge of primary education to be on the alert to push it consistently with, if

not ahead of, the demands of the people and to work to an ever-expanding programme of education which will not stop short until education has become universal or nearly so. A rich Municipality, with an income of 128 lacs of rupees, cannot be affected by an additional half a lac for the education of its children of today, who will be its citizens of tomorrow.

Does the City Spend enough ?

In this connection it must be mentioned that the Bombay Municipality spends less for the education of children than the average spent by all Municipalities in India in proportion to their income. As stated in para 266 of the last quinquennial report of education in India the average amount expended by Municipalities on this head forms 4.1 per cent of their income, while the expenditure incurred by the Bombay Municipality works, not as may be expected, a percentage higher than 4.1, but 3.4 per cent of its income. In order to reach the level of an average Municipality as regards primary education, it should spend about Rs. 90,000 per annum more, which will suffice to educate about 4,400 children more than the present number, supposing they all attend Municipal schools and not aided schools.

Statistics of School-going Children.

Taking 10% of the total population as primary-school going population, there are within the city limits 97,900 children, who are of a school-going age. The total number of pupils actually attending all primary schools maintained or aided by the City is 33,200 or 34½%. This compares favourably with the provincial average of 24.2% for the year 1912-13. At the same time it cannot be said to be sufficiently high looking to the dignity of Bombay as the

first city in India. Taking it by language 48% of Marathi-speaking boys and 14.3% Marathi-speaking girls attend school, while the similar figures for Gujarati-speaking boys and girls are 56 and 37. Similar percentages for Urdu-speaking boys and girls cannot be arrived at for the fact that parents who do not speak Urdu in their homes, not even the dialect termed Mussalmani in the Census report, teach their children Urdu at school, as Mahomedans in large numbers are now taking more and more to that language. The comparatively high figure of attendance of female pupils of the Gujarati population may be noted with satisfaction.

Private unrecognized Schools.

There are two facts which the Committee may do well to take notice of. The number of private unaided schools, and the number of pupils attending them is nowhere mentioned in the report under reference. Such figures though at best approximate, if collected, give some idea of the extent of the education thus given. A knowledge of exact location of such schools will guide the school authorities in selecting the site for future Municipal schools. Such unrecognized and unregistered schools are as a rule very inefficient and tend to minimize the necessity of efficient schools in the locality in which they are situated. A regular list of such schools, with as many details as could be made available, should be made out, and revised at regular intervals, say, every six months, and the time and money spent on preparation thereof will be well utilized. The total number of pupils attending such schools should be included in the annual report. The figures of percentage of scholars to school-going population, as given above are based on the supposition that no such schools exist and the accuracy of the figures is vitiated so far. As a matter of fact it is well known that many such schools exist, but at

present it seems no systematic effort is made to maintain a correct and reliable list of such schools and the work they are doing. This deficiency should be made good in future reports. The other notable omission in the report is that of average number of pupils on the rolls monthly during the year and of their average daily attendance. The total number of pupils on the rolls *at the end of the year* is only given, and no idea can be gathered therefrom of the regularity of the scholars and of their variation month by month. In fact in absence of these figures, no correct notion can be formed of the actual attendance at school.

The teacher's pay.

The average pay of teachers works out at Rs. 325 per annum or Rs. 27/- per month. No detailed figures, are given and also regarding the pay of trained and untrained teachers, nor showing the pay of male and female teachers. These figures would be instructive. The average figure of Rs. 27/-, high as it is, will have to be raised higher, as house rent and other items of cost of living in Bombay rise. It is said notwithstanding the high average of teachers' salary, that teachers from the mofussil are not attracted to Bombay on account of the costly city life.

Free Schools for Depressed Classes.

The report mentions 10 free schools for the Depressed Classes with a total attendance of 960 pupils. This number of pupils for the population of 85,000 of these classes in Bombay works, on the basis of 10 per cent of the population as of school-going age, a percentage little over 11 of the school-going population. Though the figure is low, it shows that even the classes which are socially lowest are waking up to their responsibility and are well utilizing the opportunities given them of a free education.

It was only during the year under report that three new schools for Bhangis, for the first time evidently, were opened, and these are well attended. With greater facilities offered to them in the form of special and free schools, the number of pupils from these classes is bound to increase. To my knowledge there is no Municipal girls' school, Marathi or Gujarati, for Depressed Classes and the want should be supplied as early as possible. There are only three schools for factory children with a total attendance of 215, and the number cannot be said to be sufficient even by the most friendly critic. The City has 83 Mills and 4300 juvenile workers.

Detailed information wanted.

For improving the efficiency of the schools, it is mentioned in the report, additional special teachers were employed during the year to teach sewing, drill, and drawing. The bare mention of this fact does not supply much information to the public. Details such as how many girls' schools were provided with sewing instruction, how many schools and pupils had arrangement and equipment for drilling, how many schools had play grounds, gardens or open spaces, and of what area, what progress was made by scholars in drawing and such other information is bound to make the report interesting reading even to laymen.

There is some activity of recent years shown in having special buildings for schools, due to the special grant made by the Government of India, and a good beginning is made. It is hoped the activity will be continued, and year after year more schools will be housed in their own buildings.

The average cost to the City for each pupil attending grant-in-aid school was Rs. 3.6 for the year and this compares very favourably with the cost per pupil attending Municipal schools, which is Rs. 20.4 or 5.6 times the former

figure. It may be noted that the proportion in numbers of the former to the latter is 66 to 100, 150 to 100 and $28\frac{1}{2}$ to 100 for Marathi, Gujarati, and Urdu schools respectively. Thus, it is evident that it pays managers of private schools the most to run Gujarati schools and the least to run Urdu schools. This can be attributed to the comparative affluence of the Gujarati-speaking communities and to the greater eagerness on their part for educating their children.

Medical Inspection of School-children.

The first medical inspection of our school children is now in progress by the staff specially engaged for the purpose, and the results tabulated and examined by experts, will give very useful information how to improve the build of our future citizens. In the meantime some useful *ad interim* information on the subject, as derived from schools already examined, by our Health Officer, will be very useful to parents and the general public.

School Fee.

The scholars' fees bring in a total sum of Rs. 32,000 which forms 8.3 per cent of the total expenditure incurred by the City for their education. Notwithstanding the low rate of fees, it is almost general with several Urdu schools for a liberal-hearted Mahomedan gentleman to pay the fees of almost all children of a school situated in his neighbourhood, and fortunately for the Depressed Classes no fee is charged for their children. The fee, low as it is, is not very willingly paid by parents of labouring class earning low income, though a large majority can afford to pay it without any strain on their resources.

A liberal programme required.

As Government are laying down a programme in advance for the expansion of primary education, to bring it

within the easy reach of all who desire it, so should our Municipality lay down their programme rather liberally, as it has not been spending enough in the past in proportion to its ever-increasing income, in fact it spends less than the comparatively poor Municipalities of the mofussil. The demand is no doubt great, as can be seen by the overflowing of pupils in the older schools and the immediate filling of the newer schools. There are 56 houses in Bombay with a population of over 400 persons each, and a school can be located in or near each of these houses, without any fear being entertained of its classes not being filled. If Bombay cannot show the way to British India in the way of making primary education nearly universal if not compulsory, which other city will?

Bombay, 25th Nov. 1914.

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A. V. THAKKAR.
Member,
Servants of India Society.



A FEW FACTS

ABOUT

Primary Education in Bombay,

1913-14.

Population of Bombay as per
census taken in 1911

Males 6,40,288

Females 3,39,157

9,79,445

School-going population, taken at 10% of the total population.	98,000
Children at school in Municipal and aided schools.	33,618
Expenditure on primary Education.	Rs. 4,37,815
Average annual cost per pupil in Muni- cipal schools.	Rs. 20.4
Average annual cost per pupil to the Municipality in aided Schools.	Rs. 3.6
Total Number of schools, Municipal and aided (174 + 134).	308
Number of teachers in Municipal Schools, male 534, female 157 total	691
Number of trained teachers.	257

THE
COURSES OF INSTRUCTION,

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VANITĀ VISHRĀMĀ.

NAGAR PAĀLĪA, GOPIPURA,

SURAT.

PRINTED AT THE SANI VARTAMAN PRESS, BOMBAY.

1908

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COURSES OF INSTRUCTION FOR WOMEN.

U PREAMBLE.

“Education is the development in the individual of all the perfection of which he is capable.”—*Kant*.

“Education is the leading of human souls to what is best and making what is best out of them ; and these objects are always attainable together and by the same means ; the training which makes men happiest in themselves, also makes them most serviceable to others.”—*Ruskin*.

“How to live ?—that is the essential question for us. Not to live in the mere material sense only, but in the widest sense. The general problem which comprehends every special problem is the right ruling of conduct in all directions under all circumstances. In what way to treat the body : in what way to treat the mind : in what way to manage our affairs : in what way to bring up a family : in what way to behave as a citizen : in what way to utilise those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely ? To prepare us for complete living is the function which education has to discharge.”—*Herbert Spencer*.

Woman who holds the destinies of nations in her hands and through whom the race is educated cannot be considered a negligible factor in the evolution of national life in India. Her life not only touches but even overlaps that of man in every sphere of his activity. To shut out light of knowledge from her will be nothing short of an act of national suicide.

The thoughtful section of Indians who have tasted the immense benefits of modern learning have undertaken to create facilities to enable Indian women to imbibe it. The liberal policy of the Government in imparting education to Indians without distinction of class or creed, also initiated a system of Female Education. And it exerted its influence on rich Indians to stimulate and foster it.

But the system of education thus introduced did not find favour with our people as it closely imitated that of the males. Consequently the burning desire of the educated classes to adjust the life of the Indian woman to the requirements of modern times was manifested in the experiments carried on here and there to formulate a system of education which would adequately answer their purpose.

The Courses of Instruction offered in the following pages have been framed to meet the desire for Female Education to which, the experiments referred to above, have given a stimulus. It has all along been kept in view that a system of education devised for women should enable them to evolve their womanhood, to discharge the sacred duties of mother and wife and to perform the functions of the house-manager.

A woman requires full scope for the development of the faculties with which she is endowed by nature. Education has, as a social institution, to see that this development is not thwarted, cramped or crushed but allowed to proceed on lines calculated to inspire and hasten national progress.

A woman's body and soul are made for maternity and she can never find true repose for either without it. She has, hence, been deified and worshipped as a mother in all ages and countries. Her very constitution points to this all-important function of her life. As a mother, she knits generations to generations and transmits the accumulated experience of the race to them. Her influence shapes the future of nations and individuals. Eloquent are the words in which Scott-Russell describes the importance of an educated mother: "Nearly all the education that forms character is *mother's* teaching, home education, family training. School may modify, but cannot supersede his first apprenticeship to human life. The world may cover and obscure the marks of mother's breeding; that early growth can never be uprooted!

"If then, the mother's teaching founds the future character, sows the early seeds of feeling, plants the first roots of principle, settles the tendencies and aims of life, grounds habits, prunes error, weeds out follies, checks faults, develops hidden talent, encourages native energy to steady application and makes good the weak places of the young human creature—what afterthought, and pains and toil and painful undoing and still more painful regret may not a wise mother spare her children's lives! What glorious privileges may she not confer on these young human souls, making

of them treasures for their friends, their home and their countries ?

“All nature is a book—a child’s book. Its mother is nature’s best interpreter, if only she first knew !

“A Mother’s teaching, home education, family training—what wide field of mother’s work—all a child should know ; all that its mother should be able to teach.”* These words emphasize the great necessity of and delineate the ideal and scope of Female Education. Again it is to be borne in mind that the systematic observations of the development of individual babies have impressed upon the parents the fact that “the child’s education begins in the cradle, and that the years before the child goes to school are at least as important to both the mental and the bodily nurture as are all the years of school life.”†

To the undeveloped state of the child’s brain is due the prolongation of the period of infancy in man. During this time he attains to the third level, of his brain. Home influences are thus responsible for the future intellectuality of man. The child adapts himself to his environment, yields himself to be moulded day by day by the habits, tastes, the passion, the ideals of those among whom he lives, to be impressed in a thousand ways for good or for evil by all he sees and hears.

A child’s life is a life-period of great value. Therefore that nation which could ensure that its

* Systematic Technical Education for the English People.

† W. B. Drummond : Child Study.

children should spend their short and vital years among healthy, happy surroundings, suited to their time of life and state of development, and leading to a good robust serviceable manhood and womanhood, that nation would in a few generations stand out prominent from among the rest of the world.

The beauty and the intense responsibility of motherhood, thus, acquire appreciation and importance at the hands of the educationists and the nation.

And every system of education has to make provision for certain subjects to equip a woman for the performance of her maternal duties. The mother will be the family teacher, doctor and priest and in these capacities she will rear up children assigned to her, to respond to whatever call of duty, they may hear in the course of their lives.

The nation also expects woman to shape its future in the same way as she looks after the childhood of man. The national problems should, hence, be not neglected by woman but should receive inspiration and initiation from her. Her education should prepare her to fulfil these expectations.

Woman is the partner and companion not merely of her husband's joys and sorrows, but also of his thoughts, aspirations, studies and endeavours after intellectual emancipation, social amelioration and political progress. She is not a plaything fashioned to humour the caprices of her husband, an object of display in society's showroom but a living companion of the husband, prepared to share and shape his destiny. Had it not been for such loving, enlightened and strong willed wives, many

men would not have served their times or country to the fullest proportion of their abilities and would not have been hailed every where as great leaders or saviours of mankind. If education brings forth the latent forces of womanhood, and directs them to the good of mankind by becoming coextensive with life, man would find in his wife his sincere helpmate and guide. The conjugal functions of a woman, therefore, demand recognition in every scheme of her education.

Woman as the head of the family is always called upon to provide therein happiness, economy, refinement and culture to her husband and to its other members. Her instinct of home-making operates in making her home an ideal nucleus of social forces capable of potential development and in keeping it a centre of moral and intellectual progress. She looks after the physical, intellectual and moral development of its members and infuses sweetness, light and energy into their lives. She performs her domestic duties economically and to the entire satisfaction and pleasure of her family. She plans and carries out the arrangements, the daily life of men in this age considers essential to its growth and efflorescence. To invest her with knowledge and training, the domestic duties require of a woman, her education should make provision for the instruction of subjects related to such duties.

The Courses of Instruction mapped out in the following pages have kept in view these different activities of a woman's life. Woman needs to be educated as woman. She is a distinct social element whose action is of as much importance as that of man in the sphere of human activity. Her education

must, therefore, be quite distinct, often very different from that of man, in order that harmony may be established in the necessary differentiation of respective functions. But an entirely different system of education would make her utterly unfitted to live in this world. She does not pass her life completely isolated from that of man but keeps him company in all the spheres of his activity.

Women who can enter into the subjects of study and thought, which occupy the minds of their fathers, husbands and sons, have more understanding, more sympathy, more power to make the home what it should be; the only healthy intellectual companionship is communion between active minds; and the highest purposes of marriage are unfulfilled, if either husband or wife lives in a region of thought which the other cannot enter. It is therefore, imperative that woman should study the subjects which find a place in man's education.

Here, it will not be out of place, to dwell briefly upon the importance of the subjects included in the following courses. The aim of education, it will be admitted, is to teach by practical methods the elements of letters and of science, the art of accurate expression, the ability to think and to control the will; to give breadth to the mind and to touch the emotions to finer issues, to awaken and train the sense of the beautiful, to widen the area of knowledge and enlarge the outlook of life; in fine, to develop a man or woman physically, morally and intellectually. Education leads us to the clear apprehension of the processes that bring us into intimate relations with the world in which we move.

Education has for long been too unsystematical—a one sided conception. It has been mainly literary and humanistic. It has neglected Science which brings into full activity the two faculties of the mind—wonder and imagination, which vivifies the intelligence, strengthens the mental grasp, gives an impetus to the pursuit of knowledge, enables us to harmonise and understand the nature of the phenomena by which we are surrounded, opens the way to wonder and delight by giving us glimpses of the underlying order, beauty and obedience to law which characterise the works of creation. Moreover, we live, move, and have our being in nature; we cannot emigrate from it, for we are a part of it. The elements of the science of nature have, hence, a claim to a very high place in early general education. It makes us think and think continuously, the most difficult of all operations.* It inculcates scientific discipline and scientific methods *i.e.* it systematises our knowledge and work.

Every aspect of life and thought of the present age has been modified and given its tone and colour by the development of natural sciences. Therefore, an education that constitutes a liberal preparation for present life must include a large element of these studies.

This preparation for complete living consists, according to Herbert Spencer, first, in the acquisition of knowledge that is best adopted for the development of individual and social life; and,

* "Mind will do anything but think, mind will crawl thro' any number of manuals, and growl over as many date cards as you like—aye and bear any punishment—rather than think. Mind wiggles out of thinking by every conceivable twist and twiddle; mind is the prince of shirks."—*Thring*.

secondly, in the development of the power to use this knowledge. Knowledge, which leads to self-preservation, such as is included in the sciences of *Physiology, Hygiene, Physics* and *Chemistry*, is of first importance. Second in order of importance, the knowledge of rearing of offspring, which in strange contrast with the attention given to the breeding of animals and the training required of a builder of bridges or a maker of shoes, is wholly neglected. On the other hand, any parent or teacher is presumed to be capable of bringing up a child without any preparation.

We start, hence, with this fundamental conviction that no man's or woman's life is what it should be unless it engages and exercises as fully as possible his or her powers of understanding, unless it acquires an intellectual interest and gives that pleasure which is only possible to one who is working in the light of knowledge. Every observation made by a girl, every item of information she gets with the help of Science is morally and educationally formative. That work is ethically best at which a girl works with joy, with the feeling of accomplishment and an open-eyed sense of growth. In short, a girl working willingly and successfully at a scientific curriculum is in a healthier moral state than the girl who works sporadically through the guidance of ordinary knowledge.

Humanities have their due place in the education of girls. The services they render to the formation of character and to the intellectual development of girls require to be reinforced by those of the scientific learning. Drudgery and rule of thumb are, consequently, ruled out of court and systematic and intelligent handling of the problems

of life becomes the order of the day. The vast undeveloped intellectual region connected with the domestic work of women, we submit, demands instruction in modern science.

It is rightly observed that "man in the scheme of existence is the producer and woman the organiser of the resources necessary to their common life; and what is true of the family is true of society, which is simply an extension of the family. By study and research the man can discover new truths useful to the community, but it is the woman, by extending her sphere of action as the family expands into society, who alone can ensure the practical application of their discoveries."*

The importance assigned to modern subjects in the Courses will be realised in the light of the foregoing remarks.

The rights which the body claims in the co-partnership of woman's humanity are not duly recognised by the prevalent educational systems. Mental education must proceed *pari passu* with a thorough physical education. Incalculable are the advantages which follow from physical training and a knowledge and observance of the rules of Hygiene. The individual is improved all

* Sadler's Educational Reports No. XVII.

round; she not only becomes healthier, but her will becomes stronger and her intelligence greater.

The number of subjects that demand admission into the Courses, will appear to be legion and will, hence, exert a disastrous effect on the student. To avert such a frustration of the purpose of Education, the subjects have been *coordinated*. Coordination or concentration of studies keeps up the interest of the teachers and students and checks brain fagging and adds to the educative value of the curriculum.

Prof. T. K. Gajjar's sister Shivagauri Gajjar has started, at Surat, a school for women—the **Vanita Vishrama**, where instruction on the lines of the following Courses will be imparted in Gujarati, at the hands of female teachers, to girls, married women and widows. The school has undertaken the education of girls from the very beginning in order to lay the foundation of Female Education on a firm and useful basis. Married women, who have very little leisure or convenience to attend regular school hours, will be taught subjects, considered essential for the proper discharge of their maternal and domestic duties, by means of weekly or monthly lectures, or correspondence. Education in this case will concern itself with dissemination of knowledge—knowledge of the

phenomena of the natural environment, the laws of the forces of nature, and of social institutions.

The education of the lone woman has also claimed the urgent attention of the School. The lone woman has no scope to allow free play to her maternal, conjugal or domestic instincts for the benefit of herself and of mankind at large. Her womanly gifts do not deserve wasting in thoughtless observance of the so-called religious life or in the performance of menial work. In the absence of a family of her own, she should be educated to consecrate her gifts to the services of her society and country. She should be imbued with a higher atmosphere of religion and should undertake the education of the mind and body of her sex and of little children. The teaching and medical professions are ready to welcome such women and enable them to earn a decent livelihood if they need it. Other remunerative avenues of work such as Sewing, Knitting, Hosiery and Lacemaking are taught to them at this school. In course of time a small hospital will be attached to the school to give practical training in Nursing, Obstetrics and cognate subjects. The **Vanita Vishrama** has made lodging and boarding arrangements for poor and destitute widows.

It shall be the aim of this school to pay greater attention to the formation of character, social habits, patriotic and altruistic motives; and to awaken the sentiment of personal dignity, the spirit of order, activity and economy.—The majority of pupils attending the school will some day be entrusted with the direction of a small household, and it is this modest domain that they must be taught to manage profitably, to adorn economically, in order to make order, cleanliness, comfort, and happiness reign there.

The teachers shall constantly apply those methods most likely to develop in the pupils the moral qualities of the woman and those of the good housewife:

These are in the first place, the spirit of goodness, of charity, of generosity, family affection, simplicity and modesty.....then those more humble but not less valuable qualities which contribute powerfully to the prosperity of the home: order and cleanliness, energy, accuracy, carefulness, the spirit of economy, the habit of saving.

The girl possesses the germs of these qualities: they are latent in her mind, in her heart, in her woman's instincts. But only school—education, replacing or completing the mother's mission, combined with the personal action of the girls, can develop these germs.

The task of the school, as regards education, is not complete if it does not accustom the girl to observe, on all occasions, the rules of politeness and of good manners ; if it does not prepare her to introduce into the house, in accordance with her true nature, taste, grace, and even that high standard of elegance which knows how, without luxury, without great expense, to choose and arrange things in such a way as to please the taste and the imagination.

In conclusion, we may say that the **Vanita Vishrama** will provide *national education* to the daughters of Gujarat under *national control* and will make them worthy of discharging the duties, devolving on them in their different walks of life.



Courses of Instruction
for
Women.

COURSES OF INSTRUCTION FOR WOMEN.

THE INFANT COURSE.

Grade I. Age 5.

1. Reading and Writing.

- a. To be able to sound vowels and consonants.
- b. To know words of two, three or four letters (conjunct consonants being excluded.)
- c. To be able to change the initial, middle or final letter of the words studied under *b*.
- d. To read with expression from *ਅਮਰੀਕੀ* or a similar Infant Primer.
- e. To write in sand and on paper, letters from black-board or reading sheet.
- f. To write easy words of two or three letters dictated by the teacher. The number of such words should not exceed 5 at a time.
- g. To transcribe words or small sentences from the Reading Book. Attention should be paid to lay the foundation of good hand-writing.

2. Recitation and Singing.

- a. Short and easy poems, Nursery *ਠਾਠਮੇ*, Kindergarten *ਗੇਮੇ* Action Songs and Hymns.

- b. Indoor and outdoor games accompanied with songs.
- c. Use of musical instruments as "Penny Trumpets" and "Toy Drum."

N. B.—Breathing, Voice Training, Development of musical ear, muscular movement and choir singing should be specially attended to.

3. Arithmetic.

- a. To be able to place number pictures up to including six (first term), and up to and including twelve (second term).
- b. To count to ten forwards and backwards (first term), to twenty forwards and backwards (second term).
- c. To count by ones and twos up to and including twenty.
- d. Decomposition of numbers up to and including twenty.
- e. To be able to write all figures on slate or on paper.

4. Object Teaching and Conversational Lessons.

- a. *The Home*: House, rooms, doors windows, etc.
- b. *Things in the Home*. Table, chair, bed, cooking things, pictures, boxes, etc.
- c. *Domestic animals and their homes*: Parrots, sparrows, dog, cat, mouse, horse, cow, buffalo, &c
- d. *Our clothing*: Summer and Winter Clothing, &c.
- e. *Conversations on the following*:
 - (1) The Cat and Dog compared.
 - (2) The Horse, Ox and Donkey compared.

- (3) The Buffalo, Cow and Goat compared.
- (4) A Tree, a flower and a creeper.
- (5) A Bird.
- (6) A Fish.
- (7) A Letter and its postage.
- (8) Our garden.
- (9) Laying the dishes.
- (10) Making dolly's bed.
- (11) Seasons.

f. Hygiene.

- (1) Parts of the body.
- (2) Organs of sense.
- (3) Care of teeth and skin.

5. Varied Occupations.

- (1) Matching Colours.
- (2) Paper Folding and Picture-cutting.
- (3) Bead threading, arranging shells in patterns.
- (4) Mat weaving and plantain fibre weaving.
- (5) Arranging pictures of numbers with cubes.
- (6) Housebuilding with bricks.
- (7) Children's Parlour Games.
- (8) Fröbel's gifts I and II and III.

6. Drawing and Manual Occupation.

N. B. Drawing must precede writing.

- a. Free Drawing.* 1. Preliminary exercises in drawing on the blackboard—the

circle, ellipse, loop, and right line.
 2. Simple natural and familiar objects based upon these forms. Pattern work.

- b. Brush Drawing:* 1. Simple impression strokes drawn in all directions, with adaptations of them to pattern work on squared paper. 2. Simple leaves and other natural forms drawn with the brush direct from nature.
- c. Clay Modelling:* 1. Preliminary exercises in shaping the sphere, oval and ovoid. To produce simple decorative border and rosettes from these forms modified by finger and thumb. 2. Modelling very simple natural forms on a slab.

7. **Morals and Oral Composition.**

- a.* Myths and Fairy Stories.
b. Little talks about festivals and national customs.

8. **Physical Exercise.**

- a.* Marching and simple physical exercise.
b. Easy musical drill.
c. Swinging, Skipping, Running, Jumping, etc.

Grade II. Age 6.

1. Reading and Writing.

- a.* To know the sound of conjunct consonants and to pronounce them correctly.
b. To be able to build up and pronounce words of more than three syllables.
c. To be able to read from blackboard easy sentences relating to object lessons previously taught.

- d. To read from the '५१०२११' or a similar Infant Primer.
- e. To write on paper from blackboard, words and easy sentences which are used in reading and word-making lessons.
- f. To write easy words from dictation.
- g. To transcribe easy sentences from the text-book.
- h. To write the names of the girl; her parents, street and city in which she stays.

2. Recitation and Singing.

Same course as in Grade I.

3. Arithmetic.

- a. Decomposition of numbers up to and including fifty.
- b. To be able to count up to and including ninety-nine forwards and backwards.
- c. To count up to a hundred in twos, fives, and tens.
- d. To know the pie value of an anna and the anna value of a rupee and to work spending exercises.
- e. To know the signs: +, -, ×, ÷.
- f. To be able to set down and add numbers of units and tens, but without "carrying" from the units.

4. Object Teaching and Conversational Lessons.

- a. *Insect Life*—Spiders, beetles, butterfly, bee, ant, fly, wasps, etc
- b. *Bird Life*—General talk on the build of body; feathers, &c. ; feet and beaks

of birds; the nests of birds; special talk on the parrot, the sparrow, the cock, the crow, the peacock, the cuckoo, the dove, the pigeon and other common birds.

c. Animal Life—General talk on the coverings of animals. Special talk on dog, cat, cow, horse, sheep, frogs, elephant, etc.

d. Plant Life—General talk on the nature of a plant. Special talks on "Tulsi," Banyan Tree, Nimb, Mango tree, the Peepul, the rose, the ever-green (apocynacæ), "Asopalv," etc.

e. Lessons on 10 familiar objects & 10 pictures.

f. Hygiene.

(1) Respiration and circulation of blood.

(2) Skin.

(3) Bones and muscles taught objectively in their relations to habits of sitting, standing, etc.

5. Varied occupations.

a. The same occupations as in Grade I.
Bead, paper and bamboo threading.
Pricking and embroidery.

Flower making, paper cutting and designing.

Basket weaving.

Doll dressing. Flower plaiting.

b. Fröebel's gifts IV, V and VI.

6. Drawing and Manual Occupation.

Same as in Grade I.

7. Morals and Oral Composition.

Fairy tales, myths.

Short and simple tales suited to cultivate the sympathy and imagination, and refine the emotions of the girls.

8. Physical Exercise.

a. Simple physical exercises.

b. Swinging, skipping, walking, running and jumping.

THE PRIMARY COURSE.

Grade III. Age 7.**1. Reading and Writing.**

- a.* Gujarati First Book—Lessons 1-30 or a book of similar standard.
- b.* To read with expression words and easy sentences written on the blackboard.
- c.* Word-building and framing of short sentences orally and on paper.
- d.* Oral spelling of difficult words occurring in the text-book.
- e.* To transcribe on slate or on paper words and easy sentences occurring in the lessons learnt.
- f.* To copy without mistake words and short easy sentences written on the blackboard.
- g.* To write words dictated by the teacher. The number of such words should not exceed 3 or 4 at a time.
- h.* Relation and solution of simple riddles.

2. Recitation and Music.

- a. Selected poems from the text-book, or other books adapted to cultivate the higher and finer emotions of girlhood. The number of such poems should not exceed 5.
- b. Short school-plays dealing with natural phenomena, local customs, festivals, etc., may be acted to give free play to the activity and hilarity of childhood. Games in which several can take part and in which singing accompanies.
- c. Nursery songs, devotional hymns, etc., written in simple tunes. Playing on a musical instrument.

3. Arithmetic.

Numeration and Notation ; Simple addition and subtraction.

Multiplication tables—upto "Visan." Simple mental questions on the tables of time, measure and weight in connexion with their application to the life of the girls. Comparison and estimation of length with accuracy and ruling of lines of given length.

4. Object Lessons and Science.

- a. Observation Lessons on Place and Position.
- b. Observation Lessons on Natural and Physical Phenomena.
- c. Observation Lessons on People and their Occupations.
- d. Stories about the animals of Gujarat.
- e. Lessons about animals and plants.

5. Occupations.

1. *Drawing*: (a) Freehand drawing of oval and elliptical forms, their combination to form easy patterns and simple representations of vegetables and animal life: the drawing to be executed from large copies placed before the class.

(b) The drawing of easy models of regular form, such as cube, cylinder, square, prism and the objects of similar shape in easy positions. The drawing of upright cylinders should be followed by the drawing of easy vases, jugs, glasses, &c., while such objects as the box and book should follow the cube, square and prism.

2. *Brushwork*: both direct and flat tinting of patterns.

3. *Claymodelling*.

4. *Cording, netting and weaving*.

5. *Needlework*: knitting a band; study of the stitches; stitches on the right side and on the wrong side.

6. Morals and Manners.

a. Biographical anecdotes of little children of India and of other countries.

b. Fairy Tales and simple stories from the sacred writings of the Hindus.

7. Physical Training and Hygiene.

a. Walking, running, jumping, skipping, swinging, swimming, deep breathing.

b. *The Home*:—Shelter; parts of home; uses of each part; cleanliness; how homes are kept clean; dirt dangers.

Eating meals, when, what and why; care of teeth; sleeping, when, how and why.

Parts of the human body. Position, number, beauty, use, special adaptation, care.

The skin: Use, appearance, structure, care.

The special sense organs: Their uses taught objectively—what is learnt by touch, sight, smell, taste, sound.

Grade IV. Age 8.

1. Reading and Writing.

- a. Gujarati 2nd Book.—Lessons 1-35 or a book of similar standard.
- b, c, d and e as in Grade III.
- f. To copy short passages (not occurring in the text book) written on the black-board.
- g. To write short sentences on subjects studied under the head of Object Lessons and Science.
- h. To write words dictated by the teacher. The number of such words should not exceed 6 or 10 at a time.

2. Recitation and Music.

Same as in Grade III. New and slightly difficult poems and songs may be selected.

3. Arithmetic.

Simple Multiplication and Division. Revision of Grade III.

Multiplication tables: upto "Chalisan."

Mental questions as in Grade III.

4. Object Lessons and Science.

- a. Lessons from Common Objects, Plants and Animals.
- b. Lessons on simple natural phenomena, simple observation of the surface of the land, cardinal points.
- c. Meaning and use of a map.
- d. Stories from the history of the city in which the school is situated. Stories about the occupations of various individuals that constitute the corporate life of the city.
- e. The observation of the germination of pea. Seeds, their growth, leaves, buds, twig, stem, flowers, grass, trees, fruits, ferns, moss, mushroom, cornplant, vegetables.
- f. Study of mammals, birds, insects, crustaceans, molluscs and worms.

5. Occupations.

1. *Drawing*: (a) advanced courses.
(b) As in Grade III, but in more difficult positions. The object should be placed both above and below the level of the eye.
2. *Brushwork*: The drawing of simple geometrical figures such as triangles, parallelograms, regular polygons and frets, by the aid of the ruler and set squares.
3. *Memory Drawing*: The copies and objects used in the above work will furnish materials.
"Svastikas" should be taught on principles studied under above heads.

4. *Claymodelling.*
5. *Basketry, matweaving, flowerplaiting.*
6. *Needlework:* Knitting; cross stitch on canvas, letters and numbers. Elements of sewing, running, hemming, back-stitching, overcasting, seam, hem.

6. Morals & Manners.

- a. Biographical anecdotes and Fairy Tales.
- b. Selected narratives from the sacred writings of the Hindus.

7. Physical Education & Hygiene.

- a. Same as in Grade III. Exercise must lead to chest & muscular development.
- b. The Home, air, light, space, warmth, etc. Cleanliness; of home, of persons, of clothing. Dirt dangers; what dirt is, where it comes from.

Health Preservation: Mother Nature, her laws. Amplification of Grade III.

Grade V. Age 9.

1. Reading and Writing.

- a. Gujarati 3rd Book—Lessons 1-37, or a book of similar standard.
- b. To reproduce a summary of lessons read from memory.
- c. To describe a picture or common object.
- d. To write words and short easy sentences dictated by the teacher or from memory.
- e. Copy book writing.
- f. To write short letters.

2. Recitation and Music.

Amplified and advanced courses:
Hymns, National Songs, Songs about

animals, Songs about Natural Phenomena, Songs about the life of girls in India and in other countries.

3. Arithmetic.

Reduction. Compound Quantities, Rs. as p.; Factors. Multiplication Tables: "Payan" and "Ardhan." Measurements extended so as to form a practical introduction to fractions; Division of paper into halves, quarters, eighths, &c.

Weighing. Spending exercises.

4. Object Lessons and Science (including the coordination of Geography and History lessons.)

- a. Lessons on land and water, shape of earth, earth and its motions, the School Globe. Geography of the city in which the school is situated with an account of its industries, places of interest, its climate, population, communications and government.
Drawing and modelling of the map of the city.
- b. Stories from the history of Gujarat to be told with the help of pictures, maps, models, excursions, etc.
- c. Lessons from corn-plants, sugarcandy, fruits, vegetables, tea-plant. Study of the germination of rice or any other corn-plant compared with the germination and growth of pea.
- d. Lessons from animals of Gujarat: reptilia, marine animals, birds and mammals.

- e. Simple lessons from Physics. (Second term.)

5. **Occupations.**

1. *Drawing* : more advanced exercises in Freehand, with the introduction of the drawing of leaves, fruits and part of plants from actual objects.

The drawing of simple groups of models and common objects, such as a book with a glass, a bottle, a brick and other similar combinations.

The teaching of drawing should be coördinated to that of Object Lessons and Science.

2. *Brushwork* : The subjects treated under drawing may be taken up for brushwork.
3. *Claymodelling* : Subjects studied under Object Lessons and Science may be taken up according to the simplicity of their designs, to their educative value, and to the capacity of the girls.
4. *Needlework* : Knitting, stitching, gathers, eyelet-holes, mending, darning, patching.

Making easy and simple articles.

6. **Morals and Manners.**

- a. Biographical anecdotes and Fairy tales.
- b. Selected narratives from the sacred writings of the Hindus and from their national legends and customs.
- c. Narratives of the lives of women famous in the annals of the political, industrial, religious and charity movements

of the province in which the school is situated.

7. Physical Education and Hygiene.

Amplified course of Grade IV.

The Home: Choice, aspect, soil, surroundings, comfort, &c.

Eating: Varieties of foods; regularity.

Sleeping and recreations-and Bathing.

Health preservation: Five laws of health; importance and examples of each.

Bones and muscles: Taught objectively in their relations to habits of sitting, standing, &c. Discuss shape, exercise and rest.

Sense organs: Main points of structure. Train them to greater acuteness. Pleasure derived from them.

General introduction to growth and nutrition: Why food is cooked. Food for bones.

Care of teeth and skin.

Breathing: Mechanical aspects. The lungs and their work. Pure and foul air. Value of exercise. Ventilation of bedrooms.

Grade VI. Age 10.

1. Reading and Writing.

- a. Gujarati Fourth Book or a book of similar standard. To read the lessons paying proper attention to pronunciation, enunciation, articulation, pitch, modulation, tone, pace, fluency and expression.

- b. To reproduce from memory the lessons studied.
- c. To distinguish nouns, adjectives and verbs. The examples should be selected from all the courses of study and from the speech of the girls.
- d. To write words and short easy sentences dictated by the teacher or from memory.
- e. Copy-book writing.
- f. To write short letters; short descriptions of subjects studied under the head of Object Lessons and Science.

2. Recitation and Music.

- a. Selected poems from the text book or other books of similar standard. The poems must be poetic and not doggerels or versifications. They must be characterized by simplicity of language and thought and by directness of treatment.
- b. "Garbás" and "Rásadàs" or games accompanied with singing. Hymns, historical ballads; Songs that describe the physical features, the peculiar customs, the different occupations and exploits of the people of Gujarat; Patriotic Songs; Songs devoted to the delineation of virtues like charity, chastity and reverence; Humorous Songs.
- c. Playing on an instrument suited to the taste and progress of the students.

N.B.—The training of the voice and the ear, the development of the chest and the cultivation of high and noble emotions should be specially attended to.

3. Arithmetic and Accounts.

Practice and Fractions.

“Lekhan” :—Seer, maund, Tola, Gaj, etc.

Simple accounts and application of arithmetical knowledge to practical life.

4. Object Lessons and Science.

- a. Geography of the district in which the school is situated. Trade routes, harbours, railways, industry, climate, places of interest, population and Government.

N. B.—Special lessons should be given on railways. Cramming should be discouraged. Mere names without any associations should not be committed to memory.

- b. Stories from the history of India.—Social-political, industrial, religious, and literary. The help of pictures, maps, models etc., should be taken. Short plays based on these stories may be acted.
- c. Map drawing and modelling of the district paying attention to the physical features, rivers, mountains, &c., railway lines. Modelling and laying out of plans of cities, institutions, battles, &c., on a reduced scale, referred to under *b*.
- d. *Science*:—1. *Physics*, simple lessons from mechanics and heat. 2. *Chemistry*, simple lessons from. 3. *Botany and Zoology*.—Fauna and Flora of Gujarat, simple accounts and stories about. Silkworm, Cotton plant, &c. 4. *Domestic Economy*.—Cotton, linen, flannel, silk, clothing.

5. Occupations.

- a.* Drawing of objects in difficult positions. Drawing ornamental forms, also leaves and flowers as simply as possible. Simple combination and repetition of flower and leaf forms in patterns with brushwork and colour.

Colour matching and harmonizing. Memory drawing and encouragement of original observation. The teacher should co-ordinate memory drawing with the instruction in other subjects. "Svastikas."

- b.* *Brushwork* : See *a.*
- c.* *Claymodelling* : See *Object Lessons and Science.*
- d.* *Needlework* : Knitting, stitching, mending, darning, patching, cutting out; Fancy work, crotchet and embroidery.

6. Morals and Manners.

- a.* Selected narratives from the sacred writings of the Hindus.
- b.* Biographical sketches of women who have left their mark on the history of their race by heroism, philanthropy and learning.
- c.* Domestic and social manners.

7. Physical Education and Hygiene.

Exercises selected to suit the physique of the girls, from among the various systems of physical culture practised and advocated in different countries of the world.

The exercises performed in previous grades to be continued.

The framework and structure of the body.

Amplification and continuance of the courses of previous grades.

Bones and Muscles—growth, repair, uses, motion, and locomotion. Joint structure.

The skin—construction, uses, baths.

Food and drink—digestive process, manner, time, quantity, frequency of eating.

Circulation and Respiration—work of heart and blood vessels. Respiration, air and its impurities and purification.

Grade VII. Age 11.

1. Reading and Writing.

a. Gujarati Fifth Book, or a book of similar standard. *b., c., e., f., g.,* as in Grade VI.

d. To know the parts of speech.

2. Recitation and Music.

a. Amplified courses of Grade VI.

b. " " " " , songs that delineate chivalry, bravery, loyalty, devotion to duty, self-denial, benevolence, patience, cheerfulness; songs that glorify the life of a mother, of a wife, of a daughter, of a sister.

c. Amplified course of Grade VI.

3. Arithmetic and Accounts.

Ratio and Proportion. Simple problems of time, work and speed.

Measurement of area and of cubic content.

"Lekhan"—Courses more advanced and difficult than Grade VI.

Simple accounts and application of arithmetical knowledge to practical life.

4. **Object Lessons and Science.**

- a. Geography of Gujarat or the province in which the school is situated. Special treatment of railways, harbours, marts, irrigation, industry, minerals, fauna, flora, places of historical, religious, industrial and literary interest, population, government. Special lessons on manufactures.
 - b. Map-drawing and modelling on the lines laid down in Grade VI.
 - c. Selected narratives from the history of India illustrative of noted persons and events and of institutions.
 - d. Science: (1) *Physics*, Heat.
- (2) *Chemistry*, what is Chemistry? Matter and force, Physical change and Chemical change. Three states of matter. The indestructibility of matter. Elements and compounds. Difference between a chemical compound and a mechanical mixture. What is solution? and solubility of matter? Crystallization. Filtration. Evaporation. Water as a carrier of other substances.
- N. B.*—Chemistry should be taught with the help of experiments and without any text-book.
- (3) *Botany and Zoology* : Details regarding the structure and growth of plants and flowers. Observation of the gullet, stomach, gut, liver, spleen, lung, heart, kidneys and brain of the kid with the help of models.
 - (4) *Domestic Economy* : Fuel; Foodstuffs; milk and its products. Easy lessons and

exercises in laundry. Precious metals and stones.

5. Occupations.

- (1) *Drawing*: Common objects of complex form and memory or knowledge drawing of the same form; observation of the underlying forms.

Simple rules of perspective.

Scaled drawings of actual objects from measurements made by the scholars.

Simple light and shade.

Principles of colour harmony and contrast.

- (2) *Brushwork elaboration.*

- (3) *Claymodelling.*

- (4) *Needlework*: Knitting, Sewing, Mending, Cutting out, Fancy work, Crotchet and Embroidery.

6. Morals and Manners.

- a. Selected narratives from the sacred writings of the Hindus.
- b. Stories, incidents, anecdotes, songs, etc., that would awaken the virtues of truthfulness, justice, self-respect, sacrifice, devotion, tenderness, kindness, sympathy, and determination, etc.
- c. Domestic and social manners. Under this head the girls should be instructed to discharge the duties that would devolve on them in Hindu Society.

7. English.

English Alphabetical Primer and First Book.

8. Physical Training and Hygiene.

Same as in grade VI.

Cleanliness, Exercise (Use, Kinds, Forms, Time, Amount, Place, Regularity, Variety, Dress, Effect and Results of Rest.) Organs of motion. The blood, Composition. Microscopic appearance. Absorption by lacteals. The lungs. Structure. Use. Deep and shallow breathing. Pure air. The Skin, study of hair, nails. Organs of perception. Study of tongue, nose, eye, etc.

Grade VIII. Age 12.

1. Reading and Writing.

- a. Gujarati Sixth Book or a book of similar standard.
- b. c. f. g. as in Grade VII.
- d. Orthography and Etymology—general outlines of easy parsing.
- e. To write sentences dictated by the teacher.

2. Recitation and Music.

- a. Hymns, ballads, songs, "Garbās" and "Rāsādās" that describe women's deeds, adventures, services, sacrifices, struggles, progress, etc. Songs that sing of a nurse, a sister-of-mercy, a philanthropist, a red-cross woman, a martyr for religion or virtues, a patriot, etc. Songs that deal with the injustice, hardships, tyranny, etc., women suffer morally, socially and politically.
- b. Playing on a musical instrument. English or Indian.

- c. The place of music in domestic and social life. Its recreative and æsthetic and physical importance.

3. Arithmetic and Accounts.

Interest, Discount, Profit and Loss, Stocks, etc.—Elementary knowledge of. Easy percentages. Decimals if required for the study of Sciences.

Accounts. Proficiency in Domestic accounts should be aimed at.

4. Object Lessons and Science.

- a. *Geography* of India to be studied on the lines on which that of Gujarat was studied.
- b. Selected narratives from the Histories of India and England.
- c. Narratives about the enterprize, commerce, emigration, colonization, national characteristics, &c., of the Gujaratis.
- d. Map-drawing, modelling and sketching.
- e. *Science*. (1) *Physics*: Simple lessons from light and sound. (2) *Chemistry*: Distillation. Composition of water. Physical and chemical properties. Hard and soft waters. Hydrogen. Preparation and its properties—Physical and Chemical. Oxygen—Preparation and its properties—Physical and Chemical Combustion—Burning and rusting. Flame and its modification. Air. Its composition. Qualitative.
- (3) *Botany and Zoology*: Structure and growth of plants and

flowers. A general idea about domestic animals.

- (4) *Domestic Economy* : Lessons in laundry, Foodstuffs; Fruits; Textiles; Marketing. Ornaments.

5. Occupations.

- (1) *Drawing*. Amplified course of Grade VII.

Pattern drawing with geometric construction and freehand or brushwork elaboration.

Machinery drawing.

- (2) *Brushwork*. (3) *Claymodelling*.
(4) *Needlework* : Amplified courses of Grade VII. Use of sewing and knitting machines.

6. Morals and Manners.

- a.* Selected narratives from the sacred writings of the Hindus and non-Hindus (Mahomedans, Parsees and Christians).
- b.* To kindle and foster the highest and noblest emotions of womanhood : Love, charity, sympathy, purity, etc., etc. To show the dangers of perverted self-sacrifice.
- c.* Domestic and social manners.

7. English.

Second English Book or an illustrated Infant Song Book. Translation and Transcription,

8. Physical Training and Hygiene.

Advanced and amplified courses.

Air—Properties of air; hot, cold, dry, damp air-causes; movement of air; sounds, odours, uses of air; pure and impure air; ventilation, temperature, sunlight.

Organs of repair.

Bones—Why they are hollow? Animal and mineral parts of the bones.

The action of the diaphragm in respiration.

Review digestion.—Study absorption. The heart and its functions.

Beauty of physique—How to acquire it?

HIGH SCHOOL.

Class III. Age 13.

1. Reading and Writing.

- a. Selections from the poems of नरसिंह मेहता, प्रेमचान-द and दयाराम; from the prose of नवलराम and नमोदाशंकर.
- b. Grammar—Syntax and Prosody. Analysis.
- c. Composition—Descriptive and reflective letters.

N.B.—Under composition, attention to handwriting should be paid.

Fine Arts.

- a. Vocal and instrumental music.
- b. Painting—An elective course in this subject may be taught to girls desirous of prosecuting its study.

- c. Feminine *Æsthetics* : hair-dressing ; ornaments, dress, bath, perfumes.

3. **History and Geography.**

- a. A book of travels in India, England, and Japan. The help of maps, pictures, &c., should be taken. Maps and mapreading.
- b. History of Ancient India—Special attention to be paid to social and religious history.

4. **Physics and Chemistry.**

- a. Physics—Simple lessons from general properties of matter ; magnetism and electricity.
- b. Chemistry—Carbon, its oxides and carbonates. Carbon dioxide. Coalgas. The coal-fire. Acids, alkalies and salts—their composition, properties and preparation. Chlorine, its properties and preparation. Bleaching powder. Sulphur and its oxides. Hydrochloric Acid, preparation and properties. Sulphuric Acid, preparation and properties.

5. **Domestic Economy.**

- a. Home:—(1) Requisites and conditions—air, light, situation, soil, etc. (2) Drainage—purpose, dangers, etc. (3) House Inspection—Health, Convenience, Economy of energy. (4) Care of woodwork, metal and mineral surfaces, fabrics, plumbing.
- b. Laundry:—(1) General Notes ; removal of stains. (2) Washing and ironing of cottons.

- e.* Science of Cookery and Dietetics :—
- (1) Food and its preparation ; explanations in the light of Physics, Chemistry and Physiology.
 - (2) The art of cooking.
 - (3) Invalid cooking.
 - (4) Pickling and Preservation.
- d.* Dress-making : Machine work, study of the machine, knitting, mending, cutting out and making garments, fancy work. Taking measurements.

6. Hygiene and Medicine.

- a.* Sanitation : A study of dust and its dangers. Removal of dust. Disinfection and Chemistry of cleaning.
- b.* Nursing and Emergencies : Sickroom, sickbed, baths, poultices, fomentation, sleep, method of inducing it, administration of medicine, feeding a patient.
- c.* Physiology : Mechanism of the skeleton ; structure and functions of the joints. The animal body as a machine for doing work.

Foods—The necessity for foods. Phenomena of starvation, classification of alimentary principles. The uses of foods in the body. The heat values of foods.

Digestion—The structure of the alimentary canal. Mastication and insalivation.

Absorption—The mechanism by which the digested products enter the blood. The blood corpuscles, red and white. The

circulation of blood. The general anatomy of the circulating apparatus.

The skin—Its structure and functions.

d. Descriptive Anatomy.

7. **Pedagogy.**

- a.* Theory and Principles of Education.
- b.* History of Education.
- c.* Art of Teaching.

8. **Physical Training.**

Beauty of the Physique—How to attain it ?

Corrective Gymnastics.

Lung Exercise.

Out-door Exercise. Swimming, walking, riding, cycling.

Rereations—Domestic and public.

9. **English.**

Third English Reader and a Song Book.
English grammar in vernacular.

Reading, translation, retranslation, conversation and dictation.

10. **Sanskrit.**

- a.* The method of old Shastris may be followed by girls desirous of studying Sanskrit for religious purposes.
- b.* The modern English method by those who desire to study Sanskrit literature. Dr. Bhandarkar, Prof. Gole, or Mr. K. P. Trivedi's first book may be taught. Less attention to be paid to grammar than to literature.

Class II. Age 14.**1. Reading and Writing.**

- a.* Selections from the prose writings of नर्मदाशंकर, नंदशंकर, मण्डलानंद; and from the poems of प्रेमचानंद, दशरथराम अने नर्मदाशंकर.
- b.* Grammar—Syntax and prosody : analysis.
- c.* Composition—Easy descriptive and narrative essays of 30 lines.

2. Fine Arts.

- a.* Instrumental and vocal music.
- b.* Elective courses in Painting.
- c.* Elements of Æsthetics.

3. History and Geography.

- a.* Travels in Africa, America, and Asia. Maps and Mapreading.
- b.* Social and religious history of mediæval India.
- c.* Civics—introductory lessons on the Administration of India.

4. Physics and Chemistry.

- a.* Physics—Some practical applications.
- b.* Chemistry—Nitrogen, its oxides. Nitric Acid, preparation and properties. General knowledge about metals and non-metals. The alkali metals. Sodium, caustic soda, washingsoda, common salt, Sodium phosphate—their preparation and uses. Phosphorus, its preparations, its allotropic modifications, its uses (matches and manures, etc.). Phosphates, bones. Potassium, caustic potash and other

chief compounds. Preparation of hard and soft soaps, Calcium and its compound. Lime, sand, clay. The noble metals, copper, and silver. Alloys, amalgams and soldering.

5. Domestic Economy.

a. Home—Same as in class III.

House furnishings—sanitary, artistic, economical.

b. Laundry—General notes.—Washing and ironing of cottons, silks, and woolsens, Theoretical instruction in the scientific principles involved in the various processes. Soap, washing, fluids, bleaching powders, starch, &c., should be discussed in their scientific and practical relations to laundry work.

c. Science of cookery and Dietetics.

Amplified and advanced courses of class III.

d. Dress-making.

Amplified course of class III. Raw materials, where manufactured, qualities of materials, width, price, etc. Taking measurements; Study of colour, form, line and texture, Draughting child's dress.

6 Hygiene and Medicine.

a. Sanitation: Amplified course.

b. Bacteriology: Bacteria, their nature, structure, mode of activity, parasites, bacterial infection, ptomaines, their influence in the production of disease.

- c. **Physiology**—Chemic compositions of the human body. The carbohydrates and fats. The proteids and inorganic compounds.
- The physiology of the cell ; its growth, movements, reproduction and general nutrition.
- The general physiology of muscle tissue The structure and chemic composition of muscle. The muscle construction. The conditions influencing the contraction. The production of heat. The relation of food to heat and work.
- The heat values of foods. The chemic composition of vegetable and cereal food.
- Digestion—The physical and chemic action of saliva on the food and starch. Gastric digestion. The composition of the gastric juice and its chemic action on the proteids. Influences affecting digestion.
- Absorption—The blood, its physical properties, chemic composition. The relation of the blood to the tissue.
- Circulation of Blood : The structure and function of the heart. The structure and function of the arteries. The capillaries and veins. The kidneys—Its structure and function.
- d. **Diseases of Women.**
Elements of the Principles and 'Practice of medicine.

Elements of Pathology and Therapeutics.

The Anatomy and Physiology of the unimpregnated females.

7. **Pedagogy.**

- a. Theory and principles of Education.
- b. Kindergarten and childstudy.
- c. Psychology.

8. **Physical Training.**

Beauty of the Physique.

Lung exercise. Open air exercise.
Swimming, yachting, riding, cycling, dancing.

Suitable exercises from the Physical culture systems of the world.

Recreation—Domestic, social and public.

9. **Sanskrit.**

- a. Bhagvad Gita to be taught according to the method of Shastri Narhari Vishnu Godse of the Bombay Bhagvad Gita Pathsala.
- b. Dr. Bhandarkar, Prof. Gale or Mr. Ram alashanker's book.

(Dr. Bandarkar's First Book and some portion of the Second Book.)

10. **English.**

Fourth English Reader and a Song Book.

Grammar in the vernacular.

Translation, retranslation, dictation, conversation, composition.

Class I. Age 15.

1. **Reading and Writing.**

- a. Selections from the writings of मञ्जुनाथ अने गोवर्धनराय from the poems of, नरसिंहराय, मञ्जुशंकर, कलापी, रत्ननाथ अने ललित. A short drama, "कात्" or "पुरुविक्रम."
- b. Introduction to Rhetoric and Philology.
- c. Composition.

2. **Fine Arts.**

- a. Vocal and instrumental music.
- b. Elective courses in Painting and Photography.
- c. Elementary Æsthetics—Theory of music
Feminine Æsthetics.

3. **History and Geography.**

- a. Physiography: Elementary ideas about matter and energy; Chemical and physical characters of the crust of the Earth. Internal terrestrial phenomena. The sea. The Atmosphere. Terrestrial electricity and magnetism. The movements of the earth and their results. Physical Geography.
- b. History of the Indian people under the East India Company and the British Crown. The social, religious, political and economic movements of modern India.
- c. Civics.—Administration of India. Laws relating to women, inheritance, etc.

4. **Chemistry and Astronomy.**

- a. Chemistry: The useful metals—Lead and iron. Mercury, its compounds and uses. Arsenic and its compounds.

Nickel. Aluminium. Acetylene gas. Alcohols. Acetic Acid, citric acid, tannic acid, and tannins. Fats and oils. Glycerine. Milk, butter and ghee. Starch, sugar and gum. Gluten and albumins.

b. Astronomy, elementary.

Phenomena connected with the rotation and revolution of the earth. Eclipses. Planets. Meteors. Comets. The sun, stars, etc. Elements of meteorology.

5. Domestic Economy.

a. Laundry—Practice in.

b. Chemistry of food and cooking—Qualitative analysis of foods: detection of food adulterations. Principles of cooking. Analysis of milk. Baby food. Pickles, Preservatives. Care of the storeroom. Aerated waters.

c. Invalid cooking. Food for children, for lying-in women, etc., etc.,

d. Dressmaking.

Amplified course of the previous class. Designing: Study of artistic principles. Study of woollen textiles. Study of silks.

e. Home Economics.

Income, expenses, investments. Insurance.

Money, its circulation. Prices and Wages. Demand and Supply.

Saving banks: Stockholding.

Practical lessons in investments and withdrawals.

Cost of living. Marketing.

Failures and assignments.

Elementary principles of Political economy.

f. Home Making.

Motherhood : Treatment and character building of children. Mothers of notable men.

Wifehood : Friend and helper of the husband. Devotion and influence of a woman. Wives of notable persons. Wives of poets, politicians, scientists and others.

Treatment of servants. Charities. Ideals of a Hindu wife.

6. Hygiene and Medicine.

a. Physiology : The special physiology of the muscles. The general physiology of nerve tissue. The general arrangement of the nervous system. The structure and function of the nerves. Intestinal digestion. The physiologic action of the pancreatic juice. The bile and intestinal juice. Their action on food. Respiration—the object of. The general structure of the respiratory apparatus. The movements of respiration. The amount of air breathed under different conditions. The composition of the air. The changes it undergoes at the time of breathing. The amount of oxygen absorbed and the amount of carbon dioxide discharged. Ventilation.

Animal heat. Source and causes of heat production. The disposition of heat in the body. The manner in which the normal temperature is regulated.

b. Diseases of women.

The Physiology, Pathology and Treatment of Pregnancy, Labour, Lying-in, and Newborn child. Sexual Hygiene.

Obstetric Medicine:—Labour, uterine hemorrhage, Abortion, Premature Labour. Puerperal State. Diseases and Disorders of the Uterus.

Diseases from which the women of Gujarat generally suffer.

c. Care of Children.

Baby garments. Cleanliness.

Washing and baths.—Temperature of water ; soap, &c.

Care of the head.—Brushed daily with tepid water and well dried. The inflammation of the head—milkscab, incrustation, &c., must be attended to without delay.

Nourishment.

Milk. Mother's health. Nurse. Artificial feeding; bottle-milk. Precautions necessary when artificial feeding is resorted to. Careful usage of the bottle. The diseases e. g. thrush, infant cholera, enteritis, &c., must be guarded against.

Weaning. Teething. Nursing. Gum rings.

Sleep. Going out. Walking. Exercise, &c.,
Vaccination.

Diseases of children and their treatment.

7. **Pedagogy.**

a. Educational Systems of Germany,
America and India.

b. Kindergarten, and Child study.

c. Psychology, Ethics and Logic.

d. Practice in Teaching.

e. School Hygiene.

8. **Physical Training.**

Beauty of the Physique.

Lung and outdoor exercise. Ju-Jitsu.

Recreations—Domestic, Social and
Public.

9. **Sanskrit.**

a. Bhagvad Gita.

b. Dr. Bhandarkar's Second Book.

10. **English.**

A collection of English poems. Mur-
che's Readers.

Grammar in the vernacular.

Translation, retranslation, conversa-
tion, composition.

Free composition or reproduction of
a narrative read in Gujarati.



APPENDIX A.

Courses for girls and women, desirous of prosecuting further the studies, learnt according to this scheme of instruction, are being formulated and will be published after some time.

These Courses have taken for granted that the School will be linked with home and the latter will train up girls in the observance of their social and religious customs and in the art of cooking.

The **Vanita Vishrama** intends to publish text books in Gujarati on the different subjects, included in these Courses, in order to facilitate the imparting of instruction in them at various places.

The Gujarati translation of this pamphlet is in the press.

The framers of these Courses of Instruction beg to acknowledge the help they have received from *The School World*, Sadler's Reports, and the educational publications of Messrs. MacMillan & Co., and Messrs. Longmans, Green & Co., and the Scheme of Studies prepared by the Council of National Education in Bengal.



APPENDIX B.

The **Vanita Vishrama** is conducted by Bhen Bajigauri Dolatrai Munshi and Bhen Shivagauri Kalyanbhai Gajjar.

A council of management has been appointed consisting of the following :—

R. B. Dolatrai Sampatrai Munshi.

Prof. T. K. Gajjar. M. A., B. Sc., F. C. S.

Jamiatram Gaurishanker Shastri, Esq., B. A.

Kausikram Vighnaharram Mehta, Esq., B. A.

Bhen Bajigauri Dolatrai Munshi.

Bhen Shivagauri Kalyanbhai Gajjar.

The institute has a building of its own and is liberally provided with school furniture, apparatus models, maps and books.

APPENDIX C.

To maintain the **Vanita Vishrama** a fund has been opened, to which the following sums have been subscribed :—

Bhen Shivgauri Gajjar	Rs. 6001
Bhen Bajigauri Munshi	Rs. 3001
R. B. Dolatrai Sampatrai	Rs. 5001
Mrs. Mahimnagauri Dolatrai	Rs. 1001
Kalyanbhai Bhanabhai Gajjar Esq.	Rs. 2001
Mrs. Fulkor Kalyanbhai Gajjar	Rs. 4001
Mrs. Gangagauri Tribhovandas Gajjar.	Rs. 3001
Miss Kundangauri Tribhovandas Gajjar	Rs. 1001
Mrs. Narmadagauri Damanlal Gajjar Tribhovandas Narottamdas Malvi, Esq.	Rs. 101
Mrs. Nandagauri Hiralal Saraiya	Rs. 125

Prof. T. K. Gajjar has subscribed towards initial expenses of building, school fitting and equipment. Many ladies pay monthly subscriptions for the maintenance of destitute widows kept at the Vanita Vishrama.

**NOTES AND
SUGGESTIONS FOR
INDIAN STUDENTS FOR
THE ENGLISH BAR.**

Issued by the Indian Students' Department.

**NOTES AND SUGGESTIONS
FOR INDIAN STUDENTS FOR THE
ENGLISH BAR.**

An Indian student desiring to be called to the English Bar must join one of the Inns of Court in London, pay certain fees, pass certain examinations, and keep 12 terms by eating dinners at the Inn to which he belongs.

EXAMINATION FOR ADMISSION.

Before being admitted to any of the Inns of Court the student must (unless he is a Vakil, a solicitor, or a member of the Irish or Colonial Bar) pass one of the qualifying examinations specified in the Consolidated Regulations of the four Inns; these examinations, and the subjects to be taken, are set out at the end of this leaflet.

CERTIFICATES.

The student must produce at least two certificates of good character, one from a responsible person who has known him for a year or more, and one from the Secretary for Indian Students. Before giving the latter certificate the Secretary for Indian Students is expected to see the student and to make enquiries as to his character and circumstances through one of the Indian Advisory Committees. Every student coming from India to join the English Bar should therefore furnish himself with full testimonials before leaving home, should consult the Advisory Committee of the Province

to which he belongs, and should ask the Committee to forward the testimonials needed to the Secretary for Indian Students at the India Office, London.

FEEs.

The fees payable at the four Inns vary slightly, but the cost of being called to the Bar is about 160*l.* or 170*l.* Besides this, however, funds have to be found for the deposits required by the Inns on the student's admission, which are returned without interest when he is called, or dies, or withdraws. The *Inner Temple* requires, in addition to the fees of 40*l.* 16*s.* 3*d.* paid on admission, and 99*l.* 10*s.* paid on call, a deposit of 100*l.* as security, and also a deposit of 50*l.* on account of Commons and Dues. The *Middle Temple* requires, in addition to fees of 40*l.* 7*s.* 6*d.* on admission, and of 99*l.* 10*s.* on call, a deposit of 100*l.* as security, but no further deposit on account of Commons and Dues. *Lincoln's Inn* requires, in addition to fees of 40*l.* on admission, and 94*l.* on call, both 100*l.* as security and 50*l.* on account of Commons and Dues. *Gray's Inn* requires, in addition to fees of 40*l.* on admission, and 90*l.* on call, both 100*l.* as security and 50*l.* on account of Commons and Dues. Students at British Universities, however, who have kept two years' terms, are not compelled to make the deposit of 100*l.* at the *Inner Temple*, *Lincoln's Inn*, or *Gray's Inn*; and *Gray's Inn* and the *Inner Temple* may consent to waive this deposit before a University man has kept his two years' terms if satisfied that he means to complete them. The *Middle Temple*, however, will only waive the 100*l.* deposit in the case of University men if a bond for it with two sureties (Barristers or Householdors in England) is given by the student. The *Inner Temple*, *Lincoln's Inn*, and *Gray's Inn* alike will waive the demand for the 50*l.* deposit if a bond is executed by the student with

two sureties approved by the Inn. But these sureties must be Barristers or Householders in this country whom the student knows, and officials of the Indian Students' Department cannot undertake this duty. It may therefore save Indian students inconvenience if they are prepared to pay this 50*l.* deposit, as well as the deposit of 100*l.*, and they lose nothing by paying these deposits except the interest on their money. Besides these fees the student has of course to bear the cost of living in England, for which not less than 150*l.* or 200*l.* a year should be allowed, and also the cost of any tuition or education which he requires.

BAR EXAMINATIONS.

After he is admitted to an Inn the student must pass the following examinations before he can be called to the Bar, and it should not be assumed that these examinations are easy :—

Part I.

- I. Roman Law.
- II Constitutional Law (English and Colonial) and Legal History.
- III. Criminal Law and Procedure.
- IV. Real Property and Conveyancing *or* Hindu and Mahomedan Law, *or* Roman-Dutch Law.

The student may take any or all of these examinations at any time after his admission.

Part II.

- V. The Final examination, which must not without special leave be taken until the student has kept six terms, and which consists of four papers, all of which must be taken at the same examination, viz. :—(a) a paper in Common Law, (b) a paper in Equity, (c) a paper on the Law of Evidence and Civil Procedure, and (d) a General Paper on all these three subjects.

GENERAL EDUCATION.

A well-educated and competent student will find that the work required to pass his Bar examinations does not occupy the whole of his time for three years. It may be well, therefore, for him to read for a University degree or to read in a Barrister's chambers, or to follow some other kind of study. The disposition of the Courts in India is to raise the standard of education for Barristers. The High Court at Calcutta requires Barristers whom it admits to take a degree in law in one of certain Indian Universities, or to take a degree in a British University, or to be educated for three years in the United Kingdom. The High Court at Allahabad requires a degree in a British University or three years' education in the United Kingdom.

READING IN CHAMBERS.

Besides this, the High Courts at Calcutta, Bombay and Allahabad now require that Barristers whom they admit shall have read in a practising Barrister's chambers in England for at least one year: but the Court at Allahabad will waive this requirement in the case of a Barrister who has taken a degree in law in one of certain specified Universities in India and the United Kingdom. The Courts at Calcutta and Allahabad require that this year should be exclusive of the three years spent in general education in the United Kingdom. The Court at Bombay requires that the chambers should be the chambers of a practising European Barrister of more than 10 years' standing.

CALLS TO THE BAR.

All students when called to the Bar have to be proposed by a Bencher of their Inn, and should endeavour to make the acquaintance of one of the Benchers some time beforehand. The Secretary for Indian Students may be able to help them with introductions if required.

ADMISSION TO HIGH COURTS ON RETURN.

On returning to practise in India after their call, Barristers are required by the High Courts to produce proof that they have been duly called and have fulfilled the conditions which the respective Courts lay down. They may also be asked to furnish one or two certificates as to conduct and ability from responsible persons who have known them here. It would, therefore, be well to take back such certificates, but they should be procured independently of the Students' Department.

VAKILS.

Vakils who have attended for 12 months in a Barrister's chambers in London may be called to the Bar after keeping 8 terms instead of 12.

NOTE ON EXAMINATIONS FOR ADMISSION TO ONE OF THE INNS OF COURT IN LONDON.

Under the Consolidated Regulations of the Four Inns students can qualify for admission by passing the degree examination of any University in the British Dominions approved by the Council of Legal Education, or any examination which admits to the Indian Civil Service, to the Consular Service, to Commissions in the Army or Navy, to an Eastern Cadetship, to Sandhurst or to Woolwich, or the Senior Grade examination of the Irish Intermediate Education Board, or the School Certificate examination or the Higher Certificate examination held by the Oxford and Cambridge Schools Examination Board, or the School Examination (Matriculation Standard) of the University of London.

But Indian students who have not already qualified for a degree in India generally take one of the examinations set out in the tabulated statement over-leaf, in regard to which details are given showing the dates, the fees, and the subjects required.

Examination.	Compulsory Subjects.
<p>*Responsions <i>Oxford University.</i></p>	<p>(1) Arithmetic. (2) Elements of Algebra or of Geometry. (3) Greek Grammar. (4) Latin Grammar. (5) Translation from English into Latin Prose. (6) <i>Either</i> Easy unprepared translation from Greek and Latin <i>or</i> Easy unprepared translation from one of these languages, and a prepared book in the other or one Greek and one Latin book.</p>
<p>*Previous Examination. <i>Cambridge University.</i></p>	<p><i>Part I.</i> (1) (a) One of the Gospels in the original Greek, or (b) one of the Greek or Latin classics. (2) (a) One of the Latin classics, or (b) two or more unprepared passages of Latin, of ordinary difficulty, to be translated without the use of a dictionary. (3) (a) One of the Greek classics, or two or more unprepared passages of Greek of ordinary difficulty, to be translated without the use of a dictionary. (4) Two or more easy unprepared passages of Latin, with a dictionary. <i>Part II.</i> (1) <i>Either</i> Paley's Evidences of Christianity, or a paper in elementary Logic, or a paper in elementary Heat and Chemistry. (2) Geometry. (3) Arithmetic and Elementary Algebra. (4) Subjects for an English Essay from a standard work. These two parts can be taken together or separately.</p>
<p>Matriculation <i>London University.</i></p>	<p>(1) English (2) Elementary Mathematics. (3) Latin, or Greek, or Elementary Mechanics, or Elementary Physics—Heat, Light and Sound, or Elementary Chemistry, or Elementary Botany. (4) <i>Two of the following</i>, neither of which has already been taken under (3). <i>If neither Latin nor Greek has been taken under (3), then one of these two subjects under (4) must be a language other than English:—</i> Latin; Greek; French; German; Ancient History; Modern History; Physical and General Geography; History and Geography; Logic; Geometrical and Mechanical Drawing; Mathematics (more advanced); Elementary Mechanics; Elementary Chemistry; Elementary Physics—Heat, Light, and Sound; Elementary Physics—Electricity and Magnetism; Elementary Biology—Botany; Elementary Biology—Zoology; Elementary Geology.</p>

* This examination is not an open examination, but can only be taken by members of admitted, to reside in the University until they have taken a degree.

Date.	Examination Fee.	Concessions to Indian Students.
December - March June. September.	2l. 2s. - -	A candidate, being a native of Asia, and not being of European or American parentage, who has obtained the necessary permission from the Vice-Chancellor and Proctors, may offer as substitutes for Greek and Latin— (a) English (including English Composition) for one of these languages; (b) either Arabic, or Pali, or Persian, or Sanskrit for the other.
October - December. March. June.	2l. 10s. - (1l. 5s. for each part.)	Natives of Asia, and not of European parentage, may substitute for paper (1) a paper on the same Gospel in the authorised English version, or on a modern English prose work of a historical character, with questions on the subject matter; and instead of paper (3) a paper on a play of Shakespeare, or some other classic English play or poem. <i>In December only</i> , students may also offer, as a substitute for the two Latin papers (papers (2) and (4)), two papers in Arabic, Pali, or Sanskrit. Notice must in all cases be given before the 21st October next preceding the examination, and a candidate cannot take one of these languages after the end of his third term of residence. If, therefore, after having come into residence in the University, he is a candidate in Arabic, &c., and fails, he cannot offer one of these languages a second time, but must take Latin.
September - January June (or July).	2l. (plus a special fee of 2l. for any proposal to take a particular language under Section 4).	A candidate who so desires may offer some other language in Section (4). In no case however can any language be substituted for Latin or Greek in Section (3). The language offered is submitted for the consideration of the Matriculation Board, who require a nominal notice of six months. The following languages have been approved on former occasions—Arabic, Bengali, Burmese, Kanarese, Gujarati, Hindi, Hindustani (Urdu), Marathi, Persian, Sanskrit, Tamil, Telegu. No candidate may offer more than one of them.

the University or by *bona fide* candidates for admission (i.e. such persons as, intend, if
16238.

Examination.	Compulsory Subjects.
Matriculation <i>Liverpool.</i> <i>Manchester.</i> <i>Leeds.</i> <i>Sheffield.</i>	(1) English Language and Literature - - - (2) English History. (3) Mathematics. (4) <i>Three of the following, one of which must be a language:—</i> (i) Greek; (ii) Latin; (iii) French; (iv) German. (v) Some other language approved by the Board.* (vi) Mechanics or Physics. (vii) Chemistry. (viii) Geography. (ix) Natural History (Plants and Animals) or Botany.
Matriculation <i>University of Wales.</i>	(1) English Language. - - - (2) History of England and Wales. (3) Latin (science students may substitute French and German for Latin). (4) Mathematics.
Matriculation <i>University of Birmingham.</i>	(1) English History and Literature - - - (2) Mathematics. (3) <i>Three of the following subjects, one of which must be a language:—</i> (a) Latin; (b) Greek; (c) French; (d) German; (e) Italian; (f) Spanish; (g) Higher Mathematics; (h) Experimental Mathematics; (i) Chemistry; (j) Geography; (k) Botany; (l) Animal Biology; (m) Geometrical Drawing.
Matriculation <i>University of Bristol.</i>	(1) Mathematics - - - (2) English Grammar and Composition. (3) Latin or Greek or French or German. (4) <i>Two of the following subjects:—</i> (a) Latin; (b) Greek; (c) French; (d) German; (unless already taken under (3)); (e) Physics; (f) Chemistry; (g) Botany; (h) Mechanics; (i) English Literature; (j) English History; (k) Geography; (l) Geometrical and Mechanical Drawing; (m) Additional Mathematics.
Matriculation <i>National University of Ireland.</i>	(1) Irish - - - (2) Latin or Greek. (3) French, German, Italian, Spanish, Welsh, Dutch, or any other modern language approved by the Senate. (4) English. (5) Mathematics or Natural Philosophy. (6) English, Latin, Greek, French, German, Welsh, Spanish, Italian, or any other modern language

Date.	Examination Fee.	Concessions to Indian Students.
July - September.	2l. - -	*The following languages have been approved:— Arabic, Pali, Persian, and Sanskrit. Application to present any of these languages must be made by 1st March.
June - September	2l. 3l.	
July - September.	2l. - -	Arabic, Persian, and Hindustani may be offered instead of English by foreign students. But (a) early notice is required, (b) a special paper in English, consisting chiefly of grammar and composition, must be taken as one of the five subjects required, (c) an additional fee is required. Latin is compulsory in the Faculties of Arts and Medicine only. In Medicine also certain foreign languages are accepted instead of Latin.
July - September.	2l. 2s. -	Arabic, Hindustani (Urdu), Pali, Persian, or Sanskrit may be substituted for Latin. Early notice is required.
June - September.	1l. - -	All applications for acceptance of modern languages are dealt with as they arise.

Examination.	Compulsory Subjects.
<p>Matriculation - National Uni- versity of Ireland -cont.</p>	<p>approved by the Senate, History and Geography, Mathematics, Natural Philosophy or Physics as an alternative, Chemistry, Botany, and (for women only) Physiology and Hygiene.</p> <p>Notes:—</p> <p>A. All students must pass in five subjects. Candidates other than Irish are exempted from Irish, and may present as their fifth subject either a second language or a second Science subject.</p> <p>B. Arts and Philosophy students must take one subject from each of Groups 1*, 2, 4, 5, and 6.</p> <p>C. Students in Medicine or Dentistry must take Irish*, Latin, English, Mathematics, and a fifth subject.</p> <p>D. Students in Science and Commerce must take one subject from each of Groups 1*, 3, 4, 5, and 6.</p> <p>E. Engineering students must take one subject from each of Groups 1*, 4, 5, and two subjects from 6.</p> <p>* See Regulation A (above)</p>
<p>Matriculation - Queen's University, Belfast.</p>	<p>Five subjects to be passed as under:—</p> <p><i>Faculty of Arts.</i>—(1) English; (2) Mathematics; (3) Greek or Latin; (4) and (5) any two of the following (if not already offered) of which one must be a language (a) Greek; (b) Latin; (c) French; (d) German; (e) Celtic; (f) Modern History; (g) Physics; (h) Geography; (i) Chemistry; (k) Botany.</p> <p><i>Faculty of Science.</i>—(1) English; (2) Mathematics; (3-5) any three of the following (of which one must be a language)—(a) Greek; (b) Latin; (c) French; (d) German; (e) Modern History; (f) Physics; (g) Geography; (h) Chemistry; (i) Botany.</p> <p><i>Faculty of Medicine.</i>—(1) English; (2) Mathematics; (3) Latin; (4 and 5) any two of the following (of which one must be a language)—(a) Greek; (b) French; (c) German; (d) Modern History; (e) Physics; (f) Chemistry; (g) Botany.</p> <p><i>Faculty of Commerce.</i>—(1) English; (2) Mathematics; (3-5) any three of the following (of which one must be French or German)—(a) Greek; (b) Latin; (c) French; (d) German; (e) Modern History; (f) Physics; (g) Geography; (h) Chemistry; (i) Botany.</p>

Date.	Examination Fee.	Concessions to Indian Students.
Summer Autumn.	17. 1s.	

Examination.	Compulsory Subjects.
<p>Matriculation. <i>Durham University.</i> (a) <i>The Durham Colleges.</i></p> <p>(b) <i>The College of Medicine, Newcastle-on-Tyne.</i></p> <p>(c) <i>Armstrong College, Newcastle-on-Tyne.</i></p>	<p><i>Faculty of Arts (in litteris antiquis).—</i>(1) Religious Knowledge or Ancient History; (2) Greek; (3) Latin; (4) Elementary Mathematics.</p> <p><i>Arts (other than in litteris antiquis).—</i>(1) English; (2) English History; (3) Elementary Mathematics or (for candidates for a degree in Mathematics) Additional Mathematics; (4) Religious Knowledge or Ancient History; (5) One ancient and one modern language.</p> <p><i>Theology.—</i>(1) A gospel in Greek; (2) Religious knowledge; (3) Latin; (4) Elementary Mathematics, Algebra, or Geometry only.</p> <p><i>Medicine.—</i>(1) Mathematics; (2) English; (3) English History; (4) Physical and General Geography; (5) Latin; (6) either Greek or French or German.</p> <p><i>Pure Science, Arts, and Commerce.—</i>(1) Mathematics; (2) English; (3) English History; (4) Three of the following, of which one must be a language—(a) Religious Instruction; (b) Latin; (c) Greek; (d) Ancient History; (e) French; (f) German; (g) some other language approved by the Board; (h) Experimental Science or Chemistry or Physics; (i) Botany or Zoology; (j) Mechanics; (k) Extra Mathematics; (l) Geography.</p> <p><i>Engineering.—</i>(1) English; (2) English History; (3) Latin or Greek or French or German; (4) Experimental Science, or Chemistry or Physics; (5) Extra Mathematics; (6) Geography.</p>
<p>Preliminary Examination for M.A. <i>Edinburgh.</i> <i>Glasgow.</i> <i>St. Andrews.</i> <i>Aberdeen.</i></p>	<p>(a) English</p> <p>(b) Latin or Greek</p> <p>(c) Mathematics</p> <p>(d) One of the following:—Latin or Greek (if not already taken), French, German, Italian (or some other language approved*), Dynamics.</p> <p>*The following languages have already been approved at <i>Edinburgh</i>:—Bengali, Gujarati, Hindi, Kanarese, Malayalam, Punjabi, Tamil, Telugu, Urdu. At <i>Glasgow, St. Andrews</i> and <i>Aberdeen</i> each language is considered for approval as it arises.</p>
<p>Entrance <i>University of Dublin (Trinity College).</i></p>	<p>(1) English Composition; (2) Arithmetic; (3) Algebra; (4) Geometry; (5) English History and Modern Geography; (6) Latin with Latin Composition; (7) any one of the following languages: Greek, French, German.</p>

Date.	Examination Fee.	Concessions to Indian Students.
January - April. October.	1l. 10s.	<p><i>Faculty of Arts (in litteris antiquis).</i>—Sanskrit may be substituted for Latin or Greek.</p> <p><i>Arts (other than in litteris antiquis).</i>—Sanskrit may be offered as an ancient language; Arabic, Pali, Persian, or Urdu as modern languages.</p>
* March - July September.	1l. 10s.	Sanskrit may be substituted for Latin or Greek.
* March - July September	1l. 10s.	<p>Sanskrit may be substituted for Latin or Greek.</p> <p>In (g) the following languages have been approved:—Arabic, Pali, Persian, Sanskrit, Urdu. Two of these languages may be taken by the same student. Extra fees are required.</p>
(*After 1914 the March examination will be discontinued.)		Sanskrit may be substituted for Latin or Greek.
March - September.	10s. 6d.	<p>(a) Where the native language of the student is other than English a lower standard of English is accepted. Again, for non-European students neither Latin nor Greek is compulsory. But these modified forms of the examination are no longer accepted by the <i>Inns of Court</i>. They require both the full standard of English and either Latin or Greek.</p> <p>(b) Arabic, Pali, Persian, or Sanskrit may be substituted for Latin or Greek under Section (d).</p>
January - April. June October. November.	None.	

Examination.	Compulsory Subjects.
The Oxford Senior Local Examination.	<p>(1) English Language and Literature. } <i>Both required by the Inns of Court.</i></p> <p>(2) Latin }</p> <p>(3) <i>Three</i> of the following:—(a) Arithmetic; (b) Religious Knowledge; (c) History (including Greek and Roman); (d) Geography; (e) Political Economy; (f) Greek; (g) French; (h) German; (i) Italian; (k) Spanish; (l) Welsh; (m) Mathematics; (n) Higher Mathematics; (o) Botany; (p) Chemistry; (q) Physics; (r) Domestic Science and Hygiene; (s) Music; (t) either Book-keeping or Shorthand or Drawing.</p>
The Cambridge Senior Local Examination.	<p>(1) Arithmetic (compulsory for all candidates)</p> <p>(2) English Language and Literature. } <i>Both required by the Inns of Court.</i></p> <p>(3) Latin. }</p> <p>(4) <i>One</i> of the following sections:—(a) Religious Knowledge; (b) History, Geography, &c.; (c) Greek; (d) French; (e) German; (f) Spanish; (g) Dutch; (h) Mathematics; (i) Chemistry; (k) Physics; (l) Biology or Domestic Science, or Physical Geography; (m) Agricultural Science; or (n) <i>two</i> of the following: (i) Book-keeping, Mensuration and Surveying, Shorthand; (u) Drawing; (iii) Music.</p> <p><i>Note.</i>—Some of the Sections (a), (b), (c), &c., contain more than one subject; two of these subjects, or one of these subjects and one of the sections (i), (ii), (iii) under (n), may be taken in lieu of one section.</p>

Date.	Examination Fee.	Concession to Indian Students.
March - July. December.	1l. and the local fee.	Special papers in other subjects may be substituted in <i>July</i> examination only (but in March and December also, if that subject is already being taken by a candidate in July) under certain conditions, and provided application is sent in before 1st November for July, 20th December for March, and 20th August for December examinations. -
July - December.	1l. and the local fee.	In the December examination candidates may offer Sanskrit or Arabic as an alternative to Greek. Application, with a special fee of 5l., must be sent by 15th March preceding. This examination is held at the following centres in India, at Asansol, Calcutta, Darjeeling, Kurseong, North Point, in Beugal; at Bombay, Mount Abu, Panchnani, Poona, in the Bombay Presidency; and at Allahabad, Hyderabad, Mussoorie, Ootacamund and Simla. It is held in December only at all centres, except Allahabad and Ootacamund, where it is held in July also.

THE
SECOND GENERAL REPORT
OF
THE HINDU EDUCATION FUND.

1916.

BOMBAY

Printed at the "Shree Lakshmi-Narayan" Press,
402, Thakurdwar, Bombay.

40 Meadows street.

Bombay 31st March 1916.

To

Dear Sir,

I beg to send you herewith a copy of the second hexennial General Report of the Hindu Education Fund embodying statement of accounts upto 30th september 1914 and request you to circulate it after perusal amongst your friends. The accounts of the subsequent period are in the hands of the auditors and will be issued as a supplement.

The bulk of the fund is already invested in advances to scholars and consequently it is found sometimes difficult to pay the existing liabilities from the balance in the hands of the trustees. The fund is urgently in need of further contributions to enable trustees to meet the growing demands and they earnestly hope that their efforts in the cause of advanced education would be responded to with more generous donations. They regret they have often to refuse help to many a talented and otherwise deserving youth.

I trust you will kindly try your best to secure as many more subscribers to the Fund as you can.

With best wishes and hopes,

I remain,

Yours faithfully,

D. B. CHITNIS,

Honorary Secretary,

Hindu Education fund BOMBAY.

Laxmi-Narayan P. Bombay.

THE
SECOND GENERAL REPORT
OF
THE HINDU EDUCATION FUND.
BOMBAY.



Board of Trustees,

Dr. M. G. Deshmukh B. A. B. SC. M. D.,
Shet Morarji Gokuldas Devji.
Balkrishna Narayan Bhajekar Esq., B. A. LL. B.
Dattatraya Balavant Chitnis Esq., B. A. LL. B.
Mahadev Rajaram Bodas Esq., M. A. LL. B.
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Chintaman Vinayak Vaidya Esq, M. A. LL. B.

Honorary Secretary.

D. B. Chitnis Esq.,

Treasurers,

Dr. M. G. Deshmukh.

Shet Morarji Gokuldas Devji.

Auditors.

Messrs. K. Subramaniya Iyer & Co.

Solicitors.

Messrs. Dikshit, Dhanjisha and Purushottanrai.

BOMBAY.

1916.

PREFATORY NOTE.

The following report of the second Hexennial Period of the Hindu Education Fund has been published for the information of Members and the public generally. It includes the substance of the Intermediate Progress Report issued in 1912 and gives a succinct account of the administration of the Fund for the second six years upto the end of September 1914. The accounts for the period subsequent to Sept. 1914, are being audited. Various causes have during the last 3 or 4 years, hampered the work of further collections, but better times will, it is hoped, soon give an impetus to substantial progress. Steady, quiet and unostentatious work has been the main aim of the Trustees, and it is to be hoped that the public will duly appreciate it by enthusiastic support and sympathy in future.

Bombay. }
27 Febry 1916 } D. B. CHITNIS,
Honorary Secretary,
The Hindu Education Fund, Bombay.

accepted a temporary War Commission in France, as the I. M. S., Examination is at present suspended. Two students, Messrs. Bhandarkar and Gurjar who were already studying in Germany and America were given stipends to continue their studies, as their private resources fell short. A student of the Talegaon Glass Factory, Mr. Sundaresh Aiyar was also given a small stipend and has gone to Japan to acquire further proficiency in glass manufacture. It will be thus seen that the scholars supported by the Fund although in some cases failing to pass the examination for which they originally went have on the whole obtained higher qualifications and improved their prospects in life.

4. The Balance Sheet and Statement of Account prepared by the well-known firm of accountants Messrs. K. S. Aiyar & Co, and appended hereto (vide Appendix A.) will show the financial position of the Fund as standing on 30th September 1914.

5. The total income from the subscriptions was Rs. 1,27,821-3-9 and the accumulated interest and commission came to Rs. 13,066-9-9 making together the sum of Rs. 1,40,887-13-6. Of this amount Rs. 6,381-10-0 is the expenditure including Rs. 814-12-10 sundry expenses and Rs. 1,396-15-10 for depreciation of securities. The remaining Balance in hand is Rs. 1,34,506-3-6, out of which Rs. 10,000-0-0 are deposited with Mr. Dravid, Rs. 4,800-0-0 are invested in Government Promissory Notes, and shares, Rs. 8,365-6-11 are cash in the Bombay Bank and Rs. 1,16,048-2-7 are advances due from scholars on the security of Bonds and Life Policies.

6. There have been very few new subscribers during this period of six years under report, but substantial realizations from the old donors have been made. The two

which deserve special mention are the noble bequest left by the late Rao Saheb Balwantrao Mahajan of Nagpur and a second donation of Rs. 5,100 by Mr. Tribhuvandas N. Malvi, Solicitor of Bombay. A donation which deserves to be mentioned is one of Rs. 500 bequeathed to the Fund by the late Rao Bahadur Janardan Raghoba and paid by his Executor, Mr. Ramchandra Vinayak. It will be thus seen that the progress of the Fund in attracting new financial contributions has not recently been as encouraging as it deserved, and had it not been for the Mahajan Fund, the Malvi Scholarships and the amount repaid by the old scholars, it would have been impossible to send more scholars during the last three years. Two students, Messrs. Amritlal Desai and I. B. Damania are Malvi scholars sent for industrial education, while Messrs Bewoor and Bhate were helped out of the Mahajan Fund. A sum Rs 5365 is still due from the subscribers which, if fully recovered, will enable the Trustees to send at least one more student for Covenanted Civil Service or some Industrial Course. The Trustees also earnestly hope that new contributions will flow in liberally from persons who sincerely desire that the highest Scientific and Technical Education should be brought within the reach of our promising youths whose limited means would otherwise prevent them from making the best use to their talents and abilities.

7. All possible care is taken that our scholars devote the whole of their time and energy to their legitimate studies and it has been arranged to request the Principal or the Head of the institution which a scholar joins to see that he confines himself exclusively to his studies.

8. The auditors have in their report noted 8 cases of students whose loans have exceeded the amounts of

The Hindu Education Fund.

Proceedings of the Second General Meeting.

The second General Meeting of the Hindu Education Fund was held at Bombay in the bungalow of Shet Morarji Gokuldas Devji, at Gamdevi at 5 p. m. on the 27th day of February 1916.

On the motion of Mr. D. B. Chitnis and seconded by Mr. M. R. Bodas, Dr. Moreshvar Gopal Deshmukh was voted to the chair

Mr. M. R. Bodas then read the second Hexennial report of the Hindu Education Fund which is annexed herewith.

On the motion of Mr. Yeshvant Vishnu Nene and seconded by Mr. M. R. Bodas it was resolved that this report with the Balance Sheet attached thereto should be adopted and got printed for circulation among the members of the Fund, and a cordial vote of thanks be conveyed to the Trustees for the excellent work they did in connection with the Fund.

On the motion of Mr. Yeshvant Vishnu Nene and seconded by Shet Morarji Gokuldas Devji the following seven gentlemen were re-elected Trustees of the Fund for the next six years.

Dr. Moreshvar Gopal Deshmukh, B. A. B. Sc M. D.
 Shet Morarji Gokuldas Devji.
 Balkrishna Narayan Bhajekar Esqr, B. A. LL. B.

Dattatraya Balwant Chitnis Esqr, B, A, LL, B,
 Mahadev Rajaram Bodas Esqr, M, A, LL, B,
 Tribhuvandas Narottamdas Malvi Esqr, M, A, LL, B,
 Chintaman Vinayak Vaidya Esqr, M, A, LL, B,

It was further resolved on the motion of Mr. D. B. Chitnis and seconded by Mr. M. R. Bodas that this meeting do record its deep regret at the death of the members of the Fund named in the report and especially of the two Trustees: the Hon. Mr. G. K. Gokhale, B. A. C.I.E. and Dr. G. B. Kher, L, M, & S.

With a vote of thanks to the Chairman and to Shet Morarji Gokuldas Devji for having allowed the use of his bungalow, the proceedings of the meeting were concluded,

Bombay, }
 27 Febry 1916 }

D. B. Chitnis,
 Honorary Secretary,
 The Hindu Education Fund,

THE HINDU EDUCATION FUND.

The second Hexennial General Report.

for the period from 1st October 1908 to 30th September 1914.

1. The Hindu Education Fund was registered as a Charitable Society under Act XXI of 1860 on 14th August 1902, and its first six-yearly General Report was issued in 1909 for the period ending 30th September 1908.

2. The Fund was started for the purpose of promoting Higher and Technical education among Hindus. The Trustees have done their best to carry out this object by helping poor and talented Hindu youths to prosecute advanced studies in foreign countries either for Covenanted Civil or Medical Services, or for some branch of scientific or technical education. These young men proceeded either to England, America, Germany or Japan, and have on the whole benefited largely by the advanced course of education which they were enabled to pursue by the help of the Fund.

3. During the first six years twelve students were sent out by the Fund, of whom two were appointed in the Indian Civil Service, two have joined Industrial concerns in America, two unfortunately died, and the rest have returned to India after acquiring greater or less proficiency in some applied science. During the next period of six years twenty one more students were helped by the Fund as will be seen from the names and particulars given in Appendix B annexed here-to. Of these Mr. G. V.

Bewoor passed the Open Competition Examination of Indian Civil Service in 1911, and is now appointed to a covenanted post in Central Provinces, while Messrs. P. R. Awate and B. K. Bhate who failed to pass the examination have secured good posts, one as an Entomologist at Kasauli, and the other in the Survey Department of the Baroda State. Mr. Y. K. Kunte who did not appear for the I. C. S. examination for want of sufficient time for study, passed the Tripos in Oxford University, and after serving for some time as professor in Kashmir, is now appointed Librarian of the Bombay University. Of the rest, four, viz., Messrs. Iyengar, Damania, Fadnis and Nagarkatti have obtained high qualifications in Electrical Engineering, bleaching, and oil and paper manufactures respectively, and they are now either serving or promoting industrial concerns. Mr. Tarmaster has obtained advanced Commercial Diplomas, and Mr. D. L. Patwardhan after obtaining a certificate in Marine Engineering, is at present serving in England as Superintendent of a War Hospital. Mr. Gopal Krishna returned to India after having qualified himself as a Sericulturist in France. Of the ten students sent during the last three years, Mr. S. P. Shaha was successful in the last Open Competative Examination for I. C. S., while Mr. R. P. Patwardhan who failed is now studying for the tripos at Oxford. Three students, Messrs, Bhawe, Jagtap and Bam were sent for Engineering, of whom Mr. Jagtap a Marhatta of Kolhapur returned and has been appointed to a handsome post by H. H. The-Maharaja of Kolhapur. Mr. Bam has also succeeded in getting an appointment as an Assistant Engineer in the E. I. Railway, while Mr. Bhawe is still prosecuting his studies in England. Mr. Sabnis is studying for the I. C. S. and Mr. Mirajkar who went to qualify for I. M. S., has

policies for which their lives were insured. This was inevitable as in many cases the students had to overstay in foreign countries beyond their original period and the Trustees had to pay them more than the amounts originally sanctioned in order to prevent them from falling into financial straits. In all these cases, except the last two which are hopeless, the trustees have either got additional policies or other securities, or the amounts have been reduced within the original limits by repayments.

9. The Trustees have to record with deep regret the loss to the community caused by the death during the period under report of the following subscribers of the Fund, viz :-

Dr. Krishnarao Gopal Pathak.
 R. B. Ramchandra Trimbak Acharya.
 Shrimant Daji Saheb Kurundwadkar.
 Sheth Dharamsji Morarji Gokuldas.
 Shet Vrijbhukandas Atmaram Mehta.
 Mr. D. G. Gharpure B. A. L. L. B
 Late chief of Ramdurg.
 Purshottam Vishnu Godbole B. A.
 Prof. Hari Mahadev Bhadkamkar.
 Govindrao Dhonddev Gadgil.
 Wasudev Ramchandra Patwardhan.
 Sheth Damodardas Govardhandas Sukhadwalla.
 Sheth Chimanal Nagindas.
 Dr. Govind Balaji Kher, L. M. & S.
 Dattatraya Mahadev Patwardhan.
 Dr. C. S. Naidu L. M. & S.
 Hari Ramchandra Takle,

Krishnaji Pandurang Phadke.
 Dr. Bhau Govind Gadre.
 Ganesh Krishna Apte, Esqr., B. A. L. E. C.
 Damodar Vamanji Tirodkar.
 Govind Vasudev Pendse.
 Motilal Dalpatram Desai B. A. LL. B., Solicitor.
 Sheth Devidas Harivallabhdas Kalyandas.
 The Hon'ble Mr. Gopal Krishna Gokhale B. A.
 Kashinath Balwant Pendse. M. A.
 Narayan Dhondoba Diwadkar.
 Laxman Krishna Nulkar B. A. LL. B.
 Madhavrao Narayan Gadre.
 Vishwanath Narayan Dandekar.
 Vishnu Raghunath Natu B. A. LL. B.
 Chunilal Dalpatram Kavishwar.
 Kevalram Mavji Dave. B. A. LL. B.
 Govindrao G. Godbole.
 Wasudev Shankar Gandhi B. A. LL. B.
 Sheth Jagmohandas Mangaldas Nathubhai.
 Bhargavrao Gadgil.
 Diwan Bahadur Ambalal Sakarlal Desai M.A. LL.S.
 V. K. Rashinkar B. A. LL. B.
 Janardan Gopal Mentri.
 Chunilal Sakalchand Esqr,
 Balaji Gangadhar Sathe, Esqr.,
 Ganesh Ramchandra Kelkar Esqr.,
 Abaji Vishwanath Kolhatkar Esq.

10. The Trustees are especially grieved by the loss they have recently suffered by the death of two of their

esteemed colleagues, the Hon'ble Mr. Gopal Krishna Gokhale, and Dr. Govind Balaji Kher, whose services to the Fund were simply invaluable.

11. The Trustees in conclusion have to apologize for the delay which has happened, in issuing this report owing to unavoidable difficulties and sincerely thank the donors for their unfailing courtesy, patience, and generosity which have been always shown to them. The Trustees cordially hope to receive not only the same kind consideration in future but also to obtain larger contributions and generous help in various other forms which a movement like this absolutely requires for its success.

M. G. Deshmukh.
Morarjee Gokuldas Devji.
B. N. Bhajekar.
M. R. Bodas.
T. N. Malvi.
C. V. Vaidya.
D. B. Chitnis.

APPENDIX A.

BALANCE SHEET of the HINDU EDUCATION FUND as on 30th September 1914.

LIABILITIES:—	ASSETS:—																																																								
<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 80%;">Fund on Hand as per</td> <td style="width: 20%;"></td> </tr> <tr> <td style="padding-left: 20px;">Revenue Account</td> <td style="text-align: right;">1,34,506 3 6</td> </tr> <tr> <td>Advances received from</td> <td></td> </tr> <tr> <td style="padding-left: 20px;">Students.</td> <td style="text-align: right;">4,707 6 0</td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black;">_____</td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black;">_____</td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black; border-bottom: 3px double black;">1,39,213 9 6</td> </tr> </table>	Fund on Hand as per		Revenue Account	1,34,506 3 6	Advances received from		Students.	4,707 6 0		_____		_____		1,39,213 9 6	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 80%;">Cash on hand</td> <td style="width: 10%; text-align: right;">777 0 10</td> <td style="width: 10%;"></td> </tr> <tr> <td>Cash at Bank</td> <td style="text-align: right;">7,588 6 1</td> <td></td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black;">_____</td> <td style="text-align: right;">8,365 6 11</td> </tr> <tr> <td>Deposit with Mr. B. V. Dravid @ 3½ %</td> <td></td> <td style="text-align: right;">10,000 0 0</td> </tr> <tr> <td>3½ % Government Securities of the face</td> <td></td> <td></td> </tr> <tr> <td style="padding-left: 20px;">value of Rs. 5000 @ Rs. 90.</td> <td></td> <td style="text-align: right;">4,500 0 0</td> </tr> <tr> <td>Penker Cotton Manufacturing Coy's</td> <td></td> <td></td> </tr> <tr> <td style="padding-left: 20px;">Shares of the face value of Rs. 500.</td> <td></td> <td style="text-align: right;">300 0 0</td> </tr> <tr> <td>Advance of Students on the Securities</td> <td></td> <td></td> </tr> <tr> <td style="padding-left: 20px;">of Life Policies and</td> <td></td> <td></td> </tr> <tr> <td style="padding-left: 20px;">Bonds.</td> <td style="text-align: right;">1,54,604-13-9</td> <td></td> </tr> <tr> <td>Less amount recovered.</td> <td style="text-align: right;">38,556-11-2</td> <td></td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black;">_____</td> <td style="text-align: right;">1,16,048 2 7</td> </tr> <tr> <td></td> <td></td> <td style="text-align: right; border-top: 1px solid black; border-bottom: 3px double black;">1,39,213 9 6</td> </tr> </table>	Cash on hand	777 0 10		Cash at Bank	7,588 6 1			_____	8,365 6 11	Deposit with Mr. B. V. Dravid @ 3½ %		10,000 0 0	3½ % Government Securities of the face			value of Rs. 5000 @ Rs. 90.		4,500 0 0	Penker Cotton Manufacturing Coy's			Shares of the face value of Rs. 500.		300 0 0	Advance of Students on the Securities			of Life Policies and			Bonds.	1,54,604-13-9		Less amount recovered.	38,556-11-2			_____	1,16,048 2 7			1,39,213 9 6
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19

Examined and found correct subject to our
Separate Report.

K. S. Aiyar Co.

Incorporated Accountants (London)

Bombay, 3rd February 1915.

Auditors.

REVENUE ACCOUNT OF THE HINDU EDUCATION FUND.

For the Hexennial period ending 30th September 1914.

Dr:		Cr.	
To Sundry charges.	Rs. 814 12 10	By Fund on 1st October 1908	Rs. 83,539--9-3
,, Depreciation of securities	,, 1,396 15 10	,, Subscriptions & donations	,, 44,281-10-6
,, Bad debts written off	,, 4,169 13 4	,, Interest and commission	,, 12,969--0-9
,, Fund on 30th September		,, Profit on sale of securities	,, 97--9-0
1914	Rs. 1,34,506 3 6		
	Rs. 1,40,887 13 6		Rs. 1,40,887-13-6
<p style="text-align: center;">Examined and found correct.</p> <p style="text-align: center;">K. S. Aiyar & Co.</p> <p style="text-align: center;">Incorporated Accountants (Lond.)</p> <p style="text-align: center;">-Auditors.</p> <p style="text-align: left;">Bombay, 3rd February 1915.</p>			13

APPENDIX B.

Auditors' Report on the Balance Sheet of 30th
September 1914 of

THE HINDU EDUCATION FUND.

We have examined the foregoing accounts with the account books and vouchers of The Hindu Education Fund and found them in order. We have also verified the Securities on hand, as well as the Bonds and the Life Policies of the scholars and we certify that in our opinion the foregoing Balance sheet represents the true position of the Fund on 30th September 1914. We beg to point out that in each of the undermentioned eight cases the amount for which the student's life has been insured is less than the balance due by the student. We are of opinion that additional insurance should be taken out on each of these lives.

Name of student.	Amount due by each	Amount for which the life has been insured.
Mr. S. M. Sane.	12,912-6-11	12,000-0-0
„ A. C. Desai.	6,727-4-2	4,000-0-0
„ G. N. Potdar.	5,041-12-0	3,000-0-0
„ D. B. Mandhale.	5,008-13-0	4,000-0-0
„ G. V. Bewoor.	8,183-10-0	8,000-0-0
„ P. R. Awate.	7,196-6-6	5,000-0-0
„ Radhakissan Khana.	1,005-0-0	Nil.
„ P. P. Bhadkamkar,	600-0-0-0	Nil.

Bombay, 9 July 1915

K. S. AIYAR & Co.

Incorporated Accountants (Lond)

Auditors.

THE HINDU EDUCATION FUND.
APPENDIX C.

List of Scholars helped by the Fund.

Serial No.	Name.	Date of departure.	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
1	Mr. S. B. Dhavle...	June 1901	Rajaram College, Kolhapur.	Patna Behar	I. C. S.	Nov. 1906	Mr. Dhavle was the 1st student sent by the H. E. Fund for competing for the I. C. S. Examination. He went in June 1901, i. e. as soon as the Fund was started but a year before it was actually registered. He joined St. John's College and appeared for the Open Competitive Examination in August 1904. After one failure he went to study at Dublin. He was successful in 1905 and came out to India

15

Serial No.	Name.	Date of departure	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
2	Mr. G. N. Potdar, B. A. (Madras).	July 1901	Nizam's College Hyderabad (Deccan)	Girgaum, Bombay.	Manufacturing Chemistry.	Nov. 1907	<p>in November 1906. He was first posted at Chupra in Bengal and for sometime acted as Under Secretary of Government in the new Province of Behar. Mr. Dhavle is repaying his loan by regular instalments.</p> <p>Mr. Potdar who had graduated in Chemistry in Madras University from the Nizam's College at Hyderabad was sent to Japan in June 1901 for studying advanced Applied Chemistry. He joined the Science College of the Tokio Imperial University, and after obtaining special diploma he returned to India.</p>

3	Mr. D. B. Mandhale, L. M. & S.	June 1904	Grant Medical College, Bombay.	Dead.	I. M. S.	Nov. 1907	<p>in 1907. He has started "Pioneer Alkali Works" in Bombay.</p> <p>The Trustees in 1904, awarded a scholarship to Mr. D. B. Mandhale, L. M. & S. to proceed to England to compete for the I. M. S. Dr. Mandhale was chosen from amongst several applicants, as his career in the local Medical College was good and he happened to belong to a class among whom education was rather backward. Dr. Mandhale went to England in June 1904 and soon passed the L. R. C. P., L. R. C. S., D. P. H. and D. T. M. Examinations in London. Owing to ill health, however, he returned to India</p>
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Serial No.	Name.	Date of departure.	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
4	Mr. P. M. Bapat B. A. (Bom) Sir Mangaldas Scholar.	1904	Deccan College, Poona.	Where about unknown.		.....	<p>in 1907, without appearing for I. M. S. and thus the main object of the Trustees failed. Mr. Mandhale before his death in 1914 gave a mortgage of his property for the loan and the Trustees hope to recover the amount soon.</p> <p>Mr. Bapat who had already secured a Mangaldas Science Scholarship awarded by the Bombay University applied for additional aid to supplement his resources, as the monthly stipend paid by the University was insufficient for expenses in England. Mr. Bapat was then a fellow</p>

in the Deccan College and had excellent testimonials in addition to a bright University career. The Trustees agreed to pay him in August 1904, Rs. 4,000 by instalments on usual terms, in order to cover his deficiency; and he executed the necessary bond and assigned his policy. Afterwards the Trustees found him not behaving well and stopped further payments. Six months afterwards the University Senate also cancelled his scholarship. His whereabouts are at present unknown, and hence the Trustees have surrendered his policy and closed his account finally.

Serial No.	Name.	Date of departure.	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
5	Mr. M. V. Bhide, B. A. (Bombay)	Sept. 1904	Fergusson College, Poona.	Bam- bay.	I. C. S.	Nov. 1907	Mr. Bhide was the 2nd Scholar selected by the Trustees for the I. C. S. His University career was throughout brilliant and his Professors strongly recommended him. Mr. Bhide proceeded to England in September 1904 and joined the St. John's College, Cambridge. In spite of occasional illness and other depressing causes he appeared for the Open Competitive Examination of the I. C. S. in August 1906 and came out high among the successful candidates Mr. Bhide also passed the Cambridge Mathematical Trips as a

6	Mr Y. G. Pandit	Feb. 1909.	Victoria Technical Institute Bombay.	New York.	Chemical and Electrical Engineering.	1911	<p>Wrangler and obtained the Foundation Scholarship of St. John's College. After coming out to India in November 1907 he was posted to the Punjab and is at present Assistant Censor at Bombay. He is regularly paying his instalments.</p> <p>Mr. Pandit, having already completed the Mechanical Engineering Course in the Bombay Victoria J. T. Institute, applied to have only slight financial aid to proceed to America as he hoped to maintain himself after going there. The Trustees, in order to encourage the novel experiment, gave him a sum just sufficient for passage to New York. Mr. Pandit</p>
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Serial No.	Name.	Date of departure.	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
7	Mr. P. Bhadkamker.	February. 1909	Victoria Technical Institute Bombay.	New York.	Chemical and Electrical Engineering.	...	<p>went in February, to America 1909 learned Agriculture and several other Industries at Ithaca, New York, and Chicago, and returned to India in 1911. He is now doing good business as an Expert and Agent of Oil Machinery in Bombay, and has repaid his loan in full.</p> <p>Mr. Bhadkamkar went to America along with Mr. Pandit and was similarly paid passage money only to New York. He is still working as an apprentice in America.</p>

8	Dr. S. M. Sane Ph. D.	Oct. 1906	Muir Central College. Allahabad,	Char lotten- burg, Berlin.	Applied Chemis- try.	1914	<p>Mr. Sane had a brilliant academic career in the Muir's Central College of Allahabad University, but preferred to forego his local prospects for the higher Scientific study in Germany. Trustees awarded him a Scholarship for three years on usual terms for advanced studies in Applied Chemistry Mr. Sane joined the celebrated Poly technic Institute at Charlottenburg in October 1906. He was granted an extension by obtaining the highest academic honour in Germany, viz., the Ph. D. Degree in September last. He was elected to a Tutorship in the same Institute for one year and was the first</p>
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Serial No.	Name.	Date of departure.	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
9	Mr. V. S. Padhye L M & S	August 1907	Victoria Technical Institute, Bombay.	Manchester.	Technical Engineering.	Died in England.	<p>Indian to obtain that honour. Mr. Sane returned to India in 1914 and after serving for some time as acting Professor of Science in the Government college at Lahore is at present superintendant of Research Laboratory of Messrs Powell & Co. at Bombay.</p> <p>Mr Padhye was an L.M.E. of the Bombay Victoria J. T. Institute and also a certified 2 nd Class Engineer. He was sent to England in 1907 for higher Mechanical studies and joined the Manchester College in the Electrical Engineering Branch</p>

10

Mr. R. Khanna
L. M. E.Sept.
1907Victoria Tech-
nical Institute,
BombayNew
YorkElectric
Engineering

1908

for the B. Section. His career was very promising and he would have completed his course and returned to India in the latter part of 1910, but a short illness unfortunately cut short his life a few months before his final examination. The Trustees have already recovered a greater part of his loan from his policy.

Mr. Khanna was also an L. M. E. of the Victoria J. T. Institute and was sent to America in September 1907, just like Messrs. Pandit and Bhadkamker with passage money only. He however fell ill soon after going there and returned to India. His present whereabouts are unknown.

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Serial No.	Name.	Date of departure.	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
11	Mr. Amritlal S. Desai B. A.G.	Sept. 1907	Science College Poona	New York	Sugar Industry	1912	Mr. Desai was the first Gujarathi elected by the Trustees from among 10 or 12 applicants for the Malvi Industrial scholarship. Mr. Desai was mainly elected for trying an entirely new experiment viz: to train up an Indian with thorough knowledge of one of the indigenous Industrial Arts which can be improved in the light of modern methods. The main feature of this experiment was that the elected scholar was first to travel over the whole of India, and learn all the prevailing processes of the particular manufacture

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and make a report of the knowledge so gained. If his work was approved he was to be given a further scholarship to travel in Foreign countries, and get first hand practical knowledge of all the modern processes of the particular industry wherever practicable. He was in fact to become an up-to date and real expert of that industry. Mr. Desai was thus selected for Sugar industry, and acquired good knowledge of sugar manufacture as well as general agriculture. He returned to India in 1912 and was appointed Agricultural Superintendent in Indore State. The Trustees had to file a suit and obtain a decree against him for the loan.

Serial No.	Name.	Date of departure.	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
12	Mr. R. V. Chakradeva M. A. (Bombay) Sir Mangaldas Nathubhai Scholar.	Sptr 1908	Elphinstone College.	Manchester	Brewery and Pharmacy.	Jary 1912	Mr. Chakradeva was an M. A. in Science of the Bombay University and secured a Mangaldas Scholarship. He was given a supplementary Scholarship and proceeded to England in September 1908 He learnt Dying and Bleaching in Birmingham University, but had to return to India in the middle of his studies under medical advice and he subsequently died.
13	Mr.G.V. Bewoor B. A.	Augt. 1909	Deccan College, Poona.	London.	I. C. S.	...	Mr. Bewoor was a Dakshina Fellow in the Deccan College and had an excellent University career, when the Trustees selected him for a Scholarship to proceed to

England to compete for the I. C. S. With Mr. Bewoor the Trustees introduced the policy of giving only a fixed sum payable by quarterly instalments instead of undertaking the liability of providing for the whole of the expenses of the candidate who was henceforward to procure the extra amount required from other sources. The Honourable Mr. R. N. Mudholker of Amraoti being a relation of Mr. Bewoor generously came forward to guarantee the remainder and thus Mr. Bewoor was enabled to proceed to England in August 1909 and join the Sussex College at Cambridge. He appeared for the Open Competitive Examination in 1911 and was one of

Serial No.	Name.	Date of departure.	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
14	Mr. P. R. Awati B. A.	August 1909	Fergusson College, Poona	London	I. C. S.	1914	<p>the two successful Indians. Mr. Bewoor returned to India in 1912 and is now posted as Deputy Commissioner at Wardha in C. P.</p> <p>Mr. Awati like Mr. Bewoor was awarded only a fixed sum; his brother guaranteeing the balance. Mr. Awati left for England in August 1909 and studied for the I. C. S. privately, first in London and then at Cambridge as he could not afford to pay for the high College fees. Mr. Awati appeared for the Open Competitive Examination in August 1911 but failed. Mr.</p>

15

Mr. Y. K. Kuntay
B. A.Sept
1909Fergusson
College
Poona,Cam-
bridge

I. C. S.

March
1912

Awati having obtained special qualifications in entomology is now attached as an expert to the Central Research Institute at Kasauli

Mr. Kuntay was sent to England although he had only one chance and only 10 months to prepare for the examination, because he had an exceptionally brilliant career in the Bombay University Mr. Kuntay however after a few months' trial found the studies too much and gave up the I.C.S. course. He then appeared for the Mathematical Tripos at Cambridge and passed. He returned to India in 1912 and is now Librarian to the Bombay University.

Serial No.	Name.	Date of departure.	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
16	Mr. S. B. Iyengar.	April 1910	Victoria Jubilee Technical Institute, Mysore.	London	Electrical Engineering.	1914	Mr Iyengar had obtained a diploma in Electrical Engineering in Victoria J. T. Institute and served for some time as an Inspector in the Bombay E. S. T. Company. As he was anxious to obtain higher practical training in Electrical Machinery, the Trustees awarded him a fixed sum. After working in a big Electrical Workshop at Wolverhampton he returned to India in 1914 and is now in service.
17	Mr. M. V. Gopalkrishna	July 1910	Ahmadnagar.	France	Agriculture	1914	Mr. Gopalkrishnan was awarded a small contribution as aid to supplement his other resources in order to go to

18	Mr. I. B. Damania	August 1910	Bombay	Manchester	Electrical Engineering.	1914	<p>France to finish a systematic course of study and practical work in Sericulture. He had also obtained a Scholarship from Mysore State and left for France in August 1910, and joined the Agriculture Section in the L. Ecol. D. National D' Agriculture Montpellier. He returned to India in 1914.</p> <p>Mr Damania was selected for the 2nd Malvi Industrial Scholarship as he had some practical experience of Millwork besides obtaining the Degree of L. E. E. of the Victoria J. T. Institute. He went to England in August 1910. He joined the Armstrong College at Newcastle-</p>
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Serial No.	Name.	Date of departure.	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
19	Mr. B. K. Bhat B. A.	Sept. 1910	Fergusson College Poona,	Lon- don	I. C. S.	1914	<p>on-Tyne for Electrical Engineering. After passing the London University Matriculation he joined the works of the British Westinghouse Manufacturing Co. He returned in 1914 and is in service.</p> <p>Mr. Bhat was also awarded a fixed sum to proceed to England to study for the I. C. S. and his relations agreed to provide the balance. He had an excellent University career, was a Fellow in the Fergusson College, and was strongly recommended by his Professors. He left for England in September 1910 and joined</p>

20

Mr. M. L. Tarmaster

August
1910

Bombay.

Manchester

Commercial Education.

...

the Fitzwilliam Hall as a non-collegiate student in the Cambridge University. He failed in the Competitive Examination of I. C. S in August 1912, and after returning to India, got an appointment in the Revenue Dept. of the Baroda State.

Mr. Tarmaster was sent to England to complete his Commercial Course in the London School of Economics, simply as an experiment in a new line. Later on he joined the Manchester School of Commerce and after passing some examinations is working as an apprentice in a Commercial firm at Manchester.

Serial No.	Name.	Date of departure	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
21	Mr. D. L. Patvardhan	Nov. 1910	Ratnagiri	England.	Marine Engineering.	...	<p>Mr. Patvardhan though not possessed with College education appeared to be an enterprising youth who has struck a new line for himself. After working as a fitter-stoker and assistant in Railway workshops he made two trips to New York and Hamburg as stoker on Cargo Steamers. As he was anxious to qualify himself as a first Class Engineer in Marine Engineering, the Trustees awarded him a fixed sum to proceed to Glasgow Ship-building Yard. He studied as an apprentice in the Docks of the Greenock</p>

22	Mr. G. N. Fadnis L. T.M.	May 1911	Victoria J. T. Institute Bombay.	America.	Weaving Sizing and Bleaching.	1914	and Grangemouth Dock Yards Co., at Greenock and is now employed as a Superintendent in the War Hospital at Brighton.
23	Mr. D. N. Nagarkatti M. A.	Agst. 1911	Wilson College Bombay.	Europe	Technology of Oil-Manufacture.	1914	Mr. Fadnis was given a small amount for passage to New York as he was anxious to obtain thorough practical training in weaving, and hoped to maintain himself by other help. After going there however he failed to obtain other help, and has returned to India. Mr. Nagarkatti having secured a Mungaldas Technical Scholarship of the Bombay University applied for additional monetary help. A fixed sum was granted to.

Serial No.	Name.	Date of departure.	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
24	Mr. Diwakar S. Bhandarkar B. A.	Octr 1908	Elphinstone College Bombay	Ger- many	Chemis- try		<p>him on usual terms, and he proceeded to England in August 1911 to study "Oil Manufacture." He also studied paper manufacture and returned to India in 1914. He is now engaged in the Alembic Work at Baroda. ३</p> <p>Mr. D. S. Bhandarkar, son of Prof. S. R. Bhandarkar of the Elphinstone College after graduating in the Bombay University had already left for Germany in 1908 to study Applied Chemistry. The Trustees awarded him a Loan scholarship of a fixed amount in 1912 to obtain a Science</p>

25	Mr. D. K. Bhave, L.C.E.	Aug. 1912	Engineering College	Edin- burg	Civil Engineer- ing
26	Dr. V. R. Mirajkar, L. M. & S.	Oct. 1912	Grant Medical College	Lon- don.	I. M. S.

degree of a German University. He is expected to take his degree in 1916.

Mr. D.K. Bhave was awarded a scholarship to proceed to Edinburg to qualify himself for the B.Sc. examination and the A. M. I. C. E. with a view to secure nomination to a Covenanted post in the Engineering Department in India. He went in August 1912 and passed the B. Sc with special distinction in Engineering in March 1914. He has been Elected A.M.I.C.E.

Dr. V. R. Mirajkar L.M. & S. was given a scholarship to go to England to qualify the himself for the I.M.S., and left

Serial No.	Name.	Date of departure.	Indian College where educated.	Present location.	Subject of study.	Date of return	Remarks.
27	Mr. B.P. Jagtap L. C. E.	March 1912	Engineering College Poona	London.	Sanitary Engineering.	April 1913	<p>for England in 1912. He got M. R. C. S. but could not appear for I. M. S. owing to ill health in 1914. He is now serving at the War Head-quarters in France.</p> <p>Mr. B. P. Jagtap of Kolhapur who passed L. C. E. of the Bombay University and having secured a free studentship of the London College of Sanitary Engineering was given a loan scholarship and proceeded to England in March 1912. He passed the M. R. S. I. examination in December and got a first class diploma of the London College of</p>

28	Mr. S. G. Bam. B. E.	Aug. 1912	Engineering College Poona	Do	Civil Engineer- ing.	July 1915	<p>Engineering in March 1913. He returned to India immediately and is now employed by the Kolhapur Darbar in irrigation work.</p> <p>Mr. Bam having passed the B. E. Examination of the Bombay University in 1911 was admitted as a 2nd year student in the City and Guild's college of Engineering London in October 1912. He got the deploma of Associateship of the London Institute in 1914. After getting good practical experience in the office of Caledonian Railway he secured an appointment as Assistant Engineer in the E. I Ry. Co. in June 1915 on a starting salary of Rs. 350 per month.</p>
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Serial No.	Name.	Date of departure	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
29	Mr. S. P. Shah. B. A.	June 1912	Elphinstone College	Do	I. C. S.		Mr. Shah although in the B. A. class was given a scholarship to study for I. C. S. in consideration of his brilliant University career. He also secured supplementary help from other donors, and proceeded to England in May 1912. He passed 4th in the Open Competative examination of the I. C. S. and is now keeping his probationary period in London.
30	Mr. A. M. Gurjar.	1908	Kolhapur	Utah U.S.A.	Agriculture		Mr. Gurjar who had already proceeded to America in 1908 with his own means and had been studying

31	Mr. R. P. Patwardhan B.A.	Sept. 1913	Elphinstone College Bombay	London	I. C. S.
32	Mr. R. P. Subnis B.A.	Aug. 1913	Do.	Do.	Do.

science in the Agricultural College at Utah U. S. A., and was granted a loan scholarship by the Trustees to finish his studies, Mr. Gurjar is still in America-

Mr. Patwardhan was awarded a scholarship to study for the I.C.S., He proceeded to England in August 1913 He however failed in the Open Competative examination in 1915 and is now studying for the tripos in Oxford University.

Mr. R. P. Subnis went to England to study for the I. C. S. in September 1914 and has joined the Cambridge University. He passed the Mathematical tripos in 2nd class in July. 1915

Serial No.	Name.	Date of departure.	Indian College where educated.	Present location.	Subject of study.	Date of return.	Remarks.
33	Mr. V. Sunderesh Aiyer.	June 1915	Talegaon Glass Factory	Japan	Glass Manufactu		Mr.S.Aiyer who learnt glass making in the Paisa Fund factory at Talegaon having collected a sum and promises of subscriptions from charitable persons, was awarded a scholarship of Rs 25 per month to finish his knowledge of glass manufacture. He went to Japan in July 1915. He was admitted into Iwaki Glass Works at Tokyo.

THE HINDU EDUCATION FUND.

APPENDIX C.

Subscriptions paid up to the end of December 1915.

N. B.—Persons who are deceased are marked with an asterisk.

No.	Name.	Address.	Amount Paid.		
			Rs.	a.	p.
*1	Balwantrao Govind Mahajan Esqr. (a)	Advocate, Nagpur.	27,777	13	10
2	Tribhuvandas Narottamdas Malvi Esq. M.A., LL.B.	Solicitor High Court Bom.	10,200	0	0
3	Bhikaji Vyankatesh Dravid Esqr. (b)	Merchant, Yeotmal Berars	10,000	0	0
4	Vamanrao Oke Fund (c)	Through the Trustee of the Fund.	5,664	9	3
*5	Rao Bahadur R. B. Karandikar	Educational Inspr., Dharwar.	3,800	0	0
6	The Hon'ble Shrimant Baba Saheb Ghorpade	Chief of Ichalkarnji	3,000	0	0
*7	Dr. Krishnarao Gopal Pathak L. M. Rao Bahadur	State Physician, Dewas	2,000	0	0
8	Shrimant Abasaheb Pant Pratinidhi	Chief of Vishalgad, Kolhapur	2,000	0	0
9	Sitaram Narayan Pandit Esqr.	Barrister-at-law, Rajkot	1,550	0	0
*10	Raje Saheb Patang Shah	Late Chief of Jawhar, Dist. Thanna.	1,500	0	0

(a) Bai Rakhmabai Mahajan paid the legacy left by her husband partly in cash and partly in G. P. Notes which have been valued at the market rate. (b) The amount is deposited with Mr. Dravid at interest. (c) The amount is given only to scholars studying for I. C. S. according to the will of the late Mr. Wamanrao Oke Thana.

No.	Name.	Address.	Amount Paid.		
			Rs.	a.	p.
11	Pragji Surji & Co.	Merchants, Vadgadi, Bomy.	1,001	0	0
*12	Khanderao Chimanarao Bedarkar Esqr. B. A. LL. B.	Retired Councillor & Minister, Indore.	1,000	0	0
13	Shantaram Narayan Dabholkar Esqr.	Chowpati, Bombay	1,000	0	0
14	Sbrimant Sardar Vinayakrao Dhundiraj alias Babasaheb Bivalkar	Kalbadevi, Bombay	1,000	0	0
15	Anandibai widow of Keshav Ballal Sahasrabuddhe	.....	1,000	0	0
16	A friend through Mr. B. N. Bhajekar	.....	1,000	0	0
17	Trimbak Krishua Joshi Esqr. (d)	Pleader, Newasa, Dist. Ahmednagar	976	10	6
18	Dr. G. R. Tambe M. A. B. sc. L. M. & s.	State Surgeon, Indore	875	0	0
*19	Ramchandra Trimbak Acharya Rao Bahadur	Late Government Pleader, Thana	700	0	0
*20	Shrimant Daji Saheb Kurundwadkar	Late Chief of Kurundwad (Junior)	650	0	0
21	Ganpatrao Ramkrishna Bapat Esqr.	Retired Accountant, Bombay Customs, Dhulia	600	0	0

(d) Being the market value of one G. P. Note of Rs. 1000

22	Karpur Shrinivasrao Esqr. B. A. L. C. E.	Executive Engineer, Mysore	600	0	0
23	Shrimant Sir Gangadharrao Alias Balasaheb Patwardhan K. C. I. E.	Chief of Miraj	600	0	0
*24	Balaji Pandurang Esqr.	Girgaon, Bombay	500	0	0
*25	Sheth Dharamsy Murarji	" "	} 500	0	0
26	Sheth Narottam Morarji Gokuldas				
27	Shridhar Vithal Natu, Esqr.	Shanwar Peth, Poona	500	0	0
28	Bapuji Martand Kenjale, Esq.	Merchant, Gosavipura— Poona	500	0	0
29	Hari Sitaram Dixit Esqr. B. A. L. L. B.	Solicitor High Court, Bombay	500		
30	Shrimant Vinayak Nilkanth Natu	Shanwar Peth, Poona	500	0	0
31	Sheth Ganpatlal Parasharam	Shirpur-Khandesh	500	0	0
*32	Sheth Vrijbhukandas Atmaram Mehta	Merchant, Malbar Hill, Bombay	500	0	0
*33	Rao Bahadur Janardan Raghoba	1st Carpenter Street Bombay	500	0	0
34	Sheth Morarji Gokuldas Devji	Merchant, Bombay.	500	0	0
35	Daji Abaji Khare Esqr. B. A. LL. B.	Pleader High Court, Bombay	500	0	0
36	The Hon'ble Mr. R. N. Mudholkar B. A. LL. B.	Pleader Amraoti Berars.	500	0	0
*37	Late Chief of Ramdurg	Ramdurg s. m. c.	500	0	0
38	Shrimant Bhau Saheb Patwardhan	Chief of Jamkhindi.	500	0	0
39	Sakharam Vinayak Bhagwat Esqr. (e)	Pleader, Thana.	471	13	2

(e) Being the market value of one a. p. note of Rs. 500.

No	Nome.	Address.	Amount Paid,		
			Rs.	a.	p.
40	Shivram Ballaji Uplikar Esqr.	Kolhapur	450	0	0
41	Pragji Surji & Co.'s Staff	Vadgadi, Bombay	447	12	0
42	D. G. Gharpure Esqr. B. A., LL. B	Retired Sub-Judge, Poona	400	0	0
43	Dr. Moreshwar Gopal Deshmukh B.A B. SC. M.D.	Girgaon, Bombay	360	0	0
*44	Purushottam Vishnu Godbole Esqr. B. A.	Pensioner Ratnagiri	360	0	0
*45	Govind Krishna Ranade Esqr. B. A.	Pensioner, Bombay.	360	0	0
46	Ramchandra Moreshwar Jog Esqr.	Proprietor, Jog Mills, Poona	360	0	0
*47	Prof. Hari Mahadev Bhadkamkar B. A.	Girgaon, Bombay.	360	0	0
48	Yeshwantrao Vishnu Nene Esqr.		360	0	0
49	Laxmanrao Gopal Deshmukh Esqr. B. A. C. S.	Retired "Assitt." Collector Poona	360	0	0
*50	Govindrao Dhonddev Gadgil Esqr.	Retired Cashier G.I.P.R. Gir- gaon, Bombay	360	0	0
51	Gangadhar Moreshwar Dandekar Esqr.	Landlord, Kelwa, Mahim	360	0	0
*52	Wasudev Ramchandra Patwardhan Esqr.	Retired Deputy Collector, Poona.	360	0	0
53	Vishnu Narayan Vartak Esqr. M. A. L. C. E.	Assistant Engineer, Poona	360	0	0
54	Shankar Bhalchandra Bapat, Esqr.	Karbhari-Jamkhindi,	360	0	0

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55	Raghunath Pandurang Karandikar. Esqr.	Pleader, Satara.	360	0	0
56	Laxman Ramchandra Golwalkar Esqr.	Retired Karbhari-Jat.	360	0	0
*57	Govind Shridhar Apte Esqr.	Retired Naib Suba Baroda.	360	0	0
58	Rao Bahadur Krishnarao Vinayak Sharangpani B. A. LL. B.	Judge Varishtha Court, Baroda.	360	0	0
59	Wasudev Balwant Soman Esq.	Chinchpokli, Bombay.	360	0	0
60	Rao Bahadur Govind Ramchandra Khandekar B. A.	Devan Indore.	360	0	0
61	Rao Bahadur Sitaram Vishwnath Patwardhan B. A.	Retired Director of Public Instruction, Berars, Poona.	360	0	0
*62	Sheth Damodardas Govardhandas Sukhadwala	Fort, Bombay Merchant.	360	0	0
63	Madhavrao W. Gadgil Esqr.	Retired Sub Registrar, Thana	360	0	0
64	Vinayak Vishnu Ranade Esqr. B.A.LL.B.	Pleader H. C. Bombay.	360	0	0
*65	Sheth Chimanlal Nagindas	Mill-Owner, Ahmedabad.	360	0	0
66	Narayan Vishwanath Mandlik Esqr. B.A.LL.B.	Cumballa Hill, Bombay.	360	0	0
67	Dr. Dinanath Balkrishna Naik Dandekar L. M. S.	Girgaum, Bombay.	350	0	0
68	Sakharam Gopal Gadre Esqr.	Agashi, Dist. Thana.	340	0	0
*69	Dr. Govind Balaji Kher L. M. S.	Girgaon, Bombay	323	0	0
70	Vyankatesh Abaji Sohoni Esqr B. A.	Head Master High School, Sholapur.	300	0	0
*71	Dattatraya Mahadev Patwardhan Esqr. B. A.	Deputy Collector, Ratnagiri.	300	0	0
*72	Vinayak Narayan Apte Esqr.	Banker, Poona.	300	0	0

No.	Name.	Address.	Amount Paid,		
			Rs.	a.	p.
73	Anant Baburao Paranjpye Esqr.	Mill-Engineer, Bombay.	300	0	0
74	Sakharam Keshav Bhagwat Esqr. B. A. L. L. B.	Pleader, Thana	300	0	0
75	Kashinath Balkrishna Marathe Esqr. B. A. LL. B.	Retired Sub Judge, Poona.	300	0	0
76	Dr. Hari S. Dev L. M. S.	Servant of India Society, „	300	0	0
77	Kashinath Narayan Sane Esqr. B. A.	Retired Head Master, Poona	300	0	0
78	Dattatraya Balwant Chitnis Esqr. B. A. LL. B.	Solicitor, H. C. Bombay.	300	0	0
79	Narayan Vishnu Gokhale Esqr. B. A. LL. B.	Pleader High Court, Bombay	300	0	0
*80	Prof. Abaji Vishnu Kathawate B. A.	Late Professor of Sanskrit, Deccan College, Poona	300	0	0
*81	Dr. C. S. Naidu L. M. S.	Poona.	300	0	0
82	Dayaram Gidumal Esqr. B. A. L. L. B.	Retired Dist. Judge, Bombay	300	0	0
83	Vishnu Moreswar Mahajani, Rao Bahadur M. A.,	Retired Educational Inspector, Berars, Akola.	300	0	0
84	Bapu Purushottam Joshi Rao Bahadur.	Retired Karbhari of Jamkhindi, Poona.	300	0	0
*85	Hari Ramchandra Takle Esqr.	Retired Mamlatdar Nasik	300	0	0
*86	Dr. Kashinath Narayan Gokhale L. M. S.	Girgaon, Bombay.	300	0	0
*87	Vasudeo Keshav Mavlankar Esqr B. A., L. L. B.	Sub-Judge Ratnagiri.	300	0	0
88	Vithal Narayan Pathak, Rao Bahadur M. A.	Retired Professor of History Deccan College Poona.	300	0	0
*89	Krishnaji Pandurang Phadke Esqr.	Girgaum, Bombay.	300	0	0

90	Krishnaji Narayan Kher Esqr. B.A. LL. B.	Retired Sub Judge Ratnagiri	300	0	0
91	M. S. Kulkarni Esqr.	" " " "	300	0	0
*92	Dr. Bhau Govind Gadre	Retired Assitt Surgeon Poona	300	0	0
93	Sheth Keshavdas Gokuldas	Westfield, Breach Candy Road, Bombay	300	0	0
*94	Harishchandra K. Joshi Rao Bahadur	Girgaum, Bombay	300	0	0
95	Dr. V. S. Diwan L. M. S.	Bhuleshwar, Bombay	300	0	0
*96	Raghunath Sivram Tipnis Esqr. B. A. LL. B.	Retired Dist. Judge Thana	300	0	0
97	Meesrs. Gopal Narayan & Co.	Book-sellers, Kalbadevi, Bombay	300	0	0
98	Vinayak Ramchandra Samant Esqr.	Landholder, Goregaon Dist. Thana	300	0	0
99	Chintaman Vinayak Vaidya Esqr. M. A. LL.B.	Retd. Chief Judge Gwalior, Kalyan	300	0	0
100	Ganesh Krishna Apte Esqr. B. A. L. C. E.	Retd. Exec. Engineer, Ratnagiri	300	0	0
*101	Damodar Vamanaji Tirodkar Esqr.	Merchant Arnala Dist. Thana	300	0	0
102	Govind Vasudev Pendse Esqr.	Girgaum, Bombay	300	0	0
103	Vinayak Vithal Tylak Esqr. B. A. LL. B.	Retired Sub-Judge Kolhapur	300	0	0
104	Hari Laxman Patil Esqr.	Pleader, Bassein, Dist. Thana	300	0	0
105	Dr. Narayan Vinayak Bhagwat L. M. & S.	Girgaum, Bombay	300	0	0
106	Motilal Dalpatram Desai Esqr. B. A. LL.B.	Solicitor, High Court, Bom.	300	0	0

No.	Name.	Address.	Amount Paid.
107	Shrimant Madhavrao Vinayak Kibe M. A.	Indore	Rs. a. p. 300 0 0
*108	Sheth Devidas Harivallabhdas Kalyandas.	Walkeshwar Bombay	300 0 0
109	The Hon'ble Mr. Chimanlal Harilal Setalwad, B. A. LL B.	Advocate, High Court. Bom- bay.	300 0 0
*110	The Hon'ble Mr. Gopal Krishna Gokhale B. A.	Servant of India Society, Poona.	300 0 0
111	Krishnaji Ballal Dewal Esqr.	Retired Deputy Collector, Sangli.	300 0 0
*112	Kashinath Balwant Pendse Esqr. M. A.	Retired Collector, Poona.	300 0 0
*113	Laxman Ballal Joglekar Esqr.	Pleader Thana.	300 0 0
*114	Narayan Dhondoba Diwadkar.	Merchant Girgaon, Bombay.	300 0 0
*115	Laxman Krishna Nulkar Esqr. B. A. LL B.	Sub-Judge	300 0 0
116	Sundarrao Anant Desai Esqr,	Merchant, Bombay.	300 0 0
*117	Balwantrao Ramchandra Sahasrabudhe Esq. B. A.	Retired Educational Inspec- tor, Poona.	300 0 0
*118	Pundalik Ganesh Dhumatkar Esqr., L. C. E.	Municipal Engineer Bombay	300 0 0
*119	Madhavrao Narayan Gadre Esqr.	Pleader, Dhulia.	300 0 0
*120	Vinayak Krishna Namjoshi Esqr., B.	Deputy Collector, Dharwar.	300 0 0
121	G. R. Takle Esqr.	Nasik.	300 0 0
122	Dr. Ganesh Vishnu Kher L. M. S.	State Physician, Lunawada.	300 0 0
123	Keshav Ganesh Ajrekar Esqr B. A. LL. B.	Pleader, Belgaum,	300 0 0

124	Vishwanath Narayan Dandekar Esqr.	Retired Judge Berars, Poona.	300	0	0
125	Khandubhai G. Desai Esqr. L. C. E.	Retired Executive Engineer Surat.	300	0	0
*126	V. R. Natu Esqr. B. A. LL. B.	Pleader, Belgaum.	300	0	0
*127	Chunilal Dalpatram Kavishwar Esqr.	Retired Sub Judge, Ahme- dabad.	300	0	0
128	P. K. Chitale Esqr. B. A. L. C. E.	Executive Engineer-Ahme- dabad,	300	0	0
*129	Kevalram Mavji Dave Esqr. B. A. LL. B.	Pleader-Rajkot,	300	0	0
*130	Govindrao G. Godbole Esqr.	Pleader-Dhulia.	300	0	0
131	Vishvanath Ganesh Sane Esqr.	Contractor-Jubblepore.	300	0	0
132	Sirdar Govind Balwant Shastri Patwardhan.	Sadashiv Peth, poona	300	0	0
133	The Hon'ble Mr. Mahadev Bhaskar Choubal B. A. LL. B.	Member of Council, Bombay.	300	0	0
*134	Wasudev Shankar Gandhi Esqr. B. A., L. L. B.	Pleader, Shanwar Peth, Poona	300	0	0
135	Shripad Anant Chhatre Esqr.	Pleader, Belgaum.	300	0	0
*136	Sheth Jagmohandas Mangaldas Nathubhai.	Kalbadevi, Bombay.	300	0	0
137	Ganesh Bhikaji Sahasrabudde Esqr.	Retired Overseer, Poona.	300	0	0
138	Krishnaji Narayan Bhide Esqr. B. A. LL. B.	Sub-Judge, Poona.	300	0	0
139	Shriment Annasaheb Patwardhan.	Chief of Kurundwad (Senior)	300	0	0
140	Trimbakrao A. Sathe Esqr. M. A.	Judge-Gwalior.	300	0	0
141	Captain K. V. Kukde I. M. S.	Civil Surgeon, Thana.	300	0	0
*142	Bhargavrao Gadgil Esqr.	Late Extra Assist Commi- ssioner, Nagpur.	300	0	0

No.	Name.	Address.	Amount Paid.		
			Rs.	a.	p
*143	Diwan Bahadur Ambalal Sakarlal Desai, M.A., LL. B.	Retired Judge, Varishtha Court Baroda.	300	0	0
144	Shrimant Narayan Harihar Patwardhan.	Inamdar, Mangalwedhe,	300	0	0
145	Rao B. Wamanrao B. Kolhatkar.	Late Extra-Assist. Commissioner, Nagpur.	300	0	0
146	Mahadev Rajaram Bodas Esqr. M. A. LL. B.	Pleader, High Court Bombay	300	0	0
147	Prof. V. G Bijapurkar, M. A.	Retired Professor, Rajaram College, Kolhapur.	300	0	0
148	Janardan Damodar Kolhatkar Esqr.	Pensioner, Shendurni, Dist. Khandesh.	290	0	0
149	Prof. Kashinath Bapuji Pathak, B. A.	Retired Professor of Sanskrit Deccan College, Poona.	270	0	0
150	Narhar Gangadhar Phadke Esqr. B. A.	Retired Sub-Judge, Poona.	250	0	0
151	Govind Apaji Patil Esqr. B. A. LL. B.	Pleader, Ahmedabad.	250	0	0
152	Shrimant Bhausaheb Patwardhan.	Chief of Kurundwad (Junior)	250	0	0
*153	V. K. Rashinkar Esqr. B. A. LL. B.	Pleader, Kolhapur.	250	0	0
*154	Raghunath Mahadev Kelkar Esqr.	Retired Suba, Baroda.	240	0	0
*155	Vinayak Mahadev Pandit Esqr. B. A. LL. B.	Retired Judge, Baroda.	240	0	0
156	K. M. Panditrao Esqr. B. A. LL. B.	Chief Judge, Kolhapur.	200	0	0
157	Shridhar B. Apte Esqr.	Accountant, Junagad Ry. Junagad.	180	0	0

*158	Shridhar Bachaji Esqr.	Late Naib Subha Baroda.	180	0	0
159	Achyut Narayan Khare Esqr. & Friends.	Pleader, Dahanu Dist. Thana.	175	0	0
160	Balkrishna Narayan Bhajekar Esqr. B. A. LL. B.	Pleader High Court, Bombay	160	0	0.
161	Vinayakrao V. Gogate Esqr.	Retired Superintendent Ry. Accounts Bombay.	150	0	0
162	H. S. Phadnis Esqr. B. A. LL. B.	District Judge, Ratnagiri.	150	0	0
163	Narayan Trimbak Vaidya, Rao Bahadur.	Municipal Secretary, Broach	150	0	0
164	H. V. Sathe Esqr.	Retired Deputy Collector, Poona	120	0	0
*165	Sadashiv Hari Soman Esqr.	Pleader, Dhulia.	120	0	0
*166	Balaji Gangadhar Sathe Esqr.	Retired Deputy Collector Poona.	100	0	0
*167	Mohimiraj Ekanath Ghotankar Esqr.	" " "	100	0	0
168	K. B. Gokhale Esqr.	Kolhapur.	100	0	0
*169	Janardan Gopal Mantri Esqr. B. A. LL. B.	Solicitor High Court, Bom- bay.	100	0	0
170	Laxman Moreshwar Deshpande Esqr.	Retired Deputy Collector Poona.	100	0	0
*171	Chunilal Sakalchand Esqr.	Merchant Bombay.	100	0	0
172	Hari Pandurang Deshmukh Esqr.	Mamlsdar Dist. Nasik.	100	0	0
173	Joseph Baptista Esqr. B. A. LL. B. L. C. E. Bar-at-law	High Court, Bombay.	100	0	0
174	Narayan Balaji Vaze. Esqr.	Malwan.	100	0	0
175	Ramchandra Narayan joglekar Esqr. B. A.	Assitt. Commissioner Poona.	100	0	0
176	Ramchandra Bhikaji Gokhale Esqr.	Retired Overseer Miraj.	100	0	0

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No.	Name.	Address.	Amount Paid.	
177	Dr. Chintaman Mahadev Limaye.	Kolhapur.	Rs.	a. p.
178	Ganesh Ramchandra Kelkar Esqr.	" " "	100	0 0
179	Mrs. Ramabai Ranade Through Mr. B. N. Bhajekar.	Poona.	100	0 0
180	Dr. Shankar Amrit Chobe L. M. S.	Poona.	85	0 0
*181	Abaji Vishwanath Kolhatkar Esqr.	Merchant, Bombay.	60	0 0
*182	Madhavrao Narayan Oze Esqr.	Bankar, Baroda.	60	0 0
183	D. G. Javadekar Esqr. B. A.	Malkapur.	50	0 0
184	Gopal Daji Jog Esqr. B. A.	Ichalkaranji.	50	0 0
185	Dr. Ganesh Krishna Garde L. M. S.	Poona.	50	0 0
186	Vinayak Apajee Godbole Esqr.	Mamledar-Rahuri.	50	0 0
187	Mahadev Krishna Apte Esqr. B.A.LL.B.	Pleader, Dhulia.	50	0 0
188	Janardan Bhikaji Khare Esqr.	Pleader, Dhulia.	50	0 0
189	Ramchandra Moreshwar Sane Esqr.	Pleader, Barsi.	50	0 0
190	M. V. Athalye Esqr. B. A.	Merchant, Bombay.	50	0 0

THE EDUCATIONAL SYSTEM IN THE PRESI-
DENCY OF BOMBAY.

18.
P.

THE
EDUCATIONAL SYSTEM
OF THE
PRESIDENCY OF BOMBAY

By P. M. MEHTA, Esq.

It is a matter of no small congratulation to the natives of India that there does not exist, and indeed never seriously existed, a necessity for any vindication of the political expediency or morality of giving education to them. From the very first moment when the problem of Indian education was mooted, almost every Indian statesman of note has ever steadily discarded all insinuations as to its danger or impolicy. There is a story told of Mountstuart Elphinstone, so far back as when he was Governor of Bombay, which may be regarded as expressing the typical sentiment on the point. It is related by Lieutenant-General Briggs, who served under him at the time of the Mahratta crisis. "On my observing in the corner of his tent one day," says that officer, "a pile of printed Mahratta books, I asked him what they were meant for? 'To educate the natives,' said he; 'but it is our high road back to Europe.' 'Then,' I replied, 'I wonder you, as Governor of Bombay, have set it on foot.' He answered, 'We are bound, under all circumstances, to do our duty to them.'" And with these we may fitly record the memorable words of Macaulay, that this same path of duty is also "the path of wisdom, of national prosperity, and of national honour,"—words reflecting the highest credit both on the men who pronounced them and the nation they represented. We cannot, then, be sufficiently thankful that the first and most formidable objection to the spread of education in India was never entertained but to be dismissed with indignation.

We may also notice here another obstacle, not less dangerous, which was offered with far greater persistency, but which was eschewed with equal wisdom and resolution—I mean, the demand to impart religious at the same time with secular instruction in all the State schools. The arguments which the advocates of this system brought forward, and still bring forward; for, though unsuccessful, they are not yet extinct—are of no inconsiderable weight with a large proportion of ordinary intellects. The truth of Christianity, its vast civilizing powers, social, moral, and intellectual, on the one hand; the degrading superstition in which the Hindús grovel, the utter stagnation of the whole social fabric under its petrifying influence, the impotence of secular education to cultivate the moral reason, on the other, were all adduced to support their demand. There was, at the same time, an absence of all direct religious intolerance, which considerably strengthened their position. The imprudence, not to say the bigotry, of these high but narrow minded men was, however, instantly exposed by keen and able thinkers; and, in the Bombay Presidency, Mr. Elphinstone recorded his strong convictions in his celebrated Minute on Education, which were fully concurred in by the Home Government, and subsequently expressly sanctioned in the Despatch of 1854—the charter of the present educational principles in India. He says there, “To the mixture of religion, even in the slightest degree, with our plans of education, I must strongly object. I cannot agree to clog with any additional difficulty a plan which has already so many objections to surmount. I am convinced that the conversion of the natives must infallibly result from the diffusion of knowledge among them. Evidently they are not aware of the connexion, or all attacks on their ignorance would be as vigorously resisted as if they were on their religion. The only effect of introducing Christianity into our schools would be to sound the alarm, and to warn the Brahmins of the approaching danger. Even that warning might perhaps be neglected so long as no converts were made; but it is a sufficient argument against a plan, that it can only be safe as long as it is ineffectual; and in this instance the danger involves not only failure of our plans of education, but the dissolution of our empire.” Whether the Christian religion as a religion is ever destined to flourish in Indian soil, I will not pretend to speculate upon; but all later experience justifies us in agreeing with Mr. Elphinstone, that its only chance of success lies through the jungle-paths, which may be cleared by secular education. The worthy people who

would let loose in India a band of State missionaries may therefore well be thankful that their impatience has not been allowed to defeat their own cherished object, and that a hopeful vista may still stretch before them through the rigorous inviolability attached to the principle of religious neutrality.

Unencumbered, happily, with these primary obstructions, it must not be supposed, however, that the problem of public education was to be at once definitely or easily solved. The intrinsic difficulties of the task were considerable. How and where to make a beginning; what were the present and potential capabilities of the various languages belonging to the country; what the amount of available knowledge contained in them; how to supplement it with, or initiate independently, European science and literature; above all, how and where to obtain scholars and school-masters: were all questions enveloped in a dense crowd of ignorance and misunderstanding. It was absolutely necessary to feel the way step by step. And, if mistakes were committed, we must not forget that they were sometimes inevitable.

It was as early as the year 1813, when a new charter was once more granted to the East India Company, that the question of public education was first opened. The Governor-General was empowered by the Act to set apart and apply an annual sum of not less than one lac of rupees, out of the surplus territorial revenues, "to the revival and improvement of literature" (I quote the words of the Act) "and for the encouragement of the learned natives of India; and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India."

Previous to this enactment there had been founded a Mahommedan College at Calcutta, by Warren Hastings, in 1781, and a Hindú Sanscrit College at Benares, by Jonathan Duncan, in 1791. But both these institutions were avowedly established for political purposes; and it is to Earl Minto that credit is due for having put the cause of education on an independent basis. Indeed, his Educational Minute of 1811 seems to have been the origin of the above provision. This provision was, however, strangely enough, simply a dead letter as regards the Bombay Presidency, being quietly held applicable only to Bengal. The first movement in that Presidency was unconnected with Government. In 1815 a society was formed for promoting the education of the poor within the Government of Bombay. The education of the natives, however, was by no means ta

primary object. The honour of starting a society for this exclusive object belongs to a name deeply venerated throughout Western India, and whose memory, preserved in a public statue in the Town-hall of Bombay, still hovers as the tutelary guardian of all the educational institutions in the Presidency. I speak of the name of Mountstuart Elphinstone.

Soon after his appointment to the governorship, *i.e.* in 1820, a branch society of the Bombay Educational Society was started under his presidency, with the object of native education only in view. In 1822 it detached itself under the designation of "The Native School-book and School Society," and soon proceeded to apply to the Government for increased and continuous aid. Mr. Elphinstone, while granting several sums from the limited funds at his disposal, took the opportunity of recording his general views in an able and instructive Minute, in which he emphatically broached the idea of State education, and laid down a programme of public education which was afterwards often referred to. He enumerated the following as the principal measures for the diffusion of knowledge among the natives:—1st. To improve the mode of teaching at the native schools, and to *increase* their number. 2d. To supply them with school-books. 3d. To hold out encouragement to the lower orders of natives to avail themselves of the means of instruction thus afforded them. 4th. To establish schools for the purpose of teaching the European sciences, and improvements in the higher branches of education. 5th. To provide the preparation and publication of works of moral and physical science in native languages. 6th. To establish schools for the purpose of teaching English to those disposed to pursue it as a classical language, and as a means of acquiring a knowledge of European discoveries. 7th. To hold forth encouragement to the natives in the pursuit of these last branches of knowledge.

This Minute bore no immediate fruit beyond the small grants mentioned above. But on the retirement of Mr. Elphinstone, in 1827, what his financial power as Governor was impotent to achieve was achieved by the influence of the admiring spirit which his earnestness and enthusiasm in the cause of education had conjured up around him. A subscription was started in his honour, which ultimately reached the sum of about 30,000*l.* and with which it was proposed to found an endowment for three professorships of the English language and European arts and sciences. The movement attracted the attention of the Board of Directors, who agreed to subscribe an annual sum of Rs. 20,000 in aid of the general

fund. The modest English school of the Native Educational Society was transformed into the Elphinstone Institution, destined to form the nucleus of the scattered English and Vernacular schools of the Society throughout the Presidency. In 1840 it was thought advisable to consolidate the different grants distributed through the hands of the Native Education Society, and a "Board of Education" was constituted, consisting of an equal number of Europeans and natives, named by the Government and the Society respectively, which was entrusted with the management of all the educational institutions in the Presidency. The contribution of Government towards the cost of education was fixed at the annual sum of 12,500*l.*

And now there arose a warm controversy between two parties, who may be conveniently denominated as the Vernacularists and the Anglicists, the former advocating the employment of the vernaculars of the natives as the principal media for the diffusion of education, the latter giving the preference to the English language. Already the controversy had passed through a phase which it is desirable to notice. When the problem of education was first taken in hand, attention was naturally turned to the existing Sanscrit and Arabic languages and literature. Fresh from the study of the history of European civilization, the foreigners were struck with the resemblance which the transitional state of things in India presented to the grand phenomena of the Revival of Learning at the close of the fifteenth and the beginning of the sixteenth century. Sanscrit and Arabic were immediately proclaimed as the classical languages which were destined to perform the same part in the task of Indian regeneration which Greek and Latin had performed in that of European civilization. The wording of the provision mentioned above of the Act of 1815, as being intended for the encouragement of the learned natives of India, who it was urged, could be learned in their own languages and literature, was supposed to give legislative sanction to these views. Hindú Sanscrit Colleges and Mahomedan Madrisahs came into vogue, and the Court of Directors gave them their approval, after thus summing up the value of Sanscrit literature.

"We are informed," they say, "that there are in the Sanscrit language many excellent systems of ethics, with codes of laws and compendiums of the duties relating to every class of the people, the study of which might be useful to those natives who may be destined for the judicial department of government. There are also many tracts of merit,

we are told, on the virtues of plants and drugs, and on the application of them in medicine, the knowledge of which might prove desirable to the European practitioner, and there are treatises on astronomy and mathematics, including geometry and algebra, which though they may not add new lights to European science, might be made to form links of communication between the natives and the gentlemen in our service, who are attached to the observatory and to the department of engineers, and by such intercourse the natives might gradually be led to adopt the modern improvements in those and other sciences."

During the prevalence of such sentiments, Mr. Chaplin, the successor of Mr. Elphinstone in the commissionership of the Deccan, established a Sanscrit College at Poona, in 1821. Experience, however, soon showed that Sanscrit language and literature were not only entirely devoid of any spontaneous germ of further development, but were useless and even mischievous, as far as they went, for the purposes of a regeneration at all commensurate with a nineteenth century civilization. Ram Mohun Roy was the first who had the courage openly to point out this fact in a memorial, addressed to Lord Amberst, in 1823. He was followed by Macaulay, who handled the whole question in a Minute dated 1835, and emphatically declared himself against the system pursued, as being warranted neither by the Act of 1815, nor by the beneficial results to be expected from it. I cannot do better than quote the paragraph in which he sums up the respective merits of the English and Sanscrit languages. "The question now before us," he says, "is simply whether, when it is in our power to teach this (*i.e.* the English) language, we shall teach languages in which, by universal confession, there are no books on any subject which deserve to be compared to our own; whether, when we can teach European science, we shall teach systems which, by universal confession, whenever they differ from those of Europe differ for the worse; and whether, when we can patronize sound philosophy and true history, we shall countenance, at the public expense, medical doctrines which would disgrace an English farrier; astronomy which would move laughter in girls at an English boarding-school; history abounding with kings thirty feet high, and reigns thirty thousand years long, and geography made up of seas of treacle and seas of butter." Though Macaulay and his supporters were branded as religious enthusiasts who proscribed Oriental literature with Russian barbarity, the soundness of their views prevailed, and Sanscrit colleges were doomed for ever. In

the Bombay Presidency, though the Poona Sanscrit College was allowed to continue (and it was entirely abolished only in 1851), the experiment was never again repeated.

Routed from the standpoints of the ancient sacred languages of India, the vanquished party put on a new garb, and took up another watch-word. The Classicists soon reappeared as Vernacularists. True, Eastern lore was to give way before Western knowledge, but still the question remained open, What medium for communicating its vast stores of ideas was to be chosen as the fittest and best? There were the vernaculars of the country, the languages which the people spoke and in which they thought. True, they were dry, meagre, poor in the varied pliant powers of civilized expression. But could they not be cultivated and improved, as the languages of the barbarian invaders of the Roman empire had been cultivated and improved within historical memory? There was the English, by itself leaving nothing to desire; but was it ever to be expected that a language so intensely and radically foreign in its modes of speech and thought should ever make its way among a people especially pre-eminent for the possession of an unlimited amount of the inertia of conservatism?

Such were the questions which the Board of Education was called upon practically to decide when, in 1840, it entered upon its duties of educating a population of ten millions, at an annual expense of about 15,000*l*. Already, to a certain extent, a line of operations had been marked out for it, and there were precedents of experiments in the other Presidencies, particularly in that of Bengal. The programme laid down by Mr. Elphinstone in his Minute of 1823 had been acted upon so far as to establish one tolerably large English school, and a number of Vernacular schools, with a staff for the translation of English works. His colleague, Mr. Warden, had protested against the establishment of the latter, but the Court of Directors had pronounced Mr. Elphinstone's views as "sounder and more comprehensive." Sir John Malcolm had applied himself vigorously to the encouragement and extension of Vernacular schools. The result was, that the Board found themselves at the head of four English and thirty-three Vernacular Government schools, with the tradition of a prevailing bias in favour of the latter, which threatened to over-grow and almost annihilate the former. This most undesirable consummation was averted by the appointment, in 1844, as President of the Board of Education, of a gentleman who, with

sympathies as warm in the cause of native education as those of any of his predecessors, combined at the same time a clear appreciation of the end to be aimed at and the means to be pursued. Sir E. Perry, for it is to him I allude, deserves our most grateful acknowledgements for the fortitude with which he withstood, sometimes unaided and alone, all attempts to defeat the only means of education capable of effecting the real regeneration of all classes of the people of India.

The Anglo-Vernacular question is still of considerable importance; indeed, it reappears again and again, sometimes under very grotesque forms. It is, therefore, necessary that we carefully consider it, and place it in its true light.*

What is the real end and aim of all attempts to educate the natives of India? If the question were put with respect to England, France, or Germany, we know what the answer would be in its main general features—To induce the highest adaptability, either after an actual or an ideal standard, of all classes to the various social and political duties of their respective positions in life. But will the same answer suffice for India? Evidently not, from the simple fact of the simultaneous appearance of two civilizations most unequal in growth, one glowing with the strength and pride of full manhood, the other stunted early in its infancy, and sunk into concentrated childishness. Hence the first paramount aim of education in India is the absorption of the lower into the higher civilization, the reformation of the Old system of culture by the New. Such a consummation was, however, not to be achieved without great tact and delicacy. While inoculating its own dogmas, the new civilization would have to break up, expose, and analyse the old hereditary tastes, opinions, habits, customs, manners and modes of thought, those short rules of thought and action, unconsciously sucked in as first principles, self-evident and indisputable, from generation to generation. Such a process, if inaugurated, however, merely as dogma fighting against dogma, would be undoubtedly productive of a mental convulsion of the most unhealthy character, and the result of which would be swayed by the most chance circumstances of life. And even the triumph of the higher civilization would not unfrequently assist in destroying its own object. The passive recipients of the new ideas would soon become liable to be taunted, and justly taunted, with the

* There is an agitation going on at present in the North-Western Provinces to obtain the establishment of a Vernacular University.

worst faults of shallow minds, irreverence to age and experience, childish petulance, and the pretence of knowledge without the reality. Such a transition period would be fraught with the gravest dangers, social and political. To win its way successfully and surely, the new civilization must come fully equipped and accoutred. It must bring with it not only all its settled creeds, but the proofs on which their higher truth is grounded. The Indian mind must be made to understand and appreciate it before it can be safely allowed to grapple with the old civilization. But what sort of education would be necessary for such a purpose, if not the highest possible sort of what is called liberal education? The question of popular education is perfectly legitimate, as *the* great educational question of the day, in England and other countries of Europe, where means for a high education are simply a patrimony. But it would be perfectly absurd and out of time and place to ascribe to it the same pre-eminence in India. An elementary knowledge of reading, and writing, and arithmetic, however widely diffused, would no more be able to break and loosen the hard ground of traditional prejudice than children's hatchets of paper, however numerous, would suffice to clear a jungle.

Without disparaging in the least the modest usefulness of elementary education, it may be laid down that in India it must yield precedence to the question of high liberal education. True, such high education would not be received and taken advantage of by crowds of eager scholars; true, it would be confined to a few—a very few, comparatively—the elect of God, as the Calvinists would say. But we universally find in the history of almost every great movement in the progress of civilization, in the history of all the reformations and revolutions of the world, that it is these few men who do the work of the renovation of the masses,—who, endowed with real earnestness, deep thought, and comprehensive insight, create and mould the new ideas, and transfer them thus ready-made to the multitude, to be received by them on their authority and example. We must here take care to guard against a very common misconception, and bear in mind that these few men are not to be reckoned up absolutely as a hundred or two hundred, or even a thousand, a handful that one or two colleges could send forth after subjecting its full numbers to a sort of natural selection; but a few only comparatively with the millions of the whole population; and in India, the number of these few men must be absolutely very large indeed, when we consider the endless varieties of people that transform it almost into a continent by itself. It

is thus, I believe, sufficiently evident that all the energies of the educational department should be concentrated on the high quality of the education to be given as its paramount end and aim.

The next step in our inquiry is to ascertain whether the vernaculars of the country are fitted to become the vehicles of such an education. That in their present state they are utterly useless for this object, is admitted on all hands, even by their staunchest advocates. They have no literature, history, or science worthy of the name. It is contended, however, that they could be enriched, "either by direct translation or, which is preferable, by the representation of European facts, opinions, and sentiments in an original native garb." "In the earlier stages of improvement," says H. H. Wilson, the distinguished Orientalist, "the former mode is the only one that can be expected; hereafter, the latter would take its place, and would give to the people of India a literature of their own, the legitimate progeny of that of England, the living resemblance, though not the servile copy, of its parents." Certainly, this sounds most liberal and philo-Indian. But, unfortunately, the poverty of the vernacular languages is such that they do not admit of even decent translations. Commensurate with the civilization under which they grew up, they have positively no forms of expression for the unlimited number of European ideas, and their varied shades and modifications. European Oriental scholars are very apt to underrate this meagreness. They are able to make something out of the translations, reading them as they do under the light of their own previous knowledge. But to natives, new to the ideas contained in them, they are generally unintelligible, obscure, and sometimes ludicrous. Add to this the Herculean nature of the task, and the dearth of men able and willing to undertake it. It is perfectly chimerical to expect much from a paid staff of translators, and we have had early experience of the utter futility of such attempts. In a letter to the Bombay Government in 1832, the Board of Directors allude to this subject:—"There is but one part of your arrangements which appears to us not to work well. We refer to the mode hitherto adopted for supplying school-books. In five years, from 1826 to 1830, the works published by the Society have cost the Government Rs. 97,223. Government, moreover, pays Rs. 14,400 per annum for the Native Education Society Establishment, and gives prizes for translations (Rs. 32,700), so that, exclusive of the Dictionary, the total charge to Government has been Rs. 201,923." And all this expenditure without any substantial

results ; indeed, the printed works were proved to have been worth less than the paper on which they were printed. We cannot, then, too strongly condemn the spasmodic efforts to create, on short notice, a vernacular literature, or rather vernacular literatures, for even in the Bombay Presidency there are not less than three languages spoken by large portions of the population—the Mahratee, the Guzeratee, and the Kanarese. The only efficient mode of developing such literatures, if they ever are to develop, would be first to raise up a large body of native youths thoroughly conversant with Western ideas and notions, and to leave to them the task of gradually cultivating each language, and enriching it with useful knowledge. We cannot, however, postpone our plans of education, or procrastinate them till the vernaculars would become fit media for high education—a result which is to follow and take place through the successful working of those very plans.

We thus perceive the necessity of entirely discarding the vernaculars for the purposes of a high education, in which case we are obliged to fall back upon English. But here we are told that the difficulties in the way of the employment of English for our purpose are more insurmountable still. To borrow the words of one of the vernacularists themselves, “To instruct the natives of India in European literature and science, through the medium of English, is obviously impracticable, because experience shows that natives who speak English well, and can even write it with tolerable accuracy, cannot read and understand the commonest English work ; the fact is, that they have learnt words but not ideas.” The Minute from which this extract is taken is dated 1846. Now, eleven years ago we had the evidence of Macaulay, than whom none was more qualified in every respect to form an opinion on the subject. And here is what he says : “It is taken for granted by the advocates of Oriental learning, that no native of this country can possibly obtain more than a mere smattering of English. This is not merely an assumption, but an assumption contrary to all reason and experience. We know that foreigners of all nations do learn our language sufficiently to have access to all the most abstruse knowledge which it contains, sufficiently to relish even the more delicate graces of our most idiomatic writers. There are in this very town (*i.e.* Calcutta), natives who are quite competent to discuss political or scientific questions with fluency and precision in the English language. It is unusual to find even in the literary circles of the continent any foreigner .

who can express himself in English with so much facility and correctness as we find in many Hindús." And we may say, without much fear of contradiction, that the correctness of this judgment has been uniformly verified by all our latest experience. There remains one other objection to the rejection of the vernaculars, and to the employment of English, namely, that we would thus throw away the only means of communicating to the masses of the people the superior knowledge acquired in English colleges. In the first place, the objection ignores the necessity to which we are reduced by the hopeless poverty of the vernaculars themselves, and assumes that, when we cannot civilize all at once, we ought not to civilize any portion of them. In the second place, we do not entirely reject the vernaculars. They would, of course, be taught in all the English schools. And the same remark would hold good with respect to the classical languages, Sanscrit and Arabic. We would put them down in the curricula of our English universities, as, perhaps more prominently than they are put down in those of the Universities of Bonn and Paris.

To sum up the conclusions to which we have arrived, namely: 1. That the nature of the Anglo-Indian connexion obliges us to subordinate the question of Popular Education to that of a superior Liberal Education. 2. That in case of there being a want of means to carry on both objects concurrently, preference was to be assigned to the latter over the former. 3. That the vernaculars of the country were unsuited to become the vehicles of the requisite high education, and that, consequently, English was to be the principal medium of imparting knowledge.

These conclusions were not, however, unanimously acquiesced in by the Board of Education, and at the time of its dissolution in 1854, the state of educational affairs in the Presidency was characterized by no marked traits in favour of one system or the other. All that the President, Sir Erskine Perry, had been able to do was confined to preserving the original impulse given to English Education in 1827. The consequence was, that neither English schools nor vernacular schools were what they ought to have been, and the small annual sum of 15,000*l.* at the disposal of the Board, instead of being judiciously laid out on a few well-defined permanent objects, was frittered away in attempting too much. There were 203 vernacular schools, attended by 20,000 scholars. The state of these schools was, however,

by no means promising, in spite of the large sums expended in procuring zealous superintendents and a better race of schoolmasters and school-books. They never advanced beyond imparting an elementary knowledge of reading, writing, and arithmetic. Above them, but not in any order of natural development, there were about 12 English schools in some of the principal Presidency towns, and 2 high schools or colleges at Bombay and Poona respectively, and a Medical College at Bombay, mustering in all about 30,000 scholars. Though cramped for want of means to obtain qualified schoolmasters, these schools, so far as they were allowed to go, seem to have proved a decided success. They went far towards giving a sound education in the English language, mathematics, history, and geography, political economy, and moral and mental science. Some of the men turned out by the Elphinstone and Poona Colleges, though wanting perhaps in accurate, thorough scholarship, were deeply read in Western literature and science, and came out imbued with an earnest desire for inquiry and improvement. To the activity of their awakened minds we owe several beneficial institutions which still bear fruit, giving the surest testimony to the usefulness, and the consequent necessity of the system of which they were the results—libraries, literary societies, societies for delivering elementary lectures on scientific subjects, societies for the diffusion of information in the vernacular languages, establishments for printing elementary treatises and periodicals. And to them also belongs the honour of having made the first movements towards founding girls' schools, and even acting as schoolmasters without any remuneration. And last, not least, they commenced efforts to shake loose the heavy shackles of superstition and idolatry, the first of which were gnawing down the very vitals of society. Here a phenomenon appeared well worthy of observation. As these men were drifting about in a sea of doubt with respect to their positive religions, their morality, instead of being shaken, appeared to derive additional strength and intensity, as if their intellects were exerting themselves to fill up the gaps daily becoming more apparent in the crumbling edifice of Faith. And these honourable spontaneous efforts were by no means tainted with the vice of an overweening assumption of superiority. An observer on the spot thus speaks of them: "It ought to be said in justice to the youth of Bombay, that extremely little of the flippancy and self-conceit which has appeared in other parts of India, has shown itself among them."

These results were, however, more satisfactory as proving the capacity of the natives to avail themselves of the new culture, than for their number or intensity. In one respect, indeed, the experiment had surpassed expectation. The success of the Grant Medical College (teaching English medical science in the original language) was almost perfect as far as it went. It still produces a body of men, little, if at all, inferior to those produced by any of the medical schools of Europe. The success arose from a happy combination of correct principles with a full, thorough organization. This organization was, however, wanting in the case of the schools and colleges above spoken of. And the sad effects resulting therefrom came out strongly in a general examination held in 1854. A considerable amount of failure was owing, no doubt, to an inevitable reaction after the hard-strained efforts which had been brought to work upon them. But still the fact was patent that the system was deficient in definiteness, vigour, and discipline. The colleges and the schools were not working harmoniously, the one to supply the other. Neither of them had complete staffs of efficient teachers and professors. There was no system of tutorship in the colleges, and the students were left very much to learn what they liked. And there was another defect which prevented them from ever accumulating and consolidating their strength—a universal want of resident schools and colleges. Perhaps in European countries, where the educational atmosphere has spread itself even outside the pale of the public schools and universities, residence and terms-keeping has done its work, and is no longer indispensable to a thorough education. But in India, where the educational atmosphere itself is yet being formed, where the inner educational world has not yet developed and utilized all its resources of mental intercommunication, where the outside world is still choked with stagnant exhalations, there is a crying necessity to prevent any waste of mental energy, by allowing it to be attenuated by constant distention, and to be daily diluted, and even adulterated by the surrounding uncongenial atmosphere. And there are special reasons, of which not the least important arises from the ordinary scantiness of social intercourse in the country. The foundation of a school and university *esprit de corps* would go far towards originating a national *esprit de corps*, which would work powerfully upon the estrangements of caste and creed, and melt them under the warmth generated by the healthy collision of young minds.

These were some of the principal facts elicited by an experience of about forty years, when, in 1854, the Court of Directors thought the time had arrived for a safe induction of general principles, and the promulgation of a universal, definite system of education founded thereupon. They issued their Dispatch of 1854, which, as I have said above, is at present the great charter of the educational interests in India. It has now been in operation for twelve years, so that we are now in a favourable position to examine it, observe its merits and deficiencies, and indicate the reforms and alterations which it needs, by the aid of the experience which has tried it, and still tries it, as well as by the experience which produced it.

In performing this review, it will be well if we realize to ourselves the threefold attitude in which the English Government stands towards the subject of Indian Education. First of all, there is their position as governors of the country, in which capacity they may be said to combine the characters of absolute monarchs, and the principal State dignitaries. The encouragement to education and learning expected from them, as such personages, cannot certainly be less than the encouragement, for instance, freely and liberally awarded to it in England by the Plantagenets and Tudors and their great bishops and chancellors, the Wykehams, the Waynfletes, the Wolseys, and other names still honoured and remembered in the stately halls of the Universities of Oxford and Cambridge. The advance of modern ideas develops this position into one of higher responsibility, by entailing the obligation of greater comprehensiveness and fuller organization. In the second place, they occupy the position of the great landlords of the country, thus charging themselves, in respect to education, with duties similar to those obligations, for instance, on the English aristocracy and squiredom. Thirdly and lastly, they stand out in a position prouder and nobler than any position as either monarchs or landlords, in that of the apostles of a civilization infinitely superior, materially, morally, and intellectually, to the indigenous civilization of the country. Reflecting higher glory, such a mission, however, requires higher sacrifices, demanding strenuous exertions to overcome the contrary forces of national repugnance, and the apathy and inertia of long-continued ignorance.

Let us now proceed to see how far the high duties arising from this threefold attitude have been recognised and carried out in the educational measures directed by the great Dispatch of 1854.

I. Before any considerable extension of educational efforts could be carried out, it was necessary to provide adequate machinery for its administration and superintendence. The Dispatch wisely abolished the amateur councils and boards of education which had hitherto prevailed, and substituted a public department of education, with an officer at its head, denominated the Director of Public Instruction. In the Bombay Presidency, the successful working of the department, and the capability of further improvement which it has lately shown under its present zeal and energetic head, has proved the judiciousness of the policy which established it. If any reform can be suggested, it is the reform of a further development, of opening the field of a greater and more authoritative usefulness, by assigning to the Director a seat in the Executive Council of the Governor. Such a step is strongly recommended by the examples afforded by France and Germany, where the systems of public instruction have been carried to unprecedented efficiency.

II. The next measure was directed towards the perfection and systematic organization of the existing crude institutions for imparting a liberal education. In this respect, the Directors wisely availed themselves of the lessons which experience had taught them. "Before proceeding further," they say early in their Dispatch, "we must emphatically declare, that the education we desire to see extended is that which has for its object the diffusion of the improvements, science, philosophy, and literature of Europe, in short, of European knowledge." At the same time, they proclaimed the English language to be the principal, as being the most perfect medium of imparting education, recommending, however, a careful study and cultivation of the vernaculars in all the English schools. They perhaps erred on the side of exaggerated sanguineness when they thought the vernacular sufficiently advanced to be the media for the diffusion of the knowledge obtained in the higher schools. However, in pursuance of their main object, they directed the establishment of a graduated series of colleges and high schools; or what would be here called "Grammar Schools," with universities at their head, to test and examine their efficiency by conferring degrees. This measure has not been carried out, at least in the Presidency of Bombay, in that spirit of liberal thoroughness which ought to have characterized it. The blame of this attaches less to the local than the Home and the Supreme Government, both of whom

refused the necessary means for instituting a perfect system. The formation of the Bombay University, indeed, was successfully accomplished on the model of the London University, as a body for examining and conferring the well-known English degrees. Its charter and its examination standards were also mainly borrowed from the Calendars of the University of London, and with the exception of not requiring as indispensable all the chief classical and modern languages of Western Europe, its programmes have been as high as those of any University in England. And they have not been nominally, but in rigid earnestness enforced. Every year, notwithstanding, increased numbers flock to it. From the few who presented themselves for entrance in its first year, there are this year 550 reported as going up for matriculation. The attainments of its full graduates are now considered to be so high that the Senate have passed a resolution to ask its recognition at the hands of the English universities, and it is to be hoped that such a right of sisterhood will not be refused in mere pride or indifference.

The operations of the University, though triumphantly conducted so far as regards the depth and quality of the attainments which it tests and rewards have been circumscribed in extent, owing to the inefficiency of the measures for graduating a series of well-organized colleges and high schools. With a deplorable want of far-sighted liberality, they were left deficient in a number of essentials. It seems to have been forgotten that the desire of a liberal education was to be a forced growth, more even than that for a more middling and elementary education, in a country where the opportunities for its employment in practical life were sadly wanting. It was conceived that the perception of the general enlightening benefits of a high education ought to be sufficient causes to instil an eager thirst for it among the riche classes. But these calculations have ever failed. The Hindús would never stir unless prompted by the impulses of a direct palpable self-interest. This has been often bewailed as a strange phenomenon of Indian perversity unwarranted by any European experience. But is it so? Has it really been that in any country of Europe, however civilized, the desire of high education for its own sake has preceded and not followed the demand of such education for direct worldly advancement? More especially, has it ever been in England that such high-flown sentiments obtained among a nation priding itself upon its intensely practical character? No, not even in France, where the people

have shown themselves capable of generalizing wider views of life, and adopting deeper principles of conduct than in any other country of the world, has such been the course of events. We cannot but then deplore the premature haste with which the high educational institutes were cast away from the fostering hands of Government. The colleges and the high schools were left almost as imperfect as they were before 1854.

The Elphinstone College, far from being raised into a residing college, was left unprovided even with a building, and it is only lately that the exertions of its late principal obtained funds for that purpose from private liberality. Another more palpable deficiency was left unremedied—the providing an efficient teaching staff. The last Educational Report complains bitterly of this circumstance. “Connected with the whole University of Bombay,” it says, “which is the fountain-head of science and literature for fifteen millions of people, we have not a single professor of history, nor of Latin, Greek, Arabic, or Hebrew, though every one of these subjects are entered in the University list of subjects for examination. And in almost all of them numerous candidates are constantly presenting themselves. There is only one professor of chemistry, and no professor of geology, or astronomy, or applied sciences, or even of Indian law.” It is to be earnestly desired that the Head Government will take some cognizance of this state of facts, and provide means to obviate it. In connexion with this we may also notice the scheme proposed by Sir Alex. Grant, for the constitution of a small covenanted educational service, so that a supply of competent men for the higher appointments may be insured on certain principles, and sufficient inducements offered to attract them. Though rejected by the Government of India, in spite of the recommendation of the Bombay Government, the Secretary of State for India has promised last session to give it his best consideration, and we may be allowed to express a hope that the promise will be redeemed ere long, and in a manner favourable to the educational interests of Bombay.

III. The third principal measure directed by the Dispatch was aimed towards the provision of middle-class and elementary education. The Directors profess to attach the greatest importance to this subject, more than even to high-class education. But as the pitch of their language is always considerably toned down in practice, their exaggerated words have led to popular education receiving only its proper consideration,

though comparatively, with high education, far more than its due. The last Report speaks of the Bombay Presidency as being strong in vernacular education. This has been owing very much to the operation of what is called the local cess, or a small surcharge of half per cent. on the local revenues, for application to educational purposes. The latest returns give the numbers of 172 middle-class, and 1,357 vernacular primary schools, with an attendance of 23,150 and 79,189 pupils respectively, making a total of 1,529 schools and 102,339 pupils. There are, besides, about 35 aided schools, with about 2,800 pupils; and coupled with the representation of the efficiency of the schools as being fair on the whole, we may consider this state of things as nearly satisfactory for the time that has passed since 1854.

IV. The fourth, I may say the last great measure of the Dispatch, is directed towards making provision for the maintenance of the system which was sketched out. And here the Directors fell into a blunder which has been the principal cause of the unsatisfactory state of the higher educational institutions to which we have adverted above. After working themselves up into a belief of "the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the natives of India," the Dispatch commended the introduction of the system of Grants in Aid.

It is the peculiar misfortune of India that she is liable to suffer from a double set of errors of the most opposite kinds. She is debarred from the benefit of English institutions which she has urgent need of, while others are forced upon her which are entirely unsuited to her circumstances. All the conditions which recommended the introduction of the Grants in Aid system in England are wanting in India—(1) the wide-spread perception of the general and special advantages of education; (2) the existence of a complete and richly endowed set of colleges and grammar schools; and (3) the necessity for the recognition of a denomination system of education. This entire want of analogy was entirely submerged in the solicitude to be as economic as possible—if the timidity which shrinks from investing on reproductive works is to be called economy. In the case of middle-class and primary education the strenuous exertion of the Department of Public Instruction have preserved the system from utter failure, though even in respect to these the reports of the inspectors state, as more successful, the operation of the local cess, or what ought to be called a local education rate on landed property.

For the promotion of high-class education, it has been, as we have shown above, simply a nullity. It is high time therefore, that, at least so far as this principle is concerned, the Dispatch be reconsidered and modified with the light of the experience we have obtained. The expenditure on education in the Bombay Presidency is certainly not so extravagant that a moderate increase should be a matter of complaint. There is a paragraph in the Report of Public Instruction for 1866-7 so clearly setting out this point, that I will make bold to extract it. "The total Imperial expenditure," it says, "on education, science and arts, taken for twelve months, gives an annual rate of Rs. 945,340 for 1866-7, standing out against Rs. 932,184 actually expended in the official year of 1865-6. The rate of expenditure for the past and the present year appears nearly stationary, and, when compared with the estimated revenues of the Bombay Presidency for the current year,—viz. Rs. 87,593,700 (*i. e.* nearly 8,000,000*l.*), it appears to bear the ratio of $1\frac{1}{3}$ per cent. to the Presidential revenues. This proportion must be admitted to be small, especially when it is considered that in England the Parliamentary grant for education was 1,030,600*l.*, which, on an Imperial revenue of 68,000,000*l.* gives a proportion of more than $1\frac{1}{2}$ per cent., and that the English public grant is almost entirely for subsidies to primary schools; whereas, in this country, the education of the people implies not only the diffusion of primary instruction, but also the introduction of higher learning and science, and the doing for India all that the richly endowed universities and ancient grammar schools, and centuries of refinement have done for England. Were 2 per cent. per annum on the Presidential revenues allowed to Bombay, the whole aspect of the department and the universities," continues to say Sir Alexander Grant, "might, in my opinion, be speedily changed for the better." Surely, we might add, this is not asking too much from a Government which, as we have seen, combines the threefold character of sovereign, landlord, and civilizer.

Before concluding this paper, sir, I will task the indulgence of the meeting a little more, for the purpose of seeing if we can apply the knowledge that we have obtained of this system of public instruction to the consideration of the proposal respecting the Indian Civil Service, lately laid before the Secretary of State for India by a deputation from our Association. Of the two schemes,—one, for founding scholarships to enable a certain number to come over to England and offer themselves for examination; and another, for transferring a portion of

the Indian Civil Service Examination to India itself—the former has found favour, both with the press here and the whole English press in India, while the latter has been deprecated or denounced as premature and dangerous. Their arguments have been chiefly these: (1) That it is of infinite importance that Indian youths should visit England and breathe the atmosphere of its knowledge and enlightenment; and (2) that there is a danger of deterioration in the examination standard, if the examinations were to take place in India. I must be pardoned for saying that these arguments betray ignorance of the real cause why the clause in the Queen's Proclamation, opening the Service without distinction of colour or creed, has hitherto been a nullity, and ignorance of the state of educational affairs in India. Is it that the want of means has prevented the Hindús from flocking to England? And, when means have been laid at their very doors, how many have come forward to avail themselves of them? We must here take care not to confound the Hindús with the Parsees, who are simply a handful in a population of millions, and the majority of those whom we see here are of the latter, not of the former race. Indeed, we have very significant experience on this whole point. About three years ago, Mr. R. J. Jeejeebhai endowed five fellowships, worth Rs. 30,000 each, for enabling five young men to proceed to England for the study of law. Of the three apportioned to the Bombay Presidency, one was for a Hindú, the other two being for a Parsee and Portuguese respectively. And how many Hindús do you think, sir, competed for this most magnificent provision? Not a single one, sir. The uneducated were withheld by the prejudices of caste and country, and the educated did not care to break abruptly some of the most sacred, social, and family ties, especially when the means of enlightenment were, to a certain extent, near at their hands. I do not wish to depreciate in the slightest degree the immense benefits to be derived from a visit to England. But we must not forget that in India itself there are at work, on the Hindú minds, those very English elements which go towards the formation of the inner strata of English life and English society, in the English education which the natives are receiving, in the English literature which they are greedily devouring, in the English poetry which they are learning to appreciate, in the English history with which they are learning to sympathize. The strong Anglicising under-current which has begun running through the deeper intuitions of Indian students has not yet been noted and carefully observed. I will venture to say that

in the natural course of transition phenomena, evolving extreme views and creeds, there will ere long be produced in India a body of men out-Heroding Herod, more English than the English themselves. Thus we see that, while on the one hand the proposed scholarships would simply prove illusory as to attracting the Hindú youths to England, the object involved in it is not wholly unprovided for in India itself. And, moreover, it would be a positive blunder to draw young men early in life to receive their Education here. High as is the value that has been set in this paper on English education, if educated young Indians are to devote themselves to the grand task of Indian regeneration more effectively and successfully than unsympathetic, unappreciating foreigners, this English education must have, as the subject for it to work upon, the substratum of Hindú prejudice, and Hindú superstition, and Hindú idolatry. Otherwise you annihilate their peculiar aptitude for their mission : you silence that voice of power which springs only from the consciousness of having once felt, and appreciated, and sympathized with the faiths and the creeds you now expose and denounce. But such would undoubtedly be the result if you immerse Indian youths for the best part of their lives in a purely English atmosphere.

If the Secretary of State for India is desirous of redeeming the promise of equality loudly made in the Queen's Proclamation, let us entreat him to adopt the only alternative worthy of an honourable and magnanimous nation.

And what an impulse and energy such a step would impart to the whole educational system. A writer in the *Revue des Deux Mondes*, who might very well represent the whole French nation, asks, in somewhat fanciful language, "si les colléges de l'Inde forment, s'ils ont déjà formé des hommes qui, sous les vêtements flottants de l'Hindou et le teint d'Othello, tiendraient dignement leur place sur les banes d'une assemblée politique européenne, sur le siège du magistrat, dans la chaire du professeur, dans l'état-major d'une armée, au milieu des sociétés polies, élégantes et éclairées d'une grande capitale?" If this above large-minded policy were pursued, it would not be long before England could proudly point to India before the face of the whole civilized world in answer to this demand. (*Educ. Rep. Parl. Rep. Speeches, &c. &c.*)

Mr. DADARHAI NAOROI thought that, concurrently with the promotion of the higher class education, the strenuous efforts of the Government should be directed to assisting and encouraging popular education, whereby the lower classes would be

gradually elevated so as to meet the efforts of those more highly educated. He agreed with Mr. Mehta, that English was the only medium through which the natives could receive the higher class education, the vernaculars being so numerous, and each requiring a cultivation of itself. Referring to the movement in Bombay with regard to female education, he said that Sir Alexander Grant and Miss Mary Carpenter had recommended a plan of establishing normal schools, for the purpose of providing qualified female teachers for female schools, which plan had been approved by the Bombay Government, but with respect to which a rather narrow interpretation had been given of the Grant in Aid clause of 1854 by the Supreme Government. When the schools were first started in 1850, the Government were anxious and willing to come forward, but those connected with the movement thought it would be unadvisable to have Government assistance, and they tried to carry on the system themselves. A great deal had been done by the natives of Bombay (1,600 girls having been educated in different schools), and he thought that that being so, it was almost unjust on the part of the Supreme Government to say that those having the management of the schools must contribute to the extent of half the application made to the Government. He thought that the Government, in the present state of Bombay as regards education, ought to have come forward with the greatest liberality in carrying out the project. The great difficulty now was to get qualified female teachers. The girls left the schools before they were eleven or twelve, and for many years it had been found difficult to bring up a class of ladies competent to take charge of properly constituted and organized girls' schools. He considered that the application made by the Bombay people had not been met by the Government in that spirit in which it ought to have been seeing what they had already done.

Mr. TAYLOR regretted that such an able, clever, and elaborate paper as had been read to-night should have been read to a meeting consisting of only twenty-four, most of whom were not Englishmen (who it might have been supposed would have taken an interest in such an important question); but Bombay gentlemen, who had taken the van in the new civilization of India, and who, of course, were prepared to go heart and soul with Mr. Mehta, and who, therefore, could not be expected to raise any discussion upon his paper. As he had proposed on a former occasion, when Sir Arthur Cotton read his valuable paper on Irrigation, he was very much inclined now to propose that the consideration of the present subject, which had been so elaborately and ably treated by Mr. Mehta, should be adjourned and brought before the Association at a time of the year when a larger assembly could be calculated upon. The subject of education was one to which he had paid the greatest attention. As Commissioner of Patna he had proposed to the Government a novel scheme of education, in consequence of which the whole scheme of education of the great province of Behar was placed specially under his control. That proposal was to carry out that which Mr. Dadabhai Naoroji had recommended, viz., two species of education—(1st) The higher class of education which those who looked to entering into the higher offices under the English Government, and those who were rich enough to afford time for the acquirement of it, availed themselves, such education being carried on through the medium of the English language; and (2nd) the education of the masses, with respect to which species of education it was a perfect absurdity to suppose that those poor children, whose parents

could scarcely spare them for two hours a day for education, could first of all acquire a foreign language and could then, through the medium of that foreign language, attain even the rudiments of scientific knowledge. He agreed with Mr. Dadabhai Naoroji that if the Government sought the benefit of India, it would not only direct its attention to the higher class education, but would devote part of its funds, and some of the machinery at its command for the benefit of the masses. He suggested whether it would not be worth taking into consideration the advisability of deferring all interesting and important subjects, such as that which had been brought before the meeting to-night, till a season in which a larger attendance might be hoped for. Though there were many points raised in the paper upon which he would like to make a few observations, he would rather not enter upon them now.

Mr. MANOJKES CURSEWJEE, while he agreed that it would be better if such subjects were discussed at a season of the year when there would be a probability of a larger attendance, thought a small attendance of persons really interested in the matter discussed was preferable to an assembly of ten times the number, if they only came out of curiosity. He disagreed with Mr. Dadabhai in thinking that the Government were to blame for requiring from the supporters of the schools a contribution of half that which the Government were asked to contribute. The misfortune of India had hitherto consisted in the people looking to Government to originate everything, to undertake everything, and to perfect everything. Americans and Europeans had risen to their pre-eminent position by the enterprise and action of the people themselves, and he considered, therefore, the principle laid down by the Government in their Dispatch a sound one, viz., if the people themselves organize schools, the Government would meet them half way. If the projectors of the schools that had been established for the vernacular education only of the native girls, had applied to Government for a grant in aid, he did not think they would have been refused, but he had yet to learn that the managers of those girls' schools had applied to the Government.

Mr. MEHTA stated that they had not yet applied to the Government.

Mr. MANOJKES CURSEWJEE remarked that if the Government had not been asked to assist them, no complaint could be made against the Government on that score. With regard to English being the language through the medium of which great changes might be wrought in the ideas and opinions of the natives, he thought that there could not be two opinions, and therefore he agreed with what Mr. Mehta and Mr. Dadabhai Naoroji had said on that point.

Mr. CHISHOLM ANSTAY suggested that after February, when Mr. Mehta's paper would have been printed and circulated, and after Mr. Mehta had conferred with those best able to give advice upon the subject, he should draw up a series of resolutions embodying in a practical way the views he had propounded. The matter would then have been considered out of doors, and it would be competent to persons who, like himself, agreed with much that had been brought forward by Mr. Mehta, and disagreed with a little, to give a distinct *Aye* or *No* upon each point. He agreed with Mr. Mehta, that the liberal education should be kept apart from the vernacular education. He thought that the higher education should be imparted in some one known language

which is likely to obtain nearly universal reception, and the English language was best for that purpose. The question was, whether English, and the vernacular could not be combined, and whether it could not be made imperative on those who attended the schools, and were learning how to be teachers, not only to learn English in order to acquire the learning taught to them in English, but to abide their examinations in their own vernacular. The Asiatic genius was remarkably acute, and the Asiatic memory was remarkably retentive; but, to borrow a phrase which has been quoted to-night, there was too great a tendency amongst the Hindús to retain words rather than ideas. Dr. Haynes found that the natives learnt his lectures which he had given in English, by heart, and when they were examined he found that they answered his questions in the very words he had used from the chair. If the examinations of the natives were in their own vernacular, the examiners would ascertain whether they had really acquired and made their own the lessons they had learnt. Refraining from further observations, on account of the lateness of the hour, he would merely throw out whether it was expedient that anything should be said with reference to this question which might in any way tend to irritate the native mind—whether it was worth while to say anything about “idolatry,” or “superstition.”

Captain BARRER, in proposing a vote of thanks to Mr. Mehta for his very able paper, suggested that if Mr. Mehta acted upon the proposition of Mr. Chisholm Anstey, to draw up a series of resolutions, those resolutions should be sent to him, so that they might be printed with Mr. Mehta's paper, and so give members an opportunity of considering them in conjunction with the paper.

The vote of thanks having been seconded, was put and carried unanimously.

A vote of thanks to the Chairman, was moved by Mr. Dadabhai Naoroji, and carried unanimously.

DEPUTATION STUDIES

I

UNIVERSITIES

C. RAMALINGA REDDY

MYSORE EDUCATIONAL SERVICE

Southern Foundation Scholar of St. John's College
Cambridge and Vice-President of the
Cambridge Union Society

MYSORE
GOVERNMENT BRANCH PRESS
1914

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College, Cambridge, and Vice-President
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P R E F A C E .

Last year in March His Highness the Yuvaraja of Mysore did me the honour to include me amongst the three officers selected to be in attendance on him during his tour in Europe and England. It is to this signal and gracious act of favour, for which I could never be too grateful, that I owe the further developments which culminated in my being sent by Government on deputation to Europe, America and the Far East to investigate various subjects, amongst which education had the leading position. Though it was understood that these new duties were subsidiary to those involved in my position as a member of His Highness's suite, any possible clash between them was obviated by the great kindness of His Highness who, actuated by his strong devotion to the interests of the State, commanded me of his own accord to engage myself primarily in the pursuit of the work which had been prescribed by Government. I am therefore under peculiarly deep obligations to His Highness both for the inception and development of my task which, I may be permitted to say, rendered the tour all the more enjoyable by giving added purpose and direction to my movements.

His Highness further honoured me with introductions to some of the first men in Japan, without

which my stay in that fascinating country would have been almost valueless.

I need not add that I am under the deepest and most loyal obligations to His Highness the Maharaja without whose most gracious sanction these arrangements could not have been effected.

I tender my sincere thanks to the Dewan, Mr. Visvesvaraya, C.I.E., for affording facilities to carry out the comprehensive programme of work laid down by him and for having extended my tour to America and the Far East.

I am under a special debt of gratitude also to the Right Hon'ble the Marquis of Crewe, the Secretary of State for India, for his kindness in procuring me introductions from the Colonial and Foreign Offices to the Government of the Dominion of Canada and to H. B. M.'s Consul-General at Yokohama respectively; to Col. W. J. Bryan, the United States Secretary of State for procuring me an introduction to the Governor-General of the Philippines; to Mr. C. P. Neill, Chief of the United States Labour Bureau in the late Republican Administration for many acts of friendship and letters of introduction; to the Dominion Secretary of State, Canada, for official introduction to the Provincial Governments; to Count Okuma for securing me a number of invaluable facilities in Japan; and to the Governor-General of the Philippines for advising all the departments in which I was interested to render me every assistance.

It is not possible at present to give a complete list of all the persons who helped me most ungrudgingly in the various countries I visited and showed me courtesies which I could never acknowledge in sufficient measure. But as it would look ungrateful to leave them out altogether I take this opportunity of thanking publicly some of the more prominent amongst them.

Sig. G. Pardo, Lecturer at the University of Rome and Mrs. Pardo.

William Miller, Esqr., *Morning Post* Correspondent at Rome.

M. Chervillon, Author of *Dans L'Inde*, Paris.

M. Berthelemy, Professor of Administration at the Sorbonne, Paris.

M. Fernand Baldensperger, Professor at the Sorbonne, Paris.

M. Foucher, Professor of Sanskrit at the Sorbonne, Paris.

M. Charles-Marie Garnier, General Secretary, *A Tour du Monde*, Paris.

M. Leon de Goer, Paris.

M. Emile Legouis, Professor of English, Sorbonne, Paris.

Mr. H. Kershasp Dadachanji, Berlin

Mr. H. W. Nevinson, of the *Nation* Staff, London.

Prof. G. E. Leonard, Bristol University.

Sir Isambard Owen, Vice-Chancellor of the Bristol University.

Mr. E. G. Tyrell, City Education Office, Bristol.

Mr. Morley, Birmingham University.

Sir Alfred Hopkinson, Vice-Chancellor of the Manchester University.

Dr. F. H. Spencer, Inspector of Schools, Liverpool.

Mr. C. H. Creasy, Inspector of Schools, Liverpool.

Prof. Smithells, F.R.S., Leeds.

- Dr. Sadler, Vice-Chancellor of Leeds University.
Mr. J. B. Fearnley, Kent.
Mr. and Mrs. Sidney Webb, London.
Prof. Marshall, Cambridge University.
Rev. Dr. William Miller, Scotland.
Mr. M. P. Price, Tibberton Court, Gloucester.
Mr. G. W. Parmelee, Deputy Minister of Public Education,
Quebec.
Dr. Peterson, President of McGill University.
Mr. F. C. T. O'Hara, Deputy Minister, Ottawa.
Dr. Robertson, Chairman of the Technical Education Com-
mission, Ottawa.
Mr. F. A. Acland, Deputy Minister, Labour Department,
Ottawa.
Mr. R. H. Coats, Labour Department, Ottawa.
Prof. Jackson, Department of Economics, Toronto.
Rev. Prof. Kilpatrick, Toronto.
Prof. Godfrey Lloyd, Department of Economics, Toronto.
Dr. Falconer, President, Toronto University.
Mr. A. K. Maynard, School of Civics and Philanthropy,
Chicago.
Dr. Woodhead, School of Civics and Philanthropy, Chicago.
President Judson of the Chicago University.
Prof. Arnold Dresden, Wisconsin University.
President Van Hise, Wisconsin University.
Prof. Lighty, Extension Department, Wisconsin University.
Dr. Reber, Dean of the Extension Department, Wisconsin
University.
Prof. J. R. Commons, Wisconsin University.
Dr. Fletcher, Deputy Minister of Education, Manitoba.
Prof. Flenley, Manitoba University, Canada.
Prof. Chester Martin, Manitoba University.
Mr. Fred. J. Ney, Chief Secretary, Educational Department,
Manitoba.
Mr. J. A. Stevenson, Winnipeg.

- Mr. A. H. Ball, Deputy Minister of Education, Regina,
Canada.
- Dr. Bayne, Deputy Minister of Municipal Affairs, Regina,
Canada.
- Dr. Murray, President of the University of Saskatoon.
- Dr. Smith, Superintendent of Public Schools, Saskatoon.
- Dr. Tory, President of the Alberta University.
- Dr. Ward, Calgary University.
- Prof. A. U. Pope, University of California.
- Baron Kanda, Tokio.
- Dr. J. Soyeda, Tokio.
- Baron Kato, Tokio.
- Prof Takakusu, Imperial University, Tokio.
- Prof. Shiozawa, Waseda University, Tokio.
- Dr. A. C. Craig, the Biographer of Rizal, the Filipino Patriot,
History Department, Manila
- Dr. Bartlett, President of the Philippine University.
- Dr. Crone, Director of Public Instruction, Manila.
- Dr. Colbert, Dean of the College of Liberal Arts, Manila.
- Mr. Shearer, Agent to the Philippine Commission.

I should like to add that though the descriptions here given are almost all based on personal visits of observation and interviews with leading authorities, still in the case of a few very minor Universities I contented myself with getting information from reports and other printed matter.

MYSORE,
27th June 1914.

C. RAMALINGA REDDY.

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**BRIEF
DESCRIPTIVE ACCOUNT OF
UNIVERSITIES VISITED.**

Descriptive Account of Universities visited.

THE UNIVERSITY OF ROME.

THE University of Rome has four faculties, namely, Law, Literature and Philosophy, Science, and Medicine. The total number of students attending is about 4,000: The teaching staff is divided into three classes, Professors, Assistant Professors, and Liberi Docenti. The Liberi Docenti are analogous to our special University Lecturers. They get half a guinea from the Government for every student attending their classes. In addition, they are allowed to levy a small fee on the students.

Many of the Professors are Members of Parliament. Some of the highest officers lecture at the University as Liberi Docenti.

There is no residential system.

THE UNIVERSITIES OF ITALY.

Number of Universities having 4 faculties	..	11
Number of Universities having 3 faculties	...	3
Number of Universities having 2 faculties	...	2
Number of Universities having 1 faculty,		
<i>viz.</i> , Law	...	1

The curricula include the following subjects:—Law, Medicine, Obstetrics, Mathematics, Engineering, Pharmacy, Veterinary Science, Agriculture, Literature and Philosophy, Natural Science.

THE UNIVERSITY OF BRISTOL.

The following are the faculties:—Arts, Science, Medicine and Engineering. The number of Professors is about 25. In addition, there are a large number of readers and lecturers.

The University gives not only degrees but certificates and diplomas. These latter represent a less developed type of training.

The University also prepares men and women for elementary and secondary teacherships. For this there is a Normal School attached to the Arts College.

Commerce and the study of social questions figure amongst the courses. Subjects for the *Commercial course* are:—Modern languages, Typewriting and Shorthand, Book-keeping, Accounting, Correspondence, Commercial Geography, Modern business methods and Economics. *Social study* includes economic policies, psychology and ethics, social and economic history, local government, sanitation, poor law institutions, children's police courts, factories and factory laws, labour exchanges, hospitals, educational institutions. Students are expected to have a practical acquaintance with the way these institutions are managed and write reports of their visits.

The University helps Extension work by University Tutorial classes for working men and by public lectures. As has been said the University provides different grades of education so that even those who cannot go up for degrees may be benefited by courses leading to diplomas or certifi-

cates. In the Engineering College belonging to this University, night classes are held in order to allow artisans and foremen in factories to improve their professional education. In these classes the laboratories and apparatus of the regular University students are available also for the artisans.

Note how the modern conception of a University includes functions which do not find a place in the regular Oxford and Cambridge type of institution. The present day ideal regarding the place of a University in national life is broader, more democratic and, in my opinion, better suited to a country like India where the chief need is to popularise knowledge.

THE UNIVERSITY OF BIRMINGHAM.

LOCAL CONDITIONS.—Birmingham is one of the biggest commercial and industrial centres. Some 80 big trades and industries, such as jewellery, iron work, brass work (engineering and ornamental), tools, medicines, guns and small arms, cocoa, transport services, mint, electro-plating, etc., are in a flourishing condition. The result is an enormous demand for skilled workmen, artisans, foremen and business managers. Moreover, sons of captains of industry learn general business plus the technique of their industries, so that they may help and eventually succeed their fathers as heads. Hence it is that among the faculties, commerce has a place and that Birmingham is the first University to give a Commercial Degree.

The faculties are: Science, theoretical and applied, Arts, Medicine and Commerce. The faculties, are so to speak, the degree giving departments. In addition, there are departments not yet raised to the status of faculties which prepare students for certificates and diplomas. For these

latter matriculation is not necessary. Moreover, even in the faculties proper students could enrol themselves for diplomas and certificates. A degree implies a high level of culture and theoretical training. Diplomas and certificates have reference to more practical courses. The University also arranges for special courses chiefly of cultural interest. Special courses included in the programme for 1912-13 were: Art, Japanese History, International Law and Egyptology.

Education forms a part of the faculty of Arts.

FACULTY OF COMMERCE.—The programme of studies includes general business methods plus the technology of a particular industry or two.

1st year.—Commerce, accounting, economics, modern foreign language, a technical science, and one course from Faculties of Science or Art.

2nd year.—Commerce, accounting, economics (or statistics) transport or public finance, modern foreign language, a technical science, and a course from Science or Art Faculties.

3rd year.—Commerce, accounting, technique of trade including banking and accounting, other subjects as above and also commercial and industrial laws.

N.B.—Shorthand and typing do not figure in this, for the purpose here is not the manufacture of clerks but training business heads.

INTERVIEW WITH PROFESSOR ASHLEY.—“The course at Birmingham includes in fact the Industrial Survey of the whole world. First year. Industrial Survey of England. Second year. Colonies and Dependencies. Third year, of the chief competing countries especially United States of America, Germany, France, Argentine and Italy. We

consider industry by industry, its history, locality, and recent changes.

In so doing incidentally we treat also of Government policies, like bounties, protective tariffs, etc., and economic theory and problems affecting labour (wages), trade unions, conciliation boards, etc., and general organisation (trusts and so on). A most wonderful course surely, and one which requires three or four Professors.

OTHER SUBJECTS.—Technique of trade, banking, customs, foreign exchanges, foreign languages. It is most important that a science applicable to the industry in which the student is interested should also be taught. Thus industry and business will be correlated.

As regards Mysore—or for the matter of that any other country—(i) consider the chief industries actual or possible in the immediate future, (ii) provide courses which have a direct bearing on these in addition to those that concern general business.”

There is also a Normal Institution in the University for training teachers.

As at Bristol *social study* also forms a course in which a diploma is awarded. The requirements fall under three heads:—

- (a) University courses on such subjects as industrial history, local government, sanitation and hygiene, industrial legislation, social philosophy and economics.
- (b) Visits of observation in order to get a practical knowledge of poor law institutions, elementary and technical schools, justice, housing problems, hospitals and industrial conditions.
- (c) Practical work in regard to office work, visiting slums, etc., and school and club work.

THE UNIVERSITY OF MANCHESTER.

FACULTIES.—Arts, Science, Law, Music, Commerce, Theology, Medicine and Technology.

Manchester led the way in the formation of the newer Universities in England.

At the University they also give evening courses of a special character, not for working men and artisans but for those employed in some of the higher professions like Banks and Railways. The subjects dealt with are Railway Economics, Political Economy and Banking.

There are also other evening courses but even these do not seem to be intended for the artisan class so much as for the gentlemen in the higher professions.

CERTIFICATE IN SOCIAL WORK.—The course in social work is similar to that in Bristol and Birmingham. It is remarkable with what unanimity the newer Universities have adopted this. The course extends over two years and includes:—

- (1) Economics
- (2) Observation visits to institutions connected with administration of poor law, charity, elementary education, etc.
- (3) Practical work in connection with various societies and committees such as railway committees, district provident and charity organisations, etc.

THE COMMERCE COURSE INCLUDES.—

- (1) Political Economy.
- (2) Public Finance and Taxation.
- (3) Advanced Economics.
- (4) Organisation of Industry and Commerce, historical and comparative,

- (5) Markets with special reference to cotton.
- (6) Industries of the different countries.
- (7) Problems of Distribution.
- (8) Organisation of Commerce.
- (9) Railway Economics.
- (10) Currency and Banking.
- (11) Foreign and Colonial Banks.
- (12) Foreign Exchanges.
- (13) Economic History of the British Empire.
- (14) General Modern History.
- (15) Economic Geography.
- (16) Commercial Law.
- (17) International Law.
- (18) Accounting.
- (19) Modern Languages.

It is not essential to take a technological course as at Birmingham, and this is by many considered to be a defect well worth remedying.

Every educationist I have talked to emphasises the enormous importance of popularising knowledge by means of public lectures or workmen's missions or correspondence courses and other methods of education extension.

The University also arranges free popular and public lectures on Monday evenings.

THE MUSEUM.—There is a remarkably fine Museum attached to the University. Many teachers even of Elementary schools sometimes hold Natural History classes here. Also the Curator sends out specimens to schools on requisition by the Headmasters. This is on the model of what is done on a very large and well-organised scale in America, where Museums are more than mere shows and are an integral part of the educational system. Even the

laboratories for Chemistry, Biology and other Sciences are available for extra—University purposes.

THE UNIVERSITY OF LEEDS.

The University prepares students not only for degrees but for diplomas and certificates. It also holds evening classes especially in Technology.

FACULTIES OR DEPARTMENTS.—Arts, Commerce, Law, Science and Technology, Medicine and Dental Surgery.

Education is included in Arts.

Degrees are of two kinds: *Ordinary* and *Honours*.

The course in Applied Science is about the fullest and most thorough of any University in the kingdom. It includes:—

- (1) Mechanical Engineering.
- (2) Civil Engineering.
- (3) Electrical Engineering.
- (4) Mining Engineering.
- (5) Gas, Fuel and Metallurgy.
- (6) Agriculture.
- (7) Applied Chemistry (including Colour Chemistry and Dyeing).
- (8) The Chemistry of Leather Manufacture.
- (9) Textile Industries.

COURSES IN TEXTILE INDUSTRIES INCLUDE.—Spinning, carbonising and extracting, weaving, (116 looms), finishing (that is to say, scouring, milling, boiling, cutting, pressing, etc.).

Chemical analysis of materials and testing fibres, yarns and fabrics.

Colouring.

The University has a Textile Museum.

The course in this department extends over two or three years.

The Diploma in Dyeing also represents a three-year course.

In each of these Technological departments there are provided facilities for research work.

COURSE IN LEATHER INDUSTRIES.—Skin and its structure; depilation; tanning; principles of rapid tannage; japanning; oil tannage; mineral tannage.

METHODS OF LEATHER MANUFACTURE.—For Elementary students they teach practical leather manufacture without much admixture of pure science.

Students who cannot afford to read for degree or diploma can take by special arrangement shorter courses of study. I admire this elasticity which makes the Universities centres for popularising knowledge. In India every measure of this kind is opposed on the mysterious ground of discipline and I am afraid a great deal of real work has been sacrificed through undue regard to theoretical punctilio.

DEGREE OF BACHELOR OF COMMERCE.—

INTERMEDIATE COURSE.—

- (1) Economics and Economic History (especially of 19th century).
- (2) Economic Geography of British Empire.
- (3) French or German.
- (4) Another modern language, Mathematics and European History from 1763 (2 of these subjects).

FINAL DEGREE COURSE.—

- (1) Economics and Economic History and a special subject.

- (2) French or German.
 (3) Same as No. 4 above.
 (4) Accountancy. For the second modern language candidates may substitute Economic Geography of principal foreign countries and Commercial Law. (3 years' course).

DIPLOMA IN COMMERCE.—(2 years' course).

1st year—Economics, French or German.
 Economic Geography of British Empire.
 Accountancy.

Mathematics or a second foreign language.

2nd year—Compulsory: Same as above (more advanced) and Commercial Law.

Optional: a Second foreign language or a short course in one of the technological subjects.

DIPLOMA IN SOCIAL ORGANISATION AND PUBLIC SERVICE.—One year's course.

SYLLABUS.—Social Economics.

Elementary Political Economy.

Social work of Public Departments and organised charitable agencies.

Ethics of citizenship.

History of Social work in England.

Practical work in connection with charity organisation, guild of Help, University working men's club, Education, Health authorities, etc.

Note the remarkable similarity in the organisation of modern Universities.

EVENING COURSES.—Students should be 22 or above and satisfy the Head of Department concerned as to fitness. Sometimes those under 22 too are taken if they had attended a Branch Technical school and have had some experience.

Fee is small: 10/6 for a course.

SUBJECTS.—Civil and Mechanical Engineering.

Electrical Engineering.

Coal Mining.

Textiles.

Tinctorial Chemistry and Dyeing.

Leather industries.

Geology.

EXTENSION LECTURES.—“The aim which the University sets before itself in providing such courses is to arouse and stimulate the interest of its audience in what is best in thought and life and to bring them into touch with the use of science and with some of the practical issues of modern life.”

The University does not believe in isolated lectures but organizes for courses of not less than 5 lectures on any subject that a local committee may desire.

In connection with these Extension lectures, periodical examinations are held and certificates awarded to deserving students.

Travelling libraries are issued by the University in connection with the courses of University Extension courses.

THE UNIVERSITIES IN QUEBEC.

There are three of these in Quebec, McGill and two Catholic ones, both named after Laval, which are practically self-supporting institutions, the Government grant being only about £1,000 in each case.

CATHOLIC UNIVERSITIES are good for humanities and are poor in Science and Technology. Most of the members are in holy orders and serve for a mere pittance.

All are self-governing or rather governed by the Church. The Universities are richly endowed with lands.

THE POSITION OF UNIVERSITIES IN THE GENERAL ORGANISATION OF EDUCATION.—(1) The University establishment is not mixed up with school inspection and administration work as in India. (2) People who become Inspectors rarely ever revert to teaching. (3) Qualifications of an inspector: (a) training as a teacher, (b) 5 years' service as a teacher and (c) passing the Special Inspector's Examination.

The chief defect of these Universities is lack of provision for research fellowships.

McGILL UNIVERSITY, MONTREAL.

Founded by Mr. McGill who left a large fortune with which at the beginning a Medical School was started. For some time it had only one faculty, and later with the acquisition of new endowments new faculties were opened. The following are the faculties now existing:—Engineering, Medicine, Arts, Applied Science and Law. The Engineering School is one of the most celebrated in the world. There is an equally celebrated faculty of Agriculture. The course extends over 4 years excepting in the case of Medicine in which a 5 years' curriculum has been adopted. Total number of students about 1,400 of which 450 belong to Arts, 550 to Science, 70 to Law and the rest to Medicine, (figures for Agriculture are not included in this).

MANAGEMENT is vested in a Board of Governors; but all arrangements concerning studies and the purely academic matters are left to the Corporation which is a body formed partly by election and partly by nomination by the faculties.

APPOINTMENTS are made by Governors on the recommendation of the Corporation, that is to say, practically they vest in the faculties.

FINANCE :—It is almost entirely self-supporting. Government grant is about a thousand pounds a year, barely the pay of a Professor. Income from fees is fairly large but the bulk of revenue is derived from endowments.

TEACHING STAFF.—Professors, Assistant Professors and Lecturers.

As a rule, the pay here is much higher than in England which is partly due to the fact that they have to import Professors from abroad, who naturally set the standard of salaries for the faculties.

RESEARCH FELLOWSHIPS.—A fair number, though not enough, of the value of £ 200 a year each.

THE UNIVERSITY IS NOT RESIDENTIAL and as it is situated in a very big city, some students living in cheaper boarding houses succumb to the usual city temptations. An effort will soon be made for putting up halls and hostels.

Self-supporting students are another item of resemblance between Canada and the States. It is not considered beneath the dignity of a student to earn his living by assisting in a shop or hotel during leisure hours.

Co-education prevails and is universally acknowledged to be a good influence.

The reason for the absence of research fellowships is that owing to the extraordinary opportunities for making money, very few boys care to stay up to pursue pure science. The population of Canada is small but the country is large; and there is enormous field for agriculture and industrial enterprises. Railways, irrigation works and mining absorb technical men as soon as they are produced. Though

Canada is like India, an agricultural country, it affords unequalled scope for technical men by reason of the business enterprise of the people. The graduates of the Agricultural College usually practise the lessons they have learnt in their own farms instead of on others. In India technical students look to Government for their livelihood and rarely ever take to private enterprise.

**INTERVIEW WITH Dr. PETERSON,
PRINCIPAL, MCGILL COLLEGE.**

Number of teachers at McGill about 300.

Cost per annum \$800,000. Government grant \$15,000.
Government control nil.

Fees:—\$200 a year. About the highest in the Dominion.

The reason why Canadian Universities are self-supporting is that 50 or 60 years ago when there was any amount of free land, thousands of acres were reserved for educational purposes. These are gradually being sold and the sums thus obtained used as a fund for University purposes.

Most of the students of the faculty of Applied Science work as wage earners or honorary apprentices in shops, factories, mines and railway offices during the summer recess and when they issue forth as graduates, they come out also as practical business men.

Under Applied Sciences are included the following: Architecture, Chemistry, Chemical Engineering (like making paper pulp), Civil Engineering, Electrical Engineering, Mechanical Engineering, Metallurgy, Metallurgical Engineering, Railway Transportation.

MINING, RAILWAYS AND AGRICULTURE.—These are three of the most important industries in the country. Students taking up railway transportation work as employees of the railway companies during the vacation. They are employed in the freight or goods department or as assistants at stations, and on steam ship companies and other situations, so that when they become regular employees they are quite capable of exercising effective supervision over the men under them.

McGill also admits *partial* students, that is to say, students who do not care to go up for the degree but only wish to take training in a few subjects.

There are 102 pupils pursuing post-graduate studies.

Under-graduates publish a daily newspaper.

THE COMMERCE COURSE.—It is one of the minor branches and includes the following subjects having some bearing on commerce proper, namely, Political Economy, Modern Languages, Accountancy and Commercial Law. It is a two years' course. Some of the other subjects are English, Physics and Chemistry. With this training a student could get only a *Diploma*. If he wants a *degree* he must spend another year in doing things which do not at all look very commercial.

This University maintains a loan fund the interest on which is expended in advancing loans to necessitous students at a small rate of interest. The University has never experienced any difficulty in recovering these loans later on.

There is also a department of Physical Education for men and one for women.

ATTENDANCE AT MCGILL COLLEGE FOR 1912-13.

Law ...	...	...	...	64
Arts ...	{	Men	{	} 490
			Regulares 263	
		Partials 68		
	{	Women	{	} 558
			Regulares 128	
		Partials 31		
Applied Science ...		{	Regulares 521	} 558
			Partials 37	
Medicine ...	{		Regulares 287	} 304
			Partials 17	
McDonald College—				
Agriculture ...		...	95	} 331
Normal School		...	168	
Domestic Science		...	68	
Grand Total				1,747

Add to the above members of the Graduate School, that is to say, those reading for M.A., D.Sc., LIT.T.D., etc. 133.

So, the total attendance is nearly 1,880 and yet Canada is a new country, agricultural like India but progressive and eager to apply the teachings of science to life while we are still immersed in priestly and ghostly concerns.

MACDONALD COLLEGE OF AGRICULTURE.

Founded by Sir William Macdonald, a multi millionaire. It is located in a splendid fireproof building situated in very extensive grounds.

The departments are—(1) Domestic Science, (2) Normal School and (3) Agriculture.

PROPOGANDA WORK.—As the Principal told me technical institutions must undertake also the work of spreading knowledge among the masses; otherwise the discoveries of

Applied Science would find no application at all in life. This College is organising Women's Institutes in the districts for teaching by lectures and correspondence. Cowansville and Burham Women's Institute discussed amongst other things the following subjects: Children's teeth, Home made candy, preparation of meals, Christmas recipes, Marmalade, School children's lunches, Economy, Dust and its dangers, Sociability, Cool dishes for summer—a really varied and delectable programme.

It cannot be too strongly emphasised that educational institutions in India should undertake Extension work at once.

DEPARTMENT OF AGRICULTURE.—Variety of courses: (1) The regular degree course of 4 years, (2) a two year course for diploma with a low entrance qualification, so that a large number may gain admittance, (3) short and special courses of a few weeks to which men engaged in the industry are freely admitted.

Subjects.—Husbandry, Bacteriology, Biology, Dairying, Economics, Horticulture, Physics, Drainage, Poultry farming and some amount of general education.

Canada owes a great deal of her prosperity to the Agricultural Sciences. She has a short summer and it is the discovery of an early ripening variety of wheat that has rolled up cultivation over millions and millions of acres of Prairie land.

How extension work is carried on by this College:

(1) Demonstrators paid by the College are employed as itinerant teachers. Sometimes these settle down in the districts to educate peasants by lectures and demonstration farms, (2) publication of bulletins, (3) holding short period institutes or classes for farmers.

The following short courses were arranged for during 1913: (1) Live stock and field crops, in six villages. (2) Horticulture and poultry farming at the College itself. (3) Eight extension lectures in different places. These institutes last from 2 to 3 days and only practical farmers are admitted to the classes. In Western countries on account the greater of social and cultural uniformity of the people, it is easy to allow partial and special students to work along with the regular students of the Colleges. I doubt whether this is feasible in a country with such glaring inequalities as India.

THE FINANCIAL STATEMENT FOR 1909-10:

Income from fees and such like sources	\$ 194,156.
Income from investments, etc.	„ 594,760.
Income from other sources, roughly	„ 66,000.
Expenditure about	„ 700,000.

FURTHER INTERVIEW WITH PRINCIPAL PETERSON.

(1) Professors should not lecture for more than six hours a week. If they do, the standard would be sure to deteriorate. (2) Each Professor should have a sufficient number of assistants. (3) As regards the faculties, their number should depend on financial resources. You could make a decent start with (a) Arts and Sciences, (b) Applied Science, (c) Medicine and (d) Agriculture. Under (a) you must have History, Physics, Chemistry, Ancient and Modern languages and, if need be, Philosophy (In McGill only 20 students have taken up Philosophy!). Commerce is a good course but hardly big enough to a form a branch by itself.

He considered Wisconsin University as the ideal of a state foundation.

SOME SMALLER UNIVERSITIES OF CANADA.

(1) THE UNIVERSITY OF BISHOP'S COLLEGE.

Faculties: (a) Arts and (b) Divinity.

STAFF.—Only 7. A Professor of Classics, one of Divinity, one for History and English Literature, one for Philosophy and Economic and three for Classics and Modern Languages, and Mathematics, and Natural Sciences. The system is residential.

Courses are of two kinds, *Ordinary* and *Honours*.

A sample course: (Third year's course) History:—English History, Political, Constitutional and Economic; Outlines of European History, 476 to 1500; Special subjects: Essay; Six papers in all.

Fourth year's course.—Constitutional history; General European History, 1500 onwards; special period with original authorities; Thesis, Politics or Economics; and Essay.

Total number of students in residence 45.

**(2) ACADIA UNIVERSITY: A BAPTIST
FOUNDATION.**

Partially residential.

Faculties: (1) Arts and Sciences (2) Divinity (3) Applied Science and (4) Music.

In Applied Science or Engineering they have only a two years' course and do not award degrees but prepare students for the higher classes of McGill or some other more advanced University.

Number of students 216.

The following are the Professorships: Philosophy and Psychology, Classics, History and Economics, Physics, Biology, Mathematics, Divinity, (two), Geology, Church History,

Latin, Engineering, English Economics, German, Chemistry and Romance Languages.

Lecturers and Demonstrators 7: Total 23.

Course extends over 4 years; but is of a very miscellaneous character.

First year—Latin, Foreign Language, English, Mathematics, one of the Sciences, Bible and Gymnasium.

Second year—Latin, Foreign Language, English, Mathematics and one other Science or an additional language.

Third year.—Psychology, History, Economics, Philosophy, Bible, English Essay and one or two optionals from a long list including English, Philosophy, Bible, History, Law, Economics, Library Science, Mathematics, Physics, Chemistry, Biology, Geology, Astronomy, Meteorology.

Fourth year course is similar to that of the 3rd year but slightly more advanced.

FINANCE.—Income from endowments 16,725 dollars; from fees 10,360 dollars. Total income including other resources 32,237 dollars. Expenditure 32,263 dollars of which Professors' salaries amount to 20,723 dollars.

(3) WESTERN UNIVERSITY OF LONDON, ONTARIO.

This is one of the smaller Universities and in some measure resembles the sister institution of Acadia. Courses are divided into *Ordinary* and *Honours*. Post-graduate degrees like that of M. A., are also given but the courses prescribed do not seem to be very exacting.

First year's course.—English Literature (of our Intermediate Standard), English Composition, other languages, Mathematics, Chemistry, Biology, Public Health.

Second year's course.—English Literature, English Composition, Languages, History, Logic, Mathematics, Science.

Similarly for the next two years.

Though there is scope for a certain amount of specialisation, it is noticeable that in all the smaller Universities, the curricula are of a general and miscellaneous character.

THE UNIVERSITY OF TORONTO.

This is the only University that could be at all called *federal*. It is formed by the affiliation of four or five colleges, of which all except one are denominational, that is to say, maintained by the different Churches. The denominational colleges are allowed to teach only for the Arts course, and even there only Languages and Ethics; all other subjects are in charge of the University. Toronto is thus midway between a unitary institution and the more completely federal Universities like Oxford and Madras. Students registered in the affiliated colleges pay their whole tuition fees to the colleges. Students registered in one college do not usually attend lectures in another. One advantage of this is that in Classics there are so many Professors that the work can be properly subdivided and more individual attention paid to the students.

Number of colleges in the federation is four.

Toronto claims to be the best University in the Empire so far as attendance is concerned.

The following are the faculties:—Arts, Medicine, Applied Science and Engineering, Education, Forestry, and Household Science. Diplomas are granted in Music.

Most members of the faculties are agreed that the University should aim at higher specialisation and institute

a larger number of research scholarships; but, however much the American Universities might be deficient from the point of view of original research, they are doing exceedingly good work in spreading knowledge amongst the masses.

Canadian students are as great worshippers of textbooks as Indian students. To them the idea of questioning the accuracy of what happens to be written in the prescribed book rarely ever arises. Throughout the country there is a strong feeling of revolt against the exclusive and aristocratic ideals of Oxford and Cambridge. As one leading Canadian told me "We aim at two things, practicality and democracy." By democracy he doubtless meant a democracy limited to one colour. Tutorial system is utterly absent because of the large number of students and the large number of hours spent in lecturing. Boys come up to the University with insufficient intellectual equipment and so the standard of teaching could not be very high. This is partly due to the fact that the American student does not want to think so much as to do. The average American freshman has more character and less book knowledge than an Indian or even an English student. Till quite recently, they used to dictate notes very much as is the case in our colleges.

I was glad to notice that Canadian educationists do not mistake hostels for a residential system. When hostels are no better than boarding houses, they induce no habits of corporate life, such as one associates with the residential systems prevailing in the classical English Universities. Their hostels do not promote cordial fellowship between students and students or between students and teachers. The University provides accommodation for only about 700

students out of a total of 4,500. The affiliated colleges are slightly better because the number of admissions in them is exceedingly small.

Asked why the University of Toronto was not doing so much Extension work as most other Universities of the West, I was told that the reason was because there were a large number of high schools spread all over the province of Ontario.

A fair proportion of the American students are very poor; some of them could hardly afford to buy books, or have a good meal a day. Still there is no distinction made socially or otherwise between the needy and the well-to-do; and if anything, these struggling and self-supporting students are looked up to with not a little admiration.

In the faculty of Arts, there are more than 60 Professors and some 40 lecturers; but the Professors in Canadian Universities are not of a higher standing than the Professors in the Indian. Most of them are fresh graduates from European Universities; but owing, I suppose, to their greater vitality and the influence of the environment they accomplish more work both in research and in teaching than Professors in this country. Amongst the Professors, I found three or four men who were my contemporaries or my juniors at Cambridge.

SOME FACTS AND FIGURES.—

Total staff 383 of whom

Professors	...	...	...	51
Associate Professors	...	...	...	54
Lecturers	...	...	...	71
and Associates in Medicine and Demon-				
strators	...	...	...	207

IN THE 3 SMALL AFFILIATED COLLEGES, namely—
Victoria College.

Professors	...	...	...	13
Associate Professors	...	...	...	2
Lecturers	...	...	...	5
Temporary Demonstrators			...	2

Trinity College.

Professors	8
Lecturers	11
Temporary	1

St. Michael's College.

Professors	7
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All the rest belong to the University College.

There is the usual distinction between *Ordinary* and Honours degrees, though the courses prescribed do not show any extraordinary difference in character.

The University maintains a department of Physical Culture; of the 4,000 and odd students, 1,191 were regular members of the different athletic clubs.

Number of students in the department of Mathematics	...	...	...	1,131
Number of students in the department of Physics	...	...	...	598
Number of students in the department of Biology	...	...	...	850
Number of students in the department of Chemistry	...	...	...	508
Number of students in the department of Bio Chemistry	...	...	...	403
Number of students in the department of Geology	...	...	...	523
Number of students in the department of Mineralogy	...	...	...	562

Philosophy and Political Science do not make a brave show.

Number of students in Modern History is 626

THE UNIVERSITY OF MANITOBA.

It is still in a formative condition.

Teaching Staff.

Professors	...	...	...	12
Assistant Professors	...	...	...	2
Lecturers	...	...	...	8
Demonstrators	...	...	...	3

Extension work in the form of lecture courses is carried on in the departments of English, Political Economy and Physiology.

Total number of students is 1,500. The course extends over 4 years.

The number of faculties is 3, namely, Arts, Engineering and Medicine.

Subjects taught: Mathematics and Astronomy, Physics, Chemistry, Botany, Physiology and Zoology, Histology and Pathology, Geology and Mineralogy, English History, Political Economy, and Engineering.

The whole University is badly handicapped for want of sufficient buildings and accommodation.

Detailed account of a few departments:—

DEPARTMENT OF ENGLISH.—Number of students is about 28. The department arranges for popular lectures in the city and outside. The number of Professors is apparently only one, probably with a few assistants. The department has been in existence only for three years.

THE DEPARTMENT OF HISTORY also has been in existence only for three years.

STAFF : One Professor and one lecturer.

THE LIBRARY is thoroughly insufficient.

DEPARTMENT OF POLITICAL ECONOMY has been in existence for three years. Number of students : 30. It arranges to deliver two lectures a week (25 a year) for those who are engaged in business and the professions.

STAFF : One Professor and one Lecturer who is common both to History and Political Economy.

There is no post-graduate course. The number of research fellowships is about four. This University is federal in an even milder degree than that of Toronto. The standard is rather low.

One reason why Extension work is undertaken by American Universities is that it is difficult to get financial support in adequate measure from their legislatures, unless the sympathy of the democracy is enlisted by means of direct service to the masses. The students are rather rough diamonds; about 10 per cent of them are about 17 or 18 years of age but 90 per cent are grown up men of 25 or so.

The moral to be derived from an examination of the younger Canadian Universities is that we should not be deterred from instituting a University, however imperfect and undeveloped it may be at the beginning, by the criticism of superior people who are never tired of comparing things with older institutions like those of Cambridge and Oxford and condemning every educational organisation that does not come up to the standard of their pattern.

The urgent need of the situation is to make a beginning of some kind and then gradually develop the University till in a few years it reaches a state of relative completeness.

THE UNIVERSITY OF SASKATCHEWAN.

The first meeting of the Convocation was held in 1907 and the first Chancellor was then elected. In 1909, the Governors selected a site for the University in the city of Saskatoon and in September of that year the College of Arts and Science opened classes in temporary quarters. Seventy students were enrolled. The building operations were begun in 1910; and the work is still going on.

The two departments now in working order of an elementary kind are, Arts and Science, and Agriculture. The number of Professors in the first department is nine who are distributed thus: Mathematics, History, Classics, English, Philosophy, Chemistry, French, Latin, and Physics. Number of Professors in Agriculture is six, distributed thus: animal husbandry, agricultural engineering, field husbandry natural history, Directors of Extension work (two), The lecturers in Arts and Science are five, distributed thus: Education and Philosophy, Greek, Physics, Hebrew, and Anthropology.

Though the University has thus commenced in a small way it has promise of a high and glorious development. Partial and special courses are given for students not intending to take the degree. Recently a first year course in Law and the first 2 years' course in Civil Engineering have been added. Every year sees some definite step in progress taken.

In Agriculture, as is right and proper in a country mainly-agricultural, a proper amount of emphasis is placed on Extension work, including short courses for farmers, farmers' wives, for threshers, weed inspectors, for extension workers, and fair judges.

The future of the University seems to be thoroughly guaranteed. The site comprises 1,333 acres of which 300 acres have been set apart for the actual buildings and compound, or as they call it in America, for the Campus. In addition there have been donations of land from private sources. More than a dozen scholarships and exhibitions have been founded and a research professorship has been newly endowed by a private gentleman. With the growth of the University, the present faculty of Arts and Sciences will be broken up into two or more faculties within each of which will be included several distinct departments.

Growth in the number of students :

	1909-10	1910-11	1911-12
Men ...	58	88	122
Women ...	12	20	28
	<hr/>	<hr/>	<hr/>
	70	108	150
	<hr/>	<hr/>	<hr/>

The first degrees were conferred only in 1912.

In considering the finance of this institution a remark may be made applicable to most of the educational institutions in America, namely, those institutions are in the habit of borrowing money just as Municipalities do. It is considered in no way derogatory to an educational institution if it tries to capitalise part of its income in this way. Excluding the expenditure on buildings, etc., the recurring normal expenditure is only about a hundred-thousand dollars. For an institution of the same magnitude—and the magnitude is by no means negligible even now—it would cost much less in India, provided Government utilises agencies of the right kind. It is remarkable that while the expenditure on administration and faculties is only about

33,000 dollars; that on Extension department is over 18,500. This shows what importance modern institutions attach to Extension work.

Dr. Murray told me that the institution would take 20 or 25 years to reach maturity. Diplomas are given in Civil Engineering, Pharmacy, teaching, etc., because the full four year course has not yet been adopted and only two year courses have been opened so far. A commencement was made with one Professor for each subject taught, namely, Latin, English, German, French, History, Economics, etc. Latterly an additional Professor or Lecturer was added in the subjects which were numerously attended.

The courses are divided into Honours and Ordinary. The first two years courses are the same for both. In the last two years the Honours men specialise to a slightly higher extent than the Ordinary men. The number of students when I visited was 500. of whom 120 had residence in a hall adjoining.

The Agricultural College is very good. The arrangement for housing and feeding stock, etc., were the same as at Macdonald College.

Many students appear to be rather oldish but this is inevitable in a new country and moreover this is not so great an evil as its opposite which prevails in India. The Professors did not strike me as in any way superior to those who are in our Colleges at present. They also belong to the same class of fresh first classes or even second classes from European Universities.

UNIVERSITY OF ALBERTA.

The University is about 5 years old. A commencement was made with a single faculty in which Law, Engineering and other subjects were included as departments.

When the departments grew sufficiently numerous and important they were raised to the status of separate faculties. The present number of faculties is four: Arts and Sciences, Law, Applied Science and Medicine. At the beginning there were only five Professors, one for Ancient and one for Modern languages, one for Physics and Mathematics and one for Applied Science and another for some other subject. Now there are thirty Professors and Lecturers on the teaching staff. With an increased attendance the number of Professors too will be increased. In the department of Law, the teaching is done gratuitously by local practitioners. In ten years time there will be twenty grand buildings. The residential system has been adopted though it is not yet fully developed. The University has a press of its own. It also undertakes Extension work on the Wisconsin model though on a small scale.

From a young Oxford graduate, Professor Fife, I learnt that even the farmers were eager for University education.

The standard is not very high. There is hardly any specialisation in the first two years though a certain amount is attempted in the last two. As Dr. Tory, the President, said, people desirous of specialising highly might go to Toronto or Montreal. The University is now engaged in the work of popularising and disseminating knowledge. History is in the hands of only two Professors and most of the Professors are young graduates of the older Universities.

Faculty of Medicine was first opened in October last year. The five years' course will not be completed till 1918 or 1919.

With the idea of attracting as many people as possible to the University, provision is made for special and partial students.

THE UNIVERSITY OF CALGARY.

Edmonton and Calgary are both cities of the same Province of Alberta and consequently rivals. Calgary is the larger of the two and therefore feels aggrieved that the University should have been located at Edmonton; and so she has started a University of her own. A prominent citizen gave a donation of 600 acres and other donations both of land and money have been coming very freely. But the legislature of the province has not encouraged the scheme and has rather obstructed progress by refusing to grant the necessary charter. But all the same, the work of organising the University is being proceeded with because the citizens of Calgary are confident that when sufficient progress has been made, the legislature would be bound to recognise facts and pass the necessary laws.

At present the University is in a temporary building and comprises two faculties, Arts and Law. In the faculty of Arts there are only five Professors and Lecturers. In the faculty of Law the teaching is done gratuitously by some of the practitioners of the city, and indeed the faculty of Law is a very inexpensive item in the organisation. The University was established in 1912 and it is now in the second year of its existence. Under Arts are included History, Languages, Science and Mathematics.

The University has already commenced doing Extension work with special reference to social service and the promotion of purity in the big towns.

The number of students is about seventy-five or hundred.

THE UNIVERSITY OF CHICAGO.

This University owes its present position chiefly to the generosity of Mr. Rockefeller who endowed it with nearly

35 million dollars. It represents a new and unique type of University in that it makes advancement of original research its chief function. Fellowships of the University are assigned on the ground of proficiency and the fellows are not permitted, while holding a fellowship, to engage in any work for which they receive remuneration without the permission of the President.

FINANCE.—Total receipts for the year 1911-12 \$1,535,045 of which \$16,196 were derived from fees. The expenditure of the University was \$1,517,776.

The University maintains a press and issues a large number of scholarly journals and magazines.

The faculties of the University are as follows:—
(1) Arts, Literature and Science, (2) The Graduate School of Arts, Literature and Science, (3) Divinity, (4) Law and (5) Education.

The following are the Departments:—

(1) The Department of Philosophy (a) Psychology (b) Education, (2) Political Economy, (3) Political Science, (4) History, (5) History of Arts, (6) Sociology, and Anthropology, (a) Household Administration, (7) Comparative Religion, (8) Semitic Languages and Literature, (9) Biblical and Patristic Greek, (10) Sanskrit and Hindu-European Philology, (11) Greek Language and Literature, (12) Latin Language and Literature, (13) Romance Language and Literature, (14) German Language and Literature, (15) English Language and Literature, (16) General Literature, (17) Mathematics, (18) Astronomy, and Astro-Physics, (19) Physics, (20) Chemistry, (21) Geology, (22) Geography, (23) Zoology, (24) Anatomy, (25) Physiology, (26) Paleontology, (27) Botany, (28) Pathology and Bacteriology, (29) Public Speaking and (30) finally Physical Culture and Athletics.

To show how varied, extensive and also practical some of the courses, are, I give in some detail the syllabus for Political Economy. It includes in addition to the theoretical part of it such subjects as Accounting, Economic History, Statistics, Population and Eugenics, Vital Statistics, Banking practice and Exchange, systems of taxation, labour problems railway transportation, the regulation of railway rates, corporation finance, insurance, auditing, economic resources of probable markets for America such as China, and problems of agriculture.

Curriculum for Sociology and Anthropology includes Anthropology, Ethnology, Physical Anthropology, Archaeology, research course, Mexico, Japan, Social Psychology, social organisation, house sanitation, administration of the home, contemporary society in the United States and Europe, rural communities, urban communities, contemporary party organisation, treatment of crime, position of women, and modern democracy.

The University maintains an Extension division in which the method of popular instruction is correspondence.

The total number of students is about 6,000 of whom nearly 3,000 are entered for post-graduate studies or professions.

The President of the University, Mr. Judson, is opposed to grant-in-aid system. His view is that the State should do either everything or nothing. He is very proud of the fact that more than half his students are pursuing post-graduate studies. Ph.D., course takes 5 years.

Many of the teachers are men of fine reputation for originality. Lessons are given in Civics, Municipal work, Prison work and such subjects of practical administration. Every year there is issued by the departments a report of research work in progress.

JOURNALS.—The University appropriates \$20,000 for the publication of University journals, which are as follows:—Classical Philology, Geology, Modern Philology, Semitics, Sociology, Astro-Physics, Bible, Botany, Political Economy, Theology, and School Review.

THE UNIVERSITY OF WISCONSIN.

“The University of Wisconsin is the culmination of the free educational system of the State. In the educational policy of the State, the University sustains a similar relation to the high schools that the high schools sustain to the primary and grammar schools. As those who have passed through the grammar grades may freely avail themselves of the high schools, so those who have completed with credit a high school course may advance to the opportunities offered by the University. It is not expected that all pupils who complete the grammar grades will advance to the high school; nor is it expected that all who complete a high school course will go forward to the University. *But the school system of the State has been so arranged as to make the passage from one grade to another as easy and natural as possible, in order to afford every encouragement to higher education.* The State through the University undertakes to furnish instruction in the various branches requisite for a liberal education, in the technical branches of engineering, law, agriculture, medicine, pharmacy, chemistry, commerce, home economics, and music. It also aims to encourage research work in all departments, to produce creative scholars, and so do its part in the enlargement of the domain of knowledge. Finally the University through an *extension division organised upon the broadest basis* is widely assisting the people of the State in the assimilation

of the extraordinary advance in knowledge which has been characteristic of the past two score years. Thus it is the general policy of the institution to foster the educational interests of the State, broadly and generously interpreted, at the University. By prescribing a large number of studies during the first two years of undergraduate work, and by leaving all, or a large part, of the work of the last two years to the free selection of the student, under a definite system, the University endeavours to give a wise measure of discretion, leaving at the same time sufficient room for choice to encourage individual adaptation and special development. The graduate work is, of course, wholly elective."

Wisconsin is regarded as the type of a State University. It is based on the new ideal that if the people are not able to go to the University, the University should go to the people. In a democratic age it is increasingly felt that education confined to a few classes is both a danger and an injustice, and that if the ordinary taxpayer is asked to contribute his quota, the University should contribute its quota to him about as directly as it does to the students within its walls. This is the fundamental point of divergence in the organisation of this University; and hence it represents a new type of educational institution well worthy of being studied and probably imitated in this country.

ORGANISATION.—The University embraces :—

College of Letters and Science.

College of Engineering.

Law School.

College of Agriculture.

Medical School.

Graduate School.

Extension Division and

Summer Session.

So far as the work of popularising knowledge is concerned, the divisions that are most prominent are Agriculture and Extension.

METHODS OF EXTENDING KNOWLEDGE OF SCIENTIFIC AGRICULTURE:—

- (a) By means of short courses held in the University itself,
- (b) by Farmers' Institutes or occasional classes held in the different parts of the State,
- (c) by means of Bulletins,
- (d) by contributions to the Daily Press,
- (e) by itinerant lecturers,
- (f) by demonstration farms situated in the different parts of the country,
- (g) by encouraging a few farmers to set an example in scientific cultivation to the neighbourhood.

TRAVELLING SCHOOLS WITH EXHIBITS, ETC.—Railway cars are fitted up as laboratories and then they are taken to different stations and the villagers round about are collected and taught various subjects. At the time I visited the University, cars containing exhibits of seed, stock, etc., were being taken about the State.

CO-OPERATION:—The farmers of each district are advised to breed the same kind of stock or raise the same variety of corn so that they may join together in disposing the product in the whole-sale markets easily.

RESIDENT DISTRICT INSPECTORS MAINTAINED BY THE STATE.—They collect the farmers and in their presence treat the gardens and lands belonging to Jails and other public institutions and also fields placed at their disposal by private parties.

N.B.—Since the lot of the farmer depends not only on the quantity of crops he could raise, but on how well his wife manages his household, there are similar courses held in order to teach household science and arts to the women of the country side.

The Extension Divisions embrace the following departments:—

Instruction by lectures.

Instruction by correspondence study.

The department of general information and welfare.

The department of debating and public discussion.

INSTRUCTION BY CORRESPONDENCE:—This is done (a) for training men for a University career and (b) teaching people the more advanced parts of learning, (c) giving vocational and technical information. This is generally supplemented by occasional lectures and class work wherever possible, as in the bigger factories. In each district there is a resident technical lecturer who could be approached by individual students when difficulties occur. The difference between Extension as carried on in England and here consists in the presence of this personal touch and in group or class work and vocational instruction. Under vocational instruction are included the following subjects:—Shop work, drawing, book-keeping, etc. Each resident teacher is helped by a travelling assistant or field organiser who visits shops and factories, interviews the managers and persuades them to let the workmen take these extension courses. In the classes too, though they work together still each pupil receives individual attention and there is no general programme applicable to all,

DEPARTMENT OF GENERAL INFORMATION AND WELFARE:—The business of the Information Bureau is carried on in this manner. Any person in the State may request information on any practical subject whatsoever. The question is passed on to the particular Professor or Professors who are supposed to be the most competent in the matter. Their replies are forwarded to the enquirer. Questions have been asked on subjects like these:—The disposal of sewage, house-building, on how to cook mushroom, domestic sanitation and engines and pumps.

LECTURES:—These are more popular in character and general. A long series of lectures on the same subject is avoided and generally the lecture forms only an item in a general programme of social entertainment. The objects are to build up taste and sociality. Local committees who may be incited thereto by the field organiser invite the lecturer and pay the travelling expenses. Lecturers are in great demand in America, and indeed there are what are called Lyceum Bureaus which supply lecturers as a commercial proposition.

DEBATES:—As President Van Hise puts it, wherever two or three Anglo Saxons meet, there is generally a discussion usually on politics. To help societies and aspiring politicians the University sends out bulletins or package libraries as they are called, containing the pros and cons of the question. The package library is made up of cuttings from recent articles in the magazines and papers. Thus a scientific study of politics is encouraged. Generally debates in America turn on living questions and last year the questions that were most popular were China, Mexico, women suffrage, initiative, referendum, recall, tariff, reciprocity and the like,

SUBJECTS ON WHICH THE GREATEST NUMBER
OF PACKAGE LIBRARIES WERE LENT.

1. Woman suffrage
2. Wisconsin (Education, Government, History
Industries, Legislation)
3. Income Tax
4. Immigration
5. Tariff
6. Schools as Social Centres
7. Commission Government
8. Election of Senators
9. Conservation
10. Civic Improvement
11. Government Ownership of rail roads
12. Parcel Post
13. Panama Canal
14. Tuberculosis
15. Home Economics
16. Addams, Jane
17. Increase of Navy
18. Trusts and Corporations
19. Industrial Education
20. Prison Reform
21. Recall
22. Child Labour
23. Philippine Independence
24. Capital Punishment
25. International Peace
26. Minimum Wage
27. Playgrounds
28. Single Six Year Term for Presidents
29. Municipal Ownership
30. Aerial Navigation

31. Negro Problem
32. Recall of Judges
33. Socialism
34. Women's Club Programmes
35. Rural Schools
36. Helen Keller
37. Single Tax
38. Bird Protection
39. Modern Education
40. Boy Scouts
41. Domestic Science in Schools
42. Juvenile Courts
43. English History
44. Panama Canal Fortification
45. Thomas Edison
46. Panama Canal Tolls
47. Open Air Schools
48. Motion Pictures
49. Luther Burbank
50. Sane Fourth.

GENERAL INFORMATION AND SOCIAL WELFARE :—

There are four bureaus under it, (a) the Bureau of health promotion, (b) the Municipal reference Bureau: the chief function of which is to help people to understand municipal affairs and prepare them for positions under municipalities and some times to help politicians with expert advice, (c) Social Centre Bureau, the chief function being to organise debating and other societies all over the land, or in other words, to do on a secular basis for the young men and women of the country what the Young men's and Young women's Christian associations are doing from a semi-religious point of view, and (d) the visual instruction Bureau which arranges for cinema shows for educating the people.

Last year about 335 lectures were delivered under the auspices of the University Extension Movement and the audience numbered in all 190,000. I was very interested to find that a Hindu lecturer was enjoying great popularity in Wisconsin.

The close relation between the State and the University is further shown by the almost universal practice of appointing some Professors of the college as members of all the Select Committees entrusted with important pieces of legislation. One of the leading Professors has now under him half-a-dozen students who are being given scientific training in legislation on various questions, and indeed a comparative study of legislation on any subject, say, workmen's compensation or labour laws, is sure to render local legislation thorough and help to avoid blunders committed by other nations. These special students are asked to attend meetings of the legislative committees and they also sometimes serve as secretaries to them. As Professor J. R. Commons, the gentleman entrusted with this work, told me 'We Americans believe in young men; that is where we differ from you.' Another Professor, Dr. Ward also expressed the same idea thus: "The ancient notion was that elders should do the advising and the young men the fighting. Now we want those that have to fight to lay down also the policy, which is only fair."

RURAL CIVICS.—One or two teachers are employed to go round and tell people how much better things are managed in other places, what kind of institutions they could have and to what public uses they could put a school house or the town hall and so forth.

The department of Extension maintains a staff of experts who give information on municipal engineering,

sanitation, and every variety of subject including kitchen management that may interest the people. They go on invitation, study the situation and indicate the lines on which a solution is possible; but leave the details to professional engineers and local men. There is a Municipal Bureau which collects information, publishes bulletins and advises corporations on rates, sanitation, building regulations, maintenance of pavements and streets, etc.

The total number of Professors and teachers in this University is 624. There is also a post-graduate school, 394 strong in students. The total number of students is over 3,500.

This University has given rise to some amount of discussion. The average Englishman, with his notions limited by his Oxford or Cambridge experience, thinks that this University is too miscellaneous and conglomerate an institution, that the standard of education is not high, and that not enough provision is made for specialisation. On the contrary, a large and growing school of educationists is strenuously in favour of the two great principles on which the organisation of this University is based, namely, (1) that a general acquaintance with culture is quite enough for a practical and busy people and that to try to impose the highest type of culture on everybody is both a blunder and an impossibility, (2) that the largest possible number of men and women should have that much culture in addition to the vocational training they should receive.

The Americans are great believers in the power of ideas. They think that if only people go about spreading ideas, action would spring up spontaneously and that progress could be very rapidly effected by means of the Extension system.

The University authorities themselves have defined the object of their Extension system in the following passage:—

“ The object of the University in carrying on extension work is to serve the citizens of the commonwealth who are unable to attend established educational institutions, to stimulate and guide them in the pursuit of a higher and more effective education, to enable them to achieve more nearly the best things in life of which they are capable—in short, to build up an *extra-mural* University, which shall embrace the whole state and which shall have live active members in every community in intimate connection with the mother institution.

The constant aim of the Regents has been to make the University the centre of every movement which concerns the interests of the state—to give every man a chance to get the highest education possible at the smallest practical cost—to *bring the University and the Home in close touch.*”

DEPARTMENT OF GENERAL INFORMATION AND WELFARE.—*Purpose.* “ In recognising the public obligation to establish and maintain institutions for higher education and for research, there is also implied the right of the citizens who contribute to the support of these institutions to a share in their fruits. Therefore, in a University which truly serves the commonwealth, there exists a proper place for a department of general information and welfare.”

A CLEARING HOUSE.—“ This department becomes, thereupon, the clearing house through which all reasonable inquiries of the people of the state may receive consideration. The department also disseminates methodically, such information or knowledge as is of general service in the well-being, prosperity and progress of a people.

The researches of government bureaus and commissions, of experiment stations and laboratories, of scientific institutions and associations, are too often imbedded in voluminous or technical reports to serve their full measure of usefulness. The results of this achievement and mastery should find an agency and a form for proper dissemination, which maintains all the essential facts, but adapts them and makes them available for untechnical and democratic needs.

Results of enquiry or research relating to food, hygiene, and sanitation, to the discoveries affecting the prevention and cure of diseases, to economic, political, social and ethical questions, to the problems of general and special education, to the conservation of resources, to agricultural, engineering, manufacturing, and commercial conditions, to recreation and social health, to child labour, to municipal problems, to the abatement of noise, dust and smoke, to water supplies and garbage disposals, to the æsthetic requirements of life in country and in city, to home furnishing and decoration, to landscape design, to architecture, music, and to art in general—these are among the topics in connection with which this department may render valuable public services."

PHYSICAL TRAINING—is prescribed for all first and second year students throughout the college year, two periods a week being devoted for this purpose; and the course in physical instruction is part of the regular curriculum of the University studies.

There is also a course in Commerce.

This University is the model for all the newer Universities in Canada and in the United States, that is to say, practically of all the Western Universities on the American Continent.

EDUCATION IN JAPAN.**IDEAS UNDERLYING THE SYSTEM
AND ITS GROWTH.**

(1) Chief aim of Elementary Schools is to establish a general basis of *national* education, having in view, also, the physical development of the children.

Elementary Education is correlated with Local Self-Government. The State lays down rules as to standard and salaries and appoints Inspectors. The localities must find the money, a system not dissimilar to the one prevailing in Canada and the States.

(2) Education should increase the practical efficiency of the people for wage earning and national purposes. A general education having no special aim constitutes a serious misdirection of energy. Prince Ito was very emphatic in his condemnation of such systems as prevail in India.

(3) It therefore follows of necessity that education should be given in the vernaculars. There is an erroneous notion in some quarters in India that higher education in Japan is given through foreign languages. Anything more divergent from truth cannot be imagined. In the earlier days of educational development, when the country had to import foreign Professors, many courses—not all—were given in the native tongues of those foreign Professors; but their number has been steadily going down until to-day there are very few of them left. Of the 341 Professors of the Imperial University of Tokio only 15 are foreigners. I have made careful enquiry into the matter and can state most authoritatively that the chief medium for imparting instruction in history, chemistry, physics and all technical and natural sciences is Japanese. As regards scientific nomenclature they often adopt foreign words—as we have adopted

ಅನ್ಯದೇಶೀಯ terms—but the idea of making English or German the chief language at the University is scouted as madness. I may be permitted to evince some self-satisfaction at the marvellous confirmation that Japan gives to the speculations on educational organisation that I ventured to send from Berlin. As this is a point of vital importance to us, I shall dwell at some length on some of its chief aspects.

Dissatisfied with the foreign ways that characterised the earlier years of the Imperial University, Count Okuma, one of the greatest men of genius that the East has produced, started a new organisation which has since grown into the Waseda University. The guiding idea of this was to restore the mother tongue to its proper place in a University curriculum. "Count Okuma had a conviction that the independence of a nation in its true sense must be based upon the efficient use of its own language, so that any higher study might be prosecuted in the vernacular tongue. This idea was also earnestly advocated by his friends, amongst whom may be mentioned Mr. Ono, an energetic young scholar and statesman....., Dr. Takata, now President of Waseda University, Dr. Amano, Dean of the College of Commerce, and Dr. Tsubouchi, afterwards Senior Professor of the College of Literature. Thus one of the features of the New Institution they intended to establish was the employment of Japanese in giving instruction." (From the Waseda University Catalogue). It may be mentioned that Count Okuma's principle now holds undisputed sway in the educational world of Japan.

In no country except India would a matter like this require to be argued. The advantages are so obvious; and

equally obvious too are the evils of the anglicisation of Indian Universities. To enumerate a few :—

(1) Knowledge cannot be properly assimilated and even the imperfect assimilation that is possible involves disproportionate expenditure of time and energy.

(2) In Japan, as the boys study and discuss modern knowledge in the vernacular, mothers and even grandmothers cannot help receiving some enlightenment. In India high education and primitive ignorance co-exist in the same family. When girls receive education, they would be able to handle in their leisure time the books of their brothers or husbands if they happen to be written in the language with which they are familiar. More than in Japan is instruction in the vernacular necessary for progress of knowledge in India, as the girls cannot learn much English owing to social prejudices regarding the age at which they should be withdrawn from education and public gaze. Extension work is next to impossible, as our graduates cannot manage their own language though they are ready to undertake universal reformation. Those who can speak Canarese well are ignorant of modern ideas and have therefore nothing to impart of practical worth, though they impart it unceasingly. The men who have a few useful ideas cannot express themselves in a manner intelligible to the masses. And thus the vicious dissociation between knowledge and popular language stands as one of the greatest obstacles to progress. I need not reiterate that no sensible man desires the restoration of Puranic Panditism; we want a revival of the vernaculars, not an exhumation of corpses.

It is often remarked that the vernaculars are not fit for modern science. All one need say as to this is, that it

is supremely ridiculous to contend that Aryan and Dravidian languages would fail where Japanese has succeeded. And moreover to my knowledge Telugu has demonstrated its capacity to serve as a medium of modern instruction. At the worst we must have recourse to అన్యదేశీయ (foreign) or Sanskritic terms, which is not such a bad thing as substituting a foreign language for the unsubstitutable. If only knowledge could wear a familiar sound and appear in a familiar aspect, how much easier the problem of Indian advancement would be!

PLACE OF FOREIGN LANGUAGES.—Foreign languages have a very good place in the Japanese system. English is commenced at the Higher Elementary Standard and is continued for a number of years in the middle and higher schools. In the commercial and high schools an additional foreign language may be taken. This is done to promote culture and commercial correspondence! If English is made a subsidiary language in an Indian University, it would be possible to cultivate it and some other Indian or foreign language sufficiently well for purposes of general intercourse and education without undue strain on the students.

WASEDA UNIVERSITY. FOUNDER: COUNT OKUMA.

It receives no grant from Government as it wishes to be perfectly free and independent. It encourages free investigation and experiment and has in many instances shown itself a pioneer in rational methods of instruction and organisation. It is supported by voluntary contributions. The capital expenditure has been about 2 million yen so far; annual expenditure is about 300,000 yen. It undertakes Extension work by itinerant lecturers and correspondence, and also maintains a Normal School. The teaching staff is

quite numerous, some 250 or more. The number of students is about 6,000 but many applications have to be rejected every year for want of room.

WASEDA UNIVERSITY.

AIMS OF THE FOUNDER.—(1) To rescue education from being officialised and made too subservient to bureaucratic predilections. (2) To encourage freedom of investigation. (3) To organise Extension work. (4) To effect Restoration of the Vernacular to its proper place at a time when the craze for things foreign was carrying people and Government to irrational lengths.

HISTORY.—It was first started as a school in 1882 with an enrolment of but 63 students. At first it was looked upon with considerable suspicion by the Government.

1886 Instruction by correspondence inaugurated.

1889 Faculty of Literature added, the object being to bring out in Japan a new sort of literature "profiting by the convergence of oriental and occidental civilisations." The Dean of this department is one of the foremost novelists, critics and dramatists in Japan though he does not affect English composition!

1902 The institution was constituted a University. By this time its strength had gone up to about 1,000. The method of recruiting the staff is by sending competent scholars abroad for higher studies under contract to serve the institution at a fixed salary for a determinate period.

The number of departments was three: Politics and Economics, Law, and Literature.

- 1904 Number of students rose to 4,000.
- 1903 Department of Commerce opened with an initial strength of 1,000 students!
Establishment of the Higher Normal School.
- 1909 College of Engineering opened with two departments, Electricity and Mechanical Engineering.
- 1910 Mining and Architecture added to the above College.
- 1908 Establishment of a special Normal School for Chinese Students.
- 1910 Establishment of a Technical School, as an affiliated institution.

Present strength of the University is 6,600 students under a staff of 250 teachers or including the minor affiliated bodies a total strength of 9,000 students.

Fees vary from yen 35 to yen 72 a year.

The courses are somewhat general and indefinite in character in some cases, as may be seen from the following list of subjects included in the commerce department:—

1st year—Economics, purchase and sale, warehousing industry, history of commerce, study of law, civil code, commercial geography, book-keeping, commercial correspondence, English, studies in English works on economics, constitution of Japan, history of civilisation, modern commercial history of Japan, other modern languages (one or two).

2nd year—Money and banking, transportation, civil code, commercial code, outlines of engineering, banking and factory book-keeping, international public law, social policy, etc.

3rd year—Insurance, commercial and industrial politics, public finance, statistics, accounting, colonial policy, and some of the other subjects included in the first year's programme.

The explanation of this apparent diversity consists in the one great aim that all Japanese educationists keep prominently in view, *viz.*, training every boy and girl in the larger ideals of citizenship.

Perhaps the most memorable example set by Count Okuma and his school of thinkers is in the production of a National Literature well adapted to modern needs—a literature living and growing with the nation itself. This is where India has chosen the path that leads to the decay of whatever intellect is still left in her. What a pitiful thing it is that every educated man amongst us should attempt authorship in English! It cannot do much good to the people at whose expense he is probably educated. It possibly also indicates the slavery of the soul craving for foreign appreciation and unmindful of national self-respect. The book shops in our country are full of English books; in Japan if a foreign book is wanted, one must go to a few shops which make a speciality of stocking them. In India it is when you want a vernacular book that you must hunt for a special shop. Most of our papers, magazines, and books are published in a foreign tongue. Our cult of English has been condemned by a leading thinker in Japan as the greatest and most inexplicable folly committed by the land of philosophy! What a pleasure it is to see book-shops in Japan filled to their utmost capacity—and many of them are large shops—with Japanese books and magazines. At every railway station newspapers are placed on revolving screens for the use of passengers while they are waiting for

the trains; and in the waiting rooms for 1st and 2nd class travellers there is generally a good assortment of periodicals. Men, women, and children in the trains seem as fond of reading, as one finds them in Europe—which is one good result of universal compulsory education. But we seem to be committed to the fatal blunder of giving elementary education in the vernacular and all the rest in English, one consequence of which is that the mighty thoughts of our educated people are generally unavailable for the common folk, including wives and sisters!

In recent years, some of the more thoughtful men in India have seen the absurdity of Macaulay's minute and started organisations with aims similar to those that the great Okuma preached so successfully in Japan some 30 years ago.

The Vigyana Chandrika and other Mandalis of the Telugu districts are instances in point. But this kind of work is peculiarly the province of the State, and indeed its first and fundamental duty towards the masses, by the sweat of whose brow it lives and flourishes. Some time ago, I suggested to some prominent officials the advisability of encouraging works of a modern type in Canarese by adequate patronage of authors and the constitution of a Translation Bureau. I hope that something may soon be done to spread enlightenment through the only medium possible, *viz.*, the Vernaculars.

Waseda has a publication department entrusted with this noble and essential function. The Count himself is an author of high repute. One of his most recent works is a bulky Diplomatic History of Japan—a subject on which he is indisputably the highest authority. Here is a list of Waseda publications, original and translated—of course in Japanese.

ORIGINAL.—

- Principles of Taxation, 2 Vols.
 Japanese Constitution.
 International Law of War { By Prof. Ariga a celebrated exponent of International Law, at present employed as an Adviser to the Chinese Government.
 International Protectorate {
 Speeches of Okuma.
 International Law of Peace.
 International Treaties.
 History of Japan.
 History of China.
 World Historical Series, 7 Vols.
 Popular Science Series, 12 Vols.
 History of Japan 11 Vols.
 Recent History of Diplomacy.
 History of Modern Diplomacy.
 Methods of the Study of History.
 Recent Diplomatic History of the Far East.
 Lectures on Oceanography.
 „ Anthropogeography.
 „ Physical Geography.
 „ Mathematical Geography.
 „ Astronomy.
 Lectures on General Geography.
 Lectures on Chersology.
 Works and Critics.
 Works of Chikamatsu, the Dramatist, 5 Vols.
 History of Japanese Drama.
 Ethical History of China during the Shunju Period.
 Studies in Modern Thought.
 Studies in Modern Literature and Art.

TRANSLATIONS—

Woodrow Wilson:...	The State.
Dicey	... Law of the Constitution.
Burgess	... Political Science and Comparative Constitutional Law.
Lowell	... Governments and Parties in Continental Europe.
McCarthy	... History of our own times.
Egerton	... English Colonies and their System of Government.
Bastable	... International Trade.
Bastable	... Public Finance.
Keynes	... Scope and Method of Political Economy.
Mayo-Smith	... Statistics and Sociology.
Mayo-Smith	... Statistics and Economics.
Goodnow	... Comparative Administrative Law.

Numerous translations from German and French have also been published.

Most of the University lectures also appear in the Waseda Magazine.

The importance attached to the shaping of their own language can be further understood by the high encomiums lavished on the late Count Hayashi—the Ambassador of the Anglo-Japanese alliance—for setting a fine example by his translation of Mill's Political Economy some twenty-five years ago.

FINANCE:—The University will not accept any grant from the Government, as it is extremely sensitive about its independence.

Total annual expenditure is only about Y. 250,000 (1 Yen=1½ Rupees roughly).

Of this amount more than nine-tenths is met by income from tuition, Matriculation and Examination fees. "The institution is strictly on a self-supporting basis."

Waseda University has been treated at some length here for the following reasons. It is in many respects the expression of one of the most remarkable personalities that the East has produced and represents the true principles on which the Orient should proceed in its great task of reorganising itself to suit the exigencies of the present situation. It shows how an institution may grow from small beginnings, add element after element, and rapidly reach fuller stages of development. It may be remarked that the Count and his fellow workers are hoping to add a Medical College soon and also collect 5 million yen as a permanent fund.

IMPERIAL UNIVERSITY OF TOKIO.

HISTORY.—

1886 First beginnings from the amalgamation of the two colleges which previously existed in a state of independence and inefficiency.

The original departments or colleges were five; Law, Medicine, Engineering, Literature, and Science. (At Waseda Science and Engineering form one college).

For a time the different departments were not all located in one neighbourhood.

1890 Department of Agriculture organised.

1892 Completion of Library buildings.

1896 New Hospital opened.

Courses extend over three years, except for Medicine which covers a period of 4 years.

			Professors in 1898
College of Law	...	...	22
College of Medicine	...	...	23
Engineering	...	...	21
Literature	...	...	20
Science	...	...	17
Agriculture	...	...	20

Since 1893 the number of chairs has been increased.

The President of the University is generally honoured with a Peerage and a seat in the Privy Council. When it is remembered that the Privy Council is a very influential body—more powerful than the Cabinet—the high status pertaining to the head of the University would be understood.

Students who wish to study only a part of a course may be admitted on application—provided they are at least nineteen years of age and qualified.

Occasionally loans are given to students for scientific research or travel.

Tuition fees amount to Y. 35 a year.

It is said that graduates of Imperial Universities enjoy preference in regard to Government appointments.

In some quarters there is a complaint that the discipline and training given here unfit boys for any career except that of clerks in Government offices, and indeed there is a general resemblance between this and Indian Universities. However it has done one good thing. It has supplanted courses given in foreign languages by lectures in Japanese as soon as it found Japanese Professors capable of conducting those lessons. And now there are only about fifteen foreign teachers including the Modern Language Department on a staff which numbers about three hundred Professors and lecturers.

OTHER UNIVERSITIES OF JAPAN.

KYOTO.—Colleges four: Law, Medicine, Literature, and Engineering and Science.

Length of term: Four years for Law and Medicine and three years for the rest.

Number of teachers: 158. Number of students: 1,116. There are no foreign Professors.

THE NORTH-EASTERN UNIVERSITY.—Number of Colleges: Two: Agriculture and Science.

Courses: Three years. The College owns 12½ million acres! It provides subsidiary courses in Civil Engineering and some other subjects.

Number of Professors: 78. Students: 793. Fifty per cent of applicants had to be refused admission for want of room.

KYUSHU UNIVERSITY.—Established in 1910.

Number of Colleges: Two: Medicine and Engineering.

Number of Professors: 33; Students: 259.

THE UNIVERSITY OF THE PHILIPPINES.

One of the leading authorities well acquainted with India contrasted the American University system in the Philippines with the British University system in India thus:—

(1) The standard is slightly lower in the Philippines, because in a new country the chief thing is to have knowledge of some kind spread as widely as possible. An unduly high standard serves no good purpose because under the peculiar circumstances that exist in the Philippines and in India it is not likely that many will undertake research for its own sake. In Medicine for instance a student of the first year's Intermediate grade could enter for the M.B. & C.M., and pass out in five years. In Madras none but

B.A.'s. have a fair chance and of these more than 70 or 80 per cent are slaughtered every year. Filipino medical graduates are doing excellent work though they certainly do not reach the high level of a Boston specialist or shall we say a member of the Indian Medical Service! Similarly in other departments. Not only are the regulations more reasonable but the spirit in which they are worked is liberal and democratic.

(2) To provide for the brighter students facilities for research, we have five scholarships tenable abroad and also a few fellowships.

(3) To make education benefit the masses it was provided in the case of medical students that those that are in receipt of scholarships from the districts should go back to their districts and work there for as many years as they were in the enjoyment of public scholarships.

(4) Physical tests are regarded as essential for promotion as intellectual. No candidate is admitted unless he has a good physique. Athletics are compulsory. Students are medically examined and measured twice a year. Why this is done is, because, otherwise, the money spent on their education may become a waste and a dead loss to the taxpayer if they happen to be physically unfit for a strenuous life.

(5) In Economics and History they are trying to get as many Filipino teachers as possible in order that they may have Professors who may freely criticise the habits, institutions and past history of the people without causing irritation or being open to charges of bad motive.

I notice that in the English division there is included a course on Filipino-Folklore, and that Oriental History forms one of the subjects included in the History Syllabus.

FACULTIES AND DEPARTMENTS :—

Liberal Arts
 Medicine and Surgery
 Agriculture
 Veterinary Science
 Engineering
 Law
 Department of Forestry
 School of Fine Arts

Most of the districts or provinces award a large number of scholarships to local men to enable them to take a course in Agriculture at Manila.

The courses extend from three to five years according to the subject and the nature of the degree.

SUMMARY OF ATTENDANCE FOR 1912-1913.

College of Liberal Arts	...	...	200
College of Medicine and Surgery	...	...	73
College of Agriculture	...	...	253
College of Veterinary Science	...	...	27
College of Engineering	...	...	5
College of Law	...	...	146
			<hr/>
Total	...	...	704
			<hr/>

INTERVIEWS WITH SPECIALISTS ON UNIVERSITY ORGANISATION.

AT BIRMINGHAM.—"As regards Mysore, consider the chief industries actual or possible in the immediate future and provide courses which have a direct bearing on these in the Technological departments,"

The Industrial survey now being carried on is sure to be of help in indicating the courses to be opened.

AT MANCHESTER.—“There is even here a grave risk of depreciation of standard especially in Medicine. Methods for keeping up the level of education are two, (a) External examiners and (b) an understanding with other Universities that no changes would be made in any of the courses without consultation with them.” (I gather that Manchester cannot alter the Medical courses without the concurrence of Leeds.)

2. “Do not spend money on bricks and equipment but spend what you have on men. If you have the right sort of Professors development in other directions will come naturally.”

“Owen in his famous will left most of his money for professorial chairs and *that* is the real cause of our success.”

3. Give a prominent place for the Applied Sciences (Technology). This is very important especially in a poor country like India, much more so than humanities or pure science. As regards Technology, make a beginning in a small way and do not attempt to imitate the large establishments of America and England. In fact, education is an investment and you must get some profit on your outlay first before commencing to introduce improvements on a large scale.

4. “Better to start with a few faculties well managed and of high efficiency. This secures that future developments too shall be of a respectable standard.

5. “As regards the constitution:—So far as courses of study and the purely academic matters are concerned, the management should be in the hands of the Vice-Chancellor

and the faculties, but for finance and business it is better to have a separate council in which the majority are lay men."

AT LEEDS.—"The University should be independent of the Bureaucracy, in other words, it must not be managed as a Government Department but must be raised to the status of a Corporation. The University is a person which ought to develop on its own lines and must therefore be free to change and even commit mistakes. The Government should not take in hand the appointment of Professors independently of the faculties or the University Council. The greatness of English Universities is due to the fact that they are in large measure financially independent of the state and therefore administratively also. The state should inspect and audit but must go no further.

2. As regards Technological courses it would be well to have a few business men on the Boards of Studies.

3. As regards the industrial or Technological courses they must be correlated with living and thriving industries. In any case the following basic subjects should be included, *viz.*, Engineering, Agriculture and teaching. Beyond these, special circumstances should be consulted. In Sheffield we have a fine Metallurgical School; and in Leeds we devote special attention to textiles, leather and fuel.

4. Teach not only for degrees but for certificates and diplomas. There are a number of practical men who may not have had general education but who are capable of doing justice to their particular branch of study. These must not be excluded. Moreover the diploma and certificate men are more likely to do good to the country than the graduates who probably would go about hunting for appointments."

ANOTHER AUTHORITY AT LEEDS.

1. I do not approve of mixed councils in which academic and business men are grouped together.

2. I am in favour of constituting the University into a Corporation. Indeed, I do not know of any University in the world which is not a Corporation.

3. Indian Universities should be staffed by Indians—if you could find them. Capable Englishmen would not go out to India; and second rate men will ruin any organisation, however good. Moreover, even if Indians are unsatisfactory to begin with they will in course of time increase in efficiency and the result of this will be of immediate and permanent good to the country.

4. **EVENING CLASSES.**—These are necessary where facilities for Science and Applied Science are few and where therefore the Universities would have to take up this work also. Again in subjects like Engineering which require high grade specialists or costly equipment, in which therefore duplication of machinery is difficult, evening classes should be held in the University.

OBSERVATIONS AND RECOMMENDATIONS
BASED ON A COMPARATIVE STUDY
OF MODERN UNIVERSITY
ORGANISATIONS.

CLASSIFICATION OF UNIVERSITIES.

UNITARY AND FEDERAL.—

From the point of view of the most general features of organisation, Universities could be divided into two classes, Unitary and Federal. The completely federal University cannot be more than an examining body. With every advance in the teaching function of a University, the federal character becomes less and less prominent.

The Madras University under the old regulations represented an extreme type of federal institution. The different affiliated Colleges did all the teaching themselves, and the University merely kept up the standard and imposed a curriculum in its capacity as the examining and degree giving corporation. Cambridge and Oxford are federal in a less degree. Toronto and some of the Canadian Universities have still further minimised the character of federalism. Thus there are many degrees of completeness in this type. However, this is so far as we are concerned, a purely academic question since the unitary institution is the only one possible for us. But before dismissing this subject, I would offer two observations: (1) that the Unitary institution is both the most ancient and the most widely spread in the world and (2) that while the Madras University is gradually becoming a teaching body, the advantages of this new development are confined to the Colleges of Madras and the mofussal institutions are left out in the cold on account of distance. Under present circumstances Colleges at Mysore and Bangalore could share only in the burdens of the University without participating in the advantages, which I consider to be one reason why the attempt at setting up a separate University is justified.

Even in this State it would be necessary to locate all the Colleges in one centre, preferably Bangalore, if the full advantages which the Unitary institution undoubtedly possesses are to be realised. There is more scope for Extension work, evening classes and other methods of training up the working men and artisans of the country in a big city like Bangalore than in a small one like Mysore. Herein lies another difference between ancient and modern Universities. Ancient Universities under the influence, probably, of the monasticism which gave rise to them preferred to dwell in the country, far from busy towns and cities. The modern University as befits its democratic character and its social mission, prefers to be in or near big cities in which it has a better field for its operations.

If all the Colleges or departments are located in one place, duplication of machinery in the matter of such subjects as English and Canarese which are common for all the departments will be avoided and much expenditure saved.

FUNCTIONS.—The older type of University confined its attention chiefly to the students attending the classes. Education was for a long time treated as a privilege of the few and the influence of this vicious doctrine has made itself felt in many ways, and this is one of them. Indian Universities have hardly done anything to promote the spread of knowledge among the people. For this two causes may be shown: (a) That as our Universities have made the cult of English their speciality, they have rendered themselves incapable so far of working for the masses who of course cannot be expected to get any training in English. The language of the University is not the language of the people, and so, University and people could never meet, and (b) the idea that a University should be a general influence in the

country, instead of a factory for the manufacture of Government servants, does not seem to have had any weight with the authorities at the time when our educational organisations were formed.

A study of modern Universities shows how earnestly they are working not only for the good of the students committed to their care, the number of whom is always bound to be small, but for the general public who cannot afford to enrol themselves as regular members. In the descriptive account I have dwelt at considerable length on this aspect of University organisation and here I may be permitted to summarise the chief features briefly.

But before doing so a word may be said on the motive underlying this comparatively late development. It is felt that at the present time the efficiency of a nation depends partly on the spread of education among the masses and partly on the industrial and commercial development of the people. Universities as centres of intellectual and moral influence are obviously under a direct obligation to promote the well-being of the nation by contributing their best to both these ends. The old exclusive type of colleges did good work in their day by promoting research and by providing the community with trained leaders. But circumstances, social and political, having altered, newer ideals had to be adopted.

Broadly speaking from the point of view of functions, Universities may be divided into the following classes :—

Those which have for their chief aim the promotion of original research, *e.g.*, Chicago.

Those which have for their chief aim extension of knowledge amongst the people, *e.g.*, Wisconsin,

Those which combine either of the above functions with a residential system calculated to give training for politics and social life, *e.g.*, Oxford and Cambridge.

And those which do nothing in particular, *e.g.*, Madras.

It is obvious that Mysore is not yet ripe for a University of the Chicago or the Oxford type and so the only other ideal open to us is that of popularisation, unless we are prepared to continue the present characterless regime.

It is of course understood that every University gives the best possible training to the students admitted as members.

The chief methods by which the modern Universities carry out their great function of contributing directly to the improvement of the masses are the following :—

(1) Intra-mural work, (a) teaching for certificates and diplomas, (b) evening classes, (c) popular lectures. (2) Extra-mural work, *i.e.*, extension properly so called carried on by correspondence, itinerant lecturers, bulletins, travelling libraries and exhibits, visual instruction, information bureaus organisation of social centres, etc.

Amongst the departments or faculties the following may be mentioned as constituting a welcome departure from the the literary traditions of the medieval Universities :—

1. A department of physical instruction.
2. A department of social study.
3. A department of commerce.
4. Technological courses both of a theoretical and practical character on the chief industries of the locality.

THE PROBLEM OF LANGUAGE.—

It is clear that none of the democratic functions of a modern University can be discharged unless there is an

effective community of language between the people and the graduates. This harmony does not exist now in India to a large enough extent. A re-organisation of the present system on up-to-date and scientific principles would involve the relegation of English to a secondary and the promotion of the vernacular to the first position.

On this subject I have already quoted the opinion of such an undoubted authority as Count Okuma and if further arguments are required the following may be adduced.

THE MERITS OF THE PRESENT SYSTEM.—

(a) In the proficiency in the English Language which it so strenuously demands, it has provided Indians with a common medium of intercourse and also with the chief qualification for Government service.

N. B.—I admit that any reform scheme that may be advanced will have to reckon with the fact that English is indispensable to us in two ways as promoting the general solidarity of the people and as keeping us in touch with modern movements.

DEMERITS OF THE PRESENT SYSTEM.— (a) Education has unfitted us for independent livelihood and has made us dependent on Government service to an undesirable degree.

(b) It has not contributed much towards the industrial and commercial development of the country.

(c) Owing to the limited purpose that once characterised Education the cities were benefited to a larger extent than the villages, and it was not till very recently that statesmen recognised the need for providing the rural population also with some education.

- (d) It has created a new division in the country between the educated and the uneducated, because it has not only not contributed, but by its peculiar methods prevented modern ideas from reaching the ordinary people, who could of course not be enlightened through a foreign language.
- (e) Even in the same family it has rendered anything like a harmonious intellectual life impossible; for owing to our social prejudices women cannot get high education in English, and there are no modern ideas obtainable through vernacular literature.
- (f) Our technological courses too such as Engineering and Agriculture have comparatively speaking proved a failure, because the men who receive a high education in English become incapable of manual work, while the people who gain their livelihood by their work do not obtain scientific training owing to their lack of English.
- (g) A European boy of 17 or 18 knows more than an Indian of the same age, and is at the same time more of a man. This development is possible only when education is imparted in the vernacular, which secures such advantages as better assimilation of ideas with less strain on the nerves, and greater leisure for physical development. Education through the medium of the mother tongue is the greatest advantage possessed by the westerner over us in India. This would render the reduction of hours possible and even if the hours are not reduced the strain on the boy is in any case sure to be lessened. If an English or

German boy were set the task of learning through Italian or Spanish would he succeed so well? If further he were asked to learn through an utterly alien language like Sanskrit or Japanese would he not fare even worse?

- (h) We have sacrificed knowledge of things for a knowledge which could never be more than partially successful of foreign words.

THE FOLLOWING OBJECTIONS MAY BE ANTICIPATED.—

(1) English is necessary for teaching Science. This is true up to a certain point. But the real question is what kind of English. I admit the need of a *working* knowledge as is insisted upon in the higher classes in Japan. More-over we could always use foreign terms in explaining a technical matter.

The vernacular employed need not be very classical. It is more important that it should be sensible.

(2) How far is English necessary in the different grades and subjects?

(a) ELEMENTARY EDUCATION.—This is conducted chiefly through Canarese.

(b) EXTENSION LECTURES.—In Agriculture, Sericulture and other industries: Again vernacular is the only possible medium.

(c) INDUSTRIAL EDUCATION.—Like what is given in the Mysore School. Same as above.

(d) SECONDARY AND COLLEGE EDUCATION.—It is here that English rules the time table. So far as history and some of the sciences go it is quite possible to do with a considerably smaller amount of English than now, or none at all. Only in philosophy and some of the highest branches

of theoretical science would a fairly good knowledge of English be deemed essential; and even here the Intermediate standard would be found to be quite sufficient.

This analysis renders it clear that English could be reduced considerably.

I take it that the objects of education are three:— Increase of knowledge by original research, popularisation of knowledge among the masses and directing our energies into the fruitful channels of practical arts and industries.

Is there any question that the present system has been a failure in regard to all these three ends?

THE PLACE OF FOREIGN LANGUAGES IN A MODERN UNIVERSITY.—Be it remembered that in Europe every boy learns at least one and generally two foreign languages and yet these do not drain him dry of mental vitality as the single English does in India.

The explanation is that a working knowledge of a foreign language is a good acquisition which does not overtax the brain, whereas an attempt at literary grasp of a foreign language is by its very nature exhausting and impossible of success for all.

In Indian States where English is the chief official language the people know so very little of the laws or government that they are in perpetual tutelage to middle men like Vakils.

English will of course remain as one of the optional languages for the degree course and those who have a taste for it will be encouraged to specialise in it. It will also be employed in the teaching of other subjects though in respect to these no high excellence will be demanded.

It is a remarkable fact that in India the vernaculars are in a flourishing condition in all the progressive provinces. It may be said that any diminution in the quantity of English taken in, would result in greater narrowness of spirit. It seems to me that the most liberal provinces in India are exactly those where a modern type of Vernacular Literature has sprung up, and that the parts of the country where English education has spread without a concurrent advancement of the vernaculars are not particularly noted for their breadth of vision or largeness of ideas. In Bombay, the leading commercial and industrial province, all the chief papers and journals conducted by Indians are in the vernacular.

The history of social reform in India affords conclusive proof that in provinces where the vernaculars are not highly developed there is little chance of the people being brought to appreciate and adopt reform principles.

Under the present system much time is wasted in useless repetition of the same lesson in different languages. The boys do a certain amount of Arithmetic, History and Geography in Canarese and then at a latter stage re—do the same portions in English. These meaningless redundancies should be abolished.

If vernaculars are made the prevailing medium of instruction then it would be possible to acquire a working knowledge not only of English but of one other European and probably another Indian Language without serious mental strain.

The following remedies are suggested for consideration:—

(1) English should occupy a less important position. In the earlier stages it should be taught mainly by the

conversational method. In the B.A. classes English would not be compulsory except for those taking up modern languages.

(2) Provision should be made for teaching some of the Continental and Indian Languages in the department of Commerce.

(3) In the Intermediate the amount of English to be done may be reduced.

(4) Government should encourage most liberally authorship of a modern type in Canarese.

(5) A Bureau of Translation must be constituted to render important works in foreign languages into the vernacular.

(6) Institution of research fellowships tenable abroad.

I have dwelt at some length on this question of the medium of instruction because I consider it as the *basic principle* in a scientific organisation of a University. If English is left where it is many other things would have to be left where they are, and until Government have decided on this matter it would not be possible to draw up a detailed scheme.

It is very likely that the institution here recommended will be laughed at as a vernacular University; but that would only imply a lack of self-respect! I do not see why we should be nothing more than imitators all existence through; we cannot for ever be mere reflectors of other people's ideas. If we must live we must think out our problems for ourselves and the cult of English will not enable us to do it. Of course under this system as under those now in Europe there will be Professors and savants well versed in their subjects and quite familiar with foreign writings. An English Professor uses

German authorities, but he does not for that reason advocate the substitution of German for English. If it is said that these principles involve a revolution, the reply would be that it is the present system that constitutes a revolution and a most unnatural one at that.

THE ALTERNATIVES before us are the following :—

(1) To continue on the same lines as now but as a separate University—a course which does not commend itself to me.

(2) To raise the status of the vernacular in the manner suggested and inaugurate a modern University of the type recommended. The question of the vernacular is intimately and indissolubly connected with the question of the type of institution desired. The present is a very good opportunity for reconstituting ours on a different basis. The longer we delay the more difficult become the task of retracing our steps. I also think that a University in which the vernaculars play a leading part would be less expensive than one in which English is the chief language.

(3) Different degrees of compromise can be effected between types No. (1) and (2).

(4) In any case provision should be made for—

- (a) Translation Bureau
- (b) Extension work on a large scale
- (c) Modern languages, Indian and Foreign
- (d) Commerce Course

and (e) Technological departments.

FACULTIES.

I give a short summary of possible faculties or departments ;—

- | | | |
|---------|-----|---|
| 1. Arts | ... | { A. Languages { i. Ancient
B. History ii. Modern
C. Sociology
D. Philosophy |
|---------|-----|---|
2. Science : Mathematics, Physics, Chemistry, etc.
 3. Medicine, Pharmacy, Dentistry, and Obstetrics.
 4. Engineering
 5. Teaching
 6. Commerce
 7. Agriculture
 8. Technology
 9. Extension

In all these departments in addition to degrees, diplomas and certificates may be instituted as awards for lower grades of training.

Where possible, evening classes should be held.

THE PRESENT SITUATION.—We have already an Engineering School and an Agricultural School. In addition to the two colleges which are teaching Arts and Sciences there are also the Normal and Mysore Industrial Schools. It is not necessary to proceed at once to raise enormously the standard of the normal, engineering, agricultural and industrial schools. For the present we may be content with training people for certificates and diplomas and gradually introduce higher courses of the degree standard. In regard to Medicine, there is vast demand for trained service in the country and a beginning may be made with opening a college for training hospital assistants, assistant surgeons and nurses. I am told that for giving proper training in clinics the Bangalore hospital would have to be enlarged, so as to take in a

larger number and variety of patients. But that again is a step which may be reserved for the near future. (I have no personal knowledge of our Normal, Engineering and Agricultural Schools).

As is abundantly clear from the younger Canadian Universities the prime requisite is some settled policy as regards the growth and development of the institution. It is not necessary to inaugurate at once a University complete and thorough in every department. If there is enthusiastic and capable guidance we should in ten years have a University that in many respects would be superior to similar institutions in India and above all have the merit of affording a new model for future Universities.

THE UNIVERSITY AS A CORPORATION.—One important question remains respecting the organisation of the University. Should it be a Corporation or a mere department directly under the control of the Government?

(1) It is obvious that the University should be independent of the Inspector-General of Education. In all countries the departments of public instruction confine themselves to elementary and secondary schools. The University is a Corporation directly under the control of the Government but not managed as a department of the Government.

I do not see why when Municipalities, and Taluk and District Boards are given certain powers under the statute as Corporations, the same principle should not be applied to a University.

(2) I know of no University which is not a Corporation.

In case Government decide that the Mysore University should be constituted into a Corporation it would be

necessary to draw up a charter conferring powers and determining the various authorities for the management of the institution.

I think that for a proper development of the University it would be necessary to endow it with fair freedom to grow according to its own nature, but of course under the supervision of the Government.

“Freedom is the life-blood of University teaching. Neither the political opinions of a Professor, nor the character of the economic doctrines which he holds and propogates, ought to be a ground for appointing or dismissing him, nor ought he to be any less free to speak and vote as he pleases than any other citizen. And though it is right and fitting that the State should be represented in the governing authority of a University which it supports, experience seems to have proved that both the educational policy and the daily administration and discipline of a University ought as far as possible to be either left in academic hands or entrusted to an authority on which the academic element predominates.” (RT. HON. JAMES BRYCE.)

THE HINDU . . .

. . . UNIVERSITY

OF
BENARES



Why it is wanted

AND

What it aims at



MADAN MOHAN MALAVIYA

OPINIONS.

"The pride which identifies us with a great historic body is a humanising elevating habit of mind, inspiring sacrifices of individual comfort, gain or other selfish ambition; for the sake of that ideal whole, and no man swayed by such a sentiment can become completely object."—George Eliot.

THE HINDU UNIVERSITY.

No enlightened Hindu can fail to be moved, by a reflection on the achievements of his ancestors in the field of religion, philosophy and science; nor can he be blind to the features of the new cycle in which human destiny now revolves amidst influences of the Western civilisation. While his patriotism fixes his eyes on the rapid changes taking place in the world, his national bias attaches him to the rich legacy he has inherited, which he values and cherishes all the more as it is threatened to be absorbed by the commercial spirit of Europe. The modern Hindu, in fact, is learning to identify his love of the country with a reverence for the religion and traditions of his nation." * * *

"The whole scheme, so grand, so patriotic, and so inspiring to every true Hindu, is, it will be seen, permeated by a spirit of revival combined with that of progress, and though the difficulties that beset its accomplishment, both in regard to the getting up of the vast organisation necessary for the preliminary labours and the collection of the funds estimated at a crore of rupees—* * *—are truly staggering and calculated to cow down the spirit of every one but the most robust and optimistic patriot, still the very magnitude and magnificence of the scheme, the lofty ideals it places before all lovers of Aryavarta, its past glories and its future greatness, all constitute its claim on the devoted service of every individual ruling chief, nobleman and educated Hindu in fulfilling the aim of this grand movement, our regeneration on truly national and progressive lines. Whether our race is doomed to that condition of mental exhaustion and arrest of original progress, as Mr. Townsend and other western critics believe, or whether the new impact of the West has released it from mediæval stagnation and rendered it capable of rejuvenation and setting itself working again along new lines of rich productivity, will be tested by the success or failure of this great educational enterprise, so eminently worthy of the traditions of the Aryan race and so highly honourable to the ambition of the people that have inherited them."—(G. S. Iyer in the

THE HINDU UNIVERSITY OF BENARES

FOR THE PROMOTION OF SCIENTIFIC, TECHNICAL AND ARTISTIC
EDUCATION COMBINED WITH RELIGIOUS INSTRUCTION
AND CLASSICAL CULTURE. THE NEED
FOR SCIENTIFIC EDUCATION IS
MOST PRESSING.

"Without a scientific foundation no permanent superstructure can be raised. Does not experience warn us that the rule of thumb is dead and that the rule of science has taken its place; that to-day we cannot be satisfied with the crude methods which were sufficient for our forefathers, and that those great industries which do not keep abreast of the advance of science must surely and rapidly decline?"

Extract from a speech by H. M. King-Emperor George V. (when Prince of Wales) at the International Congress of Applied Chemistry, London, May 27th, 1909.

PRINTED BY PANCH KORY MITTRA AT THE INDIAN PRESS,
ALLAHABAD

THE HINDU UNIVERSITY OF BENARES.

THE proposal to establish a Hindu University at Benares was first put forward at a meeting held in 1904 at the 'Mint House' at Benares, which was presided over by H. H. the Maharaja of Benares. A prospectus of the proposed University was published and circulated in October 1905, and it was discussed at a select meeting held at the Town Hall at Benares on the 31st of December, 1905, at which a number of distinguished educationists and representatives of the Hindu community of almost every province of India were present. It was also considered and approved by the Congress of Hindu Religion which met at Allahabad in January 1906. The scheme met with much approval and support both from the press and the public. "To the scheme for establishing a Hindu University," said the *Pioneer* in a leading article, "the most cordial encouragement may be offered.....A crore of rupees does not seem to be an excessive sum for a purpose so clearly excellent, and which no doubt appeals to a very numerous class...Even if Mahomedans and Christians do not hasten to embrace the opportunities offered under the most liberal constitution of this new centre of learning, there are two hundred million Hindus to whom it should appeal as a true Alma Mater, and surely no greater constituency could be desired." The Hon. Sir James LaTouche, the then Lieutenant-Governor of the United Provinces, was pleased to bless it in the following words:—

"If the cultured classes throughout India are willing to establish a Hindu University with its colleges clustered round it, they have my best wishes for its success. But

if the institution is to be first-rate, the cost will be very great and the bulk of the money must be found elsewhere than in this province. At this era of the world's progress no one will desire or approve a second-rate institution."

This was in 1906. The scheme has ever since been kept alive by discussions and consultations with a view to begin work. But owing to circumstances which need not be mentioned here, an organised endeavour to carry out the proposal had to be put off year after year until last year. Such endeavour would assuredly have been begun last year. But the lamented death of our late King-Emperor, and the schemes for Imperial and Provincial memorials to his Majesty, and the All-India memorials to the retiring Viceroy, came in, and the project of the University had yet to wait. Efforts have now been going on since January last to realise the long-cherished idea. As the result of the discussion which has gone on, the scheme has undergone some important changes. It has generally been agreed that the proposed University should be a residential and teaching University of the modern type. No such University exists at present in India. All the five Universities which exist are mainly examining Universities. They have done and are doing most useful work. But the need for a University which will teach as well as examine, and which by reason of being a residential University, will realise the ideal of University life as it was known in the past in India, and as it is known in the present in the advanced countries of the West, has long been felt, and deserves to be satisfied.

The Objects.

The objects of the University have been thus formulated:—

- (i) To promote the study of the Hindu Shastras and of Sanskrit literature generally as a means of preserving and popularising for the benefit of the Hindus in particular and of the world at large in general, the best thought and culture of the Hindus, and all

that was good and great in the ancient civilization of India ;

- (ii) to promote learning and research generally in arts and science in all branches ;
- (iii) to advance and diffuse such scientific, technical and professional knowledge, combined with the necessary practical training, as is best calculated to help in promoting indigenous industries and in developing the material resources of the country ; and
- (iv) to promote the building up of character in youth by making religion and ethics an integral part of education.

The Colleges.

It is proposed that to carry out these objects, as, and so far as funds should permit, the University should comprise the following colleges :—

- (1) A Samskrit College—with a Theological department ;
- (2) A College of Arts and Literature ;
- (3) A College of Science and Technology ;
- (4) A College of Agriculture ;
- (5) A College of Commerce ;
- (6) A College of Medicine ; and
- (7) A College of Music and the Fine Arts.

It will thus be seen that the faculties which it is proposed to constitute at the University are those very faculties which generally find recognition at every modern University in Europe and America. There is no proposal as yet to establish a Faculty of Law ; but this omission can easily be made good if there is a general desire that the study of Law should also be provided for.

The Samskrit College.

The Colleges have been somewhat differently named now. The Vaidik College of the old scheme has given place to the Samskrit College with a Theological department,—where

satisfactory provision can be made for the teaching of the Vedas also. Over a hundred years ago (in the year 1791), Mr. Jonathan Duncan, the Resident at Benares, proposed to Earl Cornwallis, the Governor-General, 'that a certain portion of the surplus revenue of the province or zamindari of Benares should be set apart for the support of a Hindu college or academy for the preservation of the Sanskrit literature and religion of that nation, at this the centre of their faith and the common resort of their tribes.' The proposal was approved by the Governor-General, and the Sanskrit College was established. From that time it has been the most important institution for the preservation and the promotion of Samskrit learning throughout India. The debt of gratitude which the Hindu community owes to the British Government for having made this provision for the study of Samskrit learning can never be repaid. And it is in every way meet and proper that instead of establishing a new college in the same city where the same subjects will be taught, the Government should be approached with a proposal to incorporate this college with the proposed University. If the proposal meets with the approval of the Government, as it may reasonably be hoped that it will, all that will then be necessary will be to add a theological department to the Samskrit College for the teaching of the Vedas. When the Samskrit College was started, four chairs had been provided for the teaching of the four Vedas. But they were all subsequently abolished. This has long been a matter for regret. Mr. George Nicholls, a former Headmaster of the Samskrit College, wrote in 1844: 'Considering the high antiquity of this branch of learning (the Vedas),.....it is a pity that in a college established by Government for the express purpose of not only cultivating but preserving Hindu literature, studies of the highest antiquarian value should have been discouraged by the abolition of the Veda Professorships.' The Vedas have a more than antiquarian value for the Hindus. They are the primary source of their religion. And it is a matter of

reproach to the Hindus, that while excellent provision is made for the study and elucidation of the Vedas in Germany and America, there is not one single first-rate institution in this country for the proper study of these sacred books. An effort will be made to remove this reproach by establishing a good Vaidik School at this University. This, if done, will complete the provision for the higher study of Samskrit literature at Kashi, the ancient seat of ancient learning. The Vaidik School will naturally have an *ashram* or hostel attached to it for the residence of Brahmacharis, some of whom may be trained as teachers of religion. The substitution of the name, 'the Samskrit College' for the Vaidik College in the scheme, has been made in view of this possible incorporation.

The College of Arts and Literature.

The second college will be a College of Arts and Literature, where languages, comparative philology, philosophy, history, political economy, pedagogics, &c., will be taught. It is proposed that the existing Central Hindu College at Benares should be made the nucleus of this College. The self-sacrifice and devotion which have built up this first-class institution, must be thankfully acknowledged; and, if the terms of incorporation can be satisfactorily settled, as they may well be, the College should be taken up by the University, and improved and developed so as to become the premier college on the arts side of the University. This incorporation and development will be both natural and reasonable, and there is reason to hope that the authorities of the Central Hindu College will agree to this being done.

The College of Science and Technology.

The third college will be the College of Science and Technology, with four well-equipped departments of pure and applied sciences. It is proposed that this should be the first college to be established by the University. In

the present economic condition of India there is no branch of education for which there is greater need than scientific and technical instruction. All thoughtful observers are agreed that the salvation of the country from many of the economic evils to which it is at present exposed lies in the diversion of a substantial portion of the population from agricultural to industrial pursuits. This demands a multiplication of the existing facilities for technical and industrial education. Decades ago the Famine Commission of 1878 said in their Report: "At the root of much of the poverty of the people of India and the risks to which they are exposed in seasons of scarcity lies the unfortunate circumstance that agriculture forms almost the sole occupation of the mass of the people, and that no remedy for present evils can be complete which does not include introduction of a diversity of occupations through which the surplus population may be drawn from agricultural pursuits and led to earn the means of subsistence in manufactures and such employments." Speaking nearly a quarter of a century after, in his very able opening address to the Industrial Conference which met at Naini Tal in 1907, the Hon'ble Sir John Hewett said:—"It is clear that, in spite of some hopeful signs, we have hardly as yet started on the way towards finding industrial employment, by means of the scientific improvements brought about in the art of manufacture, for the surplus portion of our 48 or 50 millions of population."

* * "It is impossible for any one interested in the industrial development of this country to study the annual trade returns without lamenting that so much valuable raw produce which might be made up locally, should leave our ports annually to be conveyed to other countries, there to be converted into manufactured articles, and often be re-imported into India in that form. * * * Mr. Holland will perhaps regret most the continued export of mineral products capable of being worked up locally into manufactured articles, and I certainly share his regret; but I confess that my chief regrets are at present over the enormous export

of hides, cotton, and seed because these raw products could be so very easily worked up into manufactures in our midst.”

“We cannot regulate the sunshine and the shower; the seed time and the harvest; that is beyond the power of man. But we can control, to some extent, the disposal of the products of the earth, thereby opening new avenues to employment and spreading greater prosperity over the land.”

And in another part of the same address, the distinguished speaker urged that in order that this should be possible, technical education must be promoted. “It does seem to me to be an axiom,” said Sir John Hewett, “that there is a very close connection between education and the progress of industries and trade. Undoubtedly this truth has not been sufficiently recognized in India, and to my mind its backwardness in industries and trade is largely due to the failure to recognize the importance of organization on a proper basis of its system of education.”

The introduction of such a system was strongly advocated by the Hon'ble Mr. S. H. Butler in an excellent note which he prepared for the said Industrial Conference. Mr. Butler there drew attention to “the remarkable growth and expansion of technical education in the West and Japan of recent years,” which “marks at once changes in industrial conditions and in educational ideals,” and urged the need of making the beginning of a similar system of education in the United Provinces. Among many other useful recommendations was one for the establishment of a Technological Institute at Cawnpore. In speaking of it Mr. Butler said:—“A few technical scholarships—tenable across the seas,—excellent though they are—can never supply the impetus of a technological institute. *Every civilised country has its technological institutes in numbers.*” (The italics are ours.).....“In the beginning all these institutions were, doubtless, humble; but it is still true that in countries yearning to be industrial technical education has begun largely at the top. Technical education lower down followed as a rule after the spread of general education.”

It is a matter of sincere satisfaction that accepting the recommendations of the Industrial Conference, which were strongly supported by the Government of the United Provinces, the Government of India has been pleased to sanction the establishment of a Technological Institute at Cawnpore; that the Roorkee College has been greatly strengthened and improved; and that some other noteworthy steps have been taken to promote technical education in the United Provinces. Progress has been recorded in some other Provinces also. We must feel deeply thankful to the Government for what they have done and are doing in this direction; but we should at the same time remember that there is need for much more to be done in this vast country, and should recognise that it is not right for us to look to the State alone to provide all the scientific and technical education that is needed by the people. We should recognise that it is the duty and the privilege of the public—particularly of the wealthy and charitable among them—to loyally supplement the efforts of the Government in this direction. The remarks of the late Director-General of Statistics in India made about a year ago are quite pertinent to this subject and may usefully be quoted here. Wrote Mr. O'Connor:—

“I hope the leaders of the industrial movement (in India) will not make the mistake of thinking that the acquisition of technical skill may be limited to the artisan class. It is, on the contrary, essentially necessary that the younger members of families of good social status should learn the best methods of running a large factory and qualify for responsible executive positions in such a factory. Technical schools and colleges are wanted, and, as usual, the tendency is to look to the State to supply them. Let me recommend, however, that the community should found them and should be content with grants-in-aid from the State. The late Mr. Tata of Bombay gave a noble example of how such things should be done, and I wish there were even ten other men like him, patriotic, independent, far-

seeing and splendidly public-spirited, ready to do something like what he did."

It is not perhaps the good fortune of India at present to discover to the world ten more such splendidly public-spirited sons as the late Jamshedjee Nuseerwanjee Tata. But it is not too much to hope that the high and the humble among her sons of the Hindu community, have sufficient public spirit to raise by their united contributions a sum equal to at least twice the amount which that noble son of India offered for the good of his countrymen, to build up a College of Science and Technology which should be a great centre for scattering broadcast among the people a knowledge of the known results of scientific investigation and research in their practical applications to industry, and thus form a necessary complement to the Research Institute at Bangalore and to the proposed Technological Institute at Cawnpore.

The College of Agriculture.

It is proposed that the second college to be established should be the College of Agriculture. For a country where more than two-thirds of the population depend for their subsistence on the soil, the importance of agriculture cannot be exaggerated. Even when manufacturing industries have been largely developed, agriculture is bound to remain the greatest and the most important national industry of India. Besides, agriculture is the basic industry on which most of the other industries depend. As the great scientist Baron Leibig has said—'perfect agriculture is the foundation of all trade and industry—is the foundation of the riches of the State.' The prosperity of India is, therefore, most closely bound up with the improvement of its agriculture. The greatest service that can be rendered to the teeming millions of this country is to make two blades of grass grow where only one grows at present. The experience of the West has shown that this result can be achieved by means of scientific agriculture. A comparison of the present

outturn per acre in this country with what was obtained here in former times and what is yielded by the land of other countries shows the great necessity and the vast possibility of improvement in this direction. Wheat land in the United Provinces which now gives 840 lbs. an acre yielded 1,140 lbs. in the time of Akbar. The average yield of wheat per acre in India is 700 lbs; in England it is 1,700 lbs. Of rice the yield in India is 800 lbs., as against 2,500 lbs. in Bavaria: America produces many times more of cotton and of wheat per acre than we produce in India. This marvellously increased production in the West is the result of the application of science to agriculture. The February number of the Journal of the Board of Agriculture draws attention to the fact that in the single State of Ontario which subsidises the Guelph College of Agriculture to the extent of £ 25,000 annually, the material return for this outlay is officially stated as follows :—“ The application of scientific principles to the practical operations of the farm, and the interchange and dissemination of the results of experiments conducted at the College and the practical experience of successful farmers, have increased the returns from the farm far in excess of the expenditure on account thereof. The direct gain in yield in one class of grain alone has more than covered the total cost of agricultural education and experimental work in the Province.” There is no reason why resort to scientific methods should not yield equally satisfactory results here.

In the Resolution on Education which the Government of India published in 1904, they noted that ‘ the provision for agricultural education in India is at present meagre and stands seriously in need of expansion and reorganisation.’ Much progress has been made since then. An Imperial Agricultural College and Research Institute have been established at Pusa, and Provincial Agricultural Colleges have been improved. For all this we must feel thankful to the Government. But the need for more provision for agricultural education is still very great, and it is believed that an agricultural

contributions of the people, is likely to prove specially useful in making the study of agricultural science much more popular and fruitful than it is at present.

The College of Commerce.

It is proposed that the third college to be established should be the College of Commerce and Administration. The importance of commercial education—that is, a special training for the young men who intend to devote themselves to commercial pursuits—as a factor in national and international progress is now fully recognised in the advanced countries of the West. Those nations of the West which are foremost in the commerce of the world have devoted the greatest attention to commercial education. Germany was the first to recognise the necessity and usefulness of this kind of education. America followed suit; so did Japan; and during the last fifteen years England has fully made up its deficiency in institutions for commercial education. The Universities of Birmingham and Manchester have special Faculties of Commerce with the diploma of Bachelor of Commerce. So has the University of Leeds. Professor Lees Smith, who came to India two years ago at the invitation of the Government of Bombay, in addressing the Indian Industrial Conference at Madras, said—“The leaders of commerce and business need to be scientifically trained just as a doctor or a barrister or professional man is.....Modern experience shows us that business requires administrative capacity of the very highest type. It needs not merely technical knowledge, but it needs the power of dealing with new situations, of going forward at the right moment and of controlling labour. These are just the qualities which Universities have always claimed as being their special business to foster; and we, therefore, say that if you are going to fulfil any of the hopes which were held out yesterday by your President, if you are going to take into your own hands the control of the commerce of this nation, then you must produce wide-minded, enterprising

University Faculties of Commerce...The University Faculty of Commerce is intended, of course, to train the judgment and to mould the minds of men. It is claimed that although it must give primarily a liberal education, it is possible to give that education which has a direct practical bearing on business life...That kind of man (a man so trained) has immense possibilities in the world of commerce; he is the kind of man on whom you must depend to lead you in the industrial march in the future."

When it is remembered that the export and the import trade of India totals up more than 300 crores of rupees every year, it can easily be imagined what an amount of employment can be found for our young men in the various branches of commerce, in and out of the country, if satisfactory arrangements can be made to impart to them the necessary business education and training. The possibilities of development here are truly great; and the establishment of a College of Commerce seems to be urgently called for to help to some extent to make those possibilities real.

The College of Medicine.

It is proposed that the next college to be established should be the College of Medicine. The many Medical Colleges and Schools which the Government have established in various provinces of India, have done and are doing a great deal of good to the people. But the supply of qualified medical men is still far short of the requirements of the country. The graduates and licentiates in medicine and surgery whom these colleges turn out are mostly absorbed by cities and towns. Indeed even in these, a large portion of the population is served by Vaidyas and Hakims, who practise, or are supposed to practise, according to the Hindu or Mahomedan system of medicine. In the villages in which the nation dwells, qualified medical practitioners are still very rare. Hospital assistants are employed in the dispensaries maintained by District Boards. But the number of these also is small. The result is that it is believed that vast

numbers of the people have to go without any medical aid in fighting against disease, and a large number of them have in their helplessness to welcome the medical assistance of men who are often uninstructed and incompetent. The need for more medical colleges is thus obvious and insistent. In the last session of the Imperial Legislative Council, the Hon'ble Surgeon-General Lukis, Inspector-General of Civil Hospitals in India, referring to the advice recently given to the Bombay medical men by Dr. Temalji Nariman, exhorted Indians to found more medical colleges. Said Surgeon-General Lukis :—

“ In the very excellent speech which we listened to with such interest yesterday, the Hon. Mr. Gokhale when pleading the cause of primary education, said that this was a case in which it was necessary that there should be the cordial co-operation of the Government with the public. May I be allowed to invert the terms and say—‘ this is a case where we want the cordial co-operation of the public with the Government.’ I hope that the wealthy and charitable public will bear this in mind, and I can assure them that if they will do anything to advance the scheme for the institution of unofficial medical colleges, entirely officered by Indians, they will not only be conferring a benefit on the profession, but on their country at large.....It is well known that the Government medical colleges and schools cannot accommodate more than a fraction of those who ask for admission. In Calcutta alone, as I know from personal experience, over 200 candidates have to be rejected every year, and there is therefore ample room for well-equipped and properly staffed unofficial medical colleges and schools which may be either affiliated to the University or run on the same lines as a Government medical school but entirely conducted by Indian medical men ; and I look forward to the time when in every important centre in India we shall have well-equipped unofficial medical schools working in friendly rivalry with the Government medical schools, and each institution striving its hardest to see which can get the

best results at the University examinations. As Dr. Nariman said, this may take years to accomplish, but I earnestly hope that, before I say farewell to India, I shall see it an accomplished fact, at any rate in Calcutta and Bombay; and if I have said anything to-day which will induce the leaders of the people to give the scheme their cordial support, I feel, sir, that I shall not have wasted the time of the Council by interposing in this debate."

The distinguishing feature of the proposed Medical College at Benares will be that Hindu medical science will be taught here along with the European system of medicine and surgery. Hindu medical science has unfortunately received less attention and recognition than it deserves. Hippocrates, who is called the 'Father of Medicine,' because he first cultivated the subject as a science in Europe, has been shown to have borrowed his *materia medica* from the Hindus. 'It is to the Hindus,' says Dr. Wise, late of the Bengal Medical Service, 'we owe the first system of medicine.' 'It will be of some interest to Hindu readers to know,' says Romesh Ch. Dutt in his History of Civilisation in Ancient India, 'when foreign scientific skill and knowledge are required in every district in India for sanitary and medical work, that twenty-two centuries ago, Alexander the Great kept Hindu physicians in his Camp for the treatment of diseases which Greek physicians could not heal, and that eleven centuries ago Haroun-al-Rashid of Bagdad retained two Hindu physicians known in Arabian records as Manka and Saleh, as his own physicians.' Not only throughout the Hindu period—including of course the Buddhist—but throughout the Mahomedan period also the Hindu system was the national system of medical relief in India, so far at least as the Hindu world was concerned, and so it remains, to a large extent, even to this day. Being indigenous it is more congenial to the people; treatment under it is cheaper than under the European system; and it has merits of its own which enable it to stand in favourable comparison with other systems. In support of this view

it will be sufficient to mention that Kavirajas or Vaidyas who have a good knowledge of Hindu medical works, command a lucrative practice in a city like Calcutta in the midst of a large number of the most competent practitioners of the European system. This being so, it is a matter for regret that there is not even one first class institution throughout the country where such Kavirajas or Vaidyas may be properly educated and trained to practise their very responsible profession. The interests of the Hindu community demand that satisfactory provision should be made at the very least at one centre in the country for the regular and systematic study and improvement of a system which is so largely practised, and is likely to continue to be practised in the country. It is intended that the proposed Medical College of the University should form one such centre. The Hindu system of medicine shall here be brought up to date and enriched by the incorporation of the marvellous achievements which modern medical science has made in anatomy, physiology, surgery and all other departments of the healing art, both on the preventive and the curative side. The aim of the institution will be to provide the country with Vaidyas well-qualified both as physicians and surgeons. It is believed that this will be a great service to the cause of suffering humanity in India.

The College of Music and the Fine Arts.

The last college to be established should, it is proposed, be a College of Music and the Fine Arts. The work of this College will be (a) to recover the world of beauty and sublimity which was reared in *ragas* by the æsthetic minds of ancient India, and to bring it within the reach of the cultured classes; (b) to encourage painting and sculpture; and (c) to preserve and promote purity of design in the production of art wares, to arrest the spirit of a slavish imitation of foreign models.

The high value of music in the economy of a nation's healthful and happy existence is fully recognised in the

advanced countries of the West. A number of Universities have a special Faculty of Music, and confer degrees of Bachelors, Masters and Doctors of Music. A modern University will be wanting in one of the most elevating influences if it did not provide for a Faculty of Music.

The Medium of Instruction.

When the idea of a Hindu University was first put forward, it was proposed that instruction should be imparted in general subjects through the medium of one of the vernaculars of the country. It was proposed that that vernacular should be Hindi, as being the most widely understood language in the country. This was supported by the principle laid down in the Despatch of 1854, that a knowledge of European arts and science should gradually be brought by means of the Indian vernaculars, within the reach of all classes of the people. But it is felt that this cannot be done at present owing to the absence of suitable treatises and text-books on science in the vernaculars. It is also recognised that the adoption of one vernacular as the medium of instruction at a University which hopes to draw its *alumni* from all parts of India will raise several difficulties of a practical character which it would be wise to avoid in the beginning.

It has, therefore, been agreed that instruction shall be imparted through the medium of English, but that, as the vernaculars are gradually developed, it will be in the power of the University to allow any one or more of them to be used as the medium of instruction in subjects and courses in which they may consider it practicable and useful to do so. In view of the great usefulness of the English language as a language of world-wide utility, English shall even then be taught as a second language.

The Need for the University.

There are at present five Universities in India, *viz.*, those of Calcutta, Bombay, Madras, Lahore and Allahabad. These are all mainly examining Universities. In founding

them, as the Government of India said in their Resolution on Education in 1904, 'the Government of India of that day took as their model the type of institution then believed to be best suited to the educational conditions of India, that is to say, the examining University of London. Since then the best educational thought of Europe has shown an increasing tendency to realize the inevitable shortcomings of a purely examining University, and the London University itself has taken steps to enlarge the scope of its operations by assuming tuitional functions...Meanwhile the Indian experience of the last fifty years has proved that a system which provides merely for examining students in those subjects to which their aptitudes direct them, and does not at the same time compel them to study those subjects systematically under first-rate instruction, tends inevitably to accentuate certain characteristic defects of the Indian intellect—the development of the memory out of all proportion to the other faculties of the mind, the incapacity to observe and appreciate facts, and the taste for metaphysical and technical distinctions.' Besides, a merely examining University can do little to promote the formation of character, which, it is generally agreed, is even more important for the well-being of the individual and of the community, than the cultivation of intellect. These and similar considerations point to the necessity of establishing residential and teaching Universities in India of the type that exist in all the advanced countries of the West. The proposed University will be such a University—a Residential and Teaching University. It will thus supply a distinct want which has for some time been recognised both by the Government and the public, and will, it is hoped, prove a most valuable addition to the educational institutions of the country.

But even if the existing Universities were all teaching Universities, the creation of many more new Universities would yet be called for in the best interests of the country. If India is to know, in the words of the great Educational Despatch of 1854, those 'vast moral and material blessings

which flow from the general diffusion of useful knowledge, and which India may, under Providence, derive from her connexion with England'; if her children are to be enabled to build up indigenous industries in the face of the unequal competition of the most advanced countries of the West, the means of higher education in this country, particularly of scientific, industrial and technical education, will have to be very largely increased and improved. To show how great is the room for improvement, it will be sufficient to mention that as against five examining Universities in a vast country like India, which is equal to the whole of Europe *minus* Russia, there are eighteen Universities in the United Kingdom, which is nearly equal in area and population to only one province of India, namely, the United Provinces; fifteen in France; twenty-one in Italy; and twenty-two State-endowed Universities in Germany, besides many other Universities in other countries of Europe. In the United States of America, there are 134 State and privately endowed Universities. The truth is that University education is no longer regarded in the West as the luxury of the rich, which concerns only those who can afford to pay heavily for it. Such education is now regarded as of the highest national concern, as essential for the healthy existence and progress of every nation which is exposed to the relentless industrial warfare which is going on all over the civilised world.

How sadly India has suffered in this new warfare was well described in an excellent paper on the industrial development of India which Sir Guilford Molesworth, K.C.I.E., contributed to the First Indian Industrial Conference at Benares in 1905. He there truly observed:—

“India presents the strange spectacle of a country, formerly rich, prosperous, and in a manner highly civilized, of which the native industries are now decadent, being crushed out under the stress of modern civilization and progress.”

“Of India's vast population of 300,000,000 souls about 60 per cent. are supported by agriculture. This leaves a

large residuum available for other industrial purposes : but the arts and crafts for which India has been so justly celebrated whether metallurgical or textile, whether of cutlery, glass, pottery, silks, carpets, or other industries are dead or dying.

“Throughout the country may be found old slag-heaps, testifying to the former prosperity of native iron industries, the splendid native iron being now superseded by the cheap worthless metal of foreign manufacture. Everywhere may be seen evidence of flourishing industries of the past, whether in the huge forty-ton brass gun of Bijapur, in the great iron column of the Kutub, in the magnificent inlaid marble, fretwork and the carving of the tombs, palaces, and mosques. It may also be seen in the glass, pottery, shawls, carpets, and silks in the *toshakhanas* of many of the Rajahs, and also in the ruins of indigo factories.” * * *

“In connection with this subject I may quote the following from an article which I contributed to the *Calcutta Review* more than twenty years ago:—“India, the land of the pagoda tree. India, the mine of wealth. India, the admiration of Marco Polo, and of travellers of former times. India in poverty! Midas starving amid heaps of gold does not afford a greater paradox: yet here we have India, Midas-like, starving in the midst of untold wealth.”

“For India has untold wealth: wonderful natural resources, whether agricultural, mineral or industrial, but they are to a great extent dormant. It has coal of an excellent quality, it has fine petroleum, large quantities of timber and charcoal; it has iron of a purity that would make an English iron-master's mouth water, spread wholesale over the country, in most places to be had by light quarrying over the surface; it has chrome iron capable of making the finest Damascus blades, manganiferous ore, splendid hematites in profusion. It has gold, silver, antimony, precious stones, asbestos; soft wheat, equal to the finest Australian, hard wheat, equal to the finest Kabanka. It has food-grains of every description: oilseeds,

tobacco, tea, coffee, cocoa, sugar, spices; lac, dyes, cotton, jute, hemp, flax, coir, fibres of every description; in fact, products too numerous to mention. Its inhabitants are frugal, thrifty, industrious, capable of great physical exertions, docile, easily taught, skilful in any work requiring delicate manipulation. Labour is absurdly cheap, and the soil for the most part wonderfully productive."

"Ball, in his 'Economic Geology of India,' says: 'Were India wholly isolated from the rest of the world, or its mineral productions protected from competition, there cannot be the least doubt that she would be able, from within her own boundaries, to supply nearly all the requirements, in so far as the mineral world is concerned, of a highly civilized community.' I may add that this remark is applicable not only to mineral products, but also to almost every other article of produce. * * *

"Some forty or fifty years ago, Japan was as backward as any Eastern nation, but she has developed her resources from within," or, in other words, by the people in conjunction with the Government. * * * The success of this policy has been apparent in the wonderful development of Japanese industries built upon 'a system of technical education which included every thing required to enable her to occupy her proper place among the manufacturing nations of the world.'"

The agricultural exports of Japan including raw silk formed 51·6 per cent. of her total exports in 1890. They had fallen to 37·8 per cent. in 1902, while her industrial exports had risen from 18 to 38 per cent.

Speaking a few years ago, Sir Philip Magnus said:—
 "The intimate connection between industrial progress and scientific activity does not admit of question. But if positive proof is needed, it will be found in the concurrent development of the trade of Germany and of the facilities provided in that country for the scientific training of the people. Other causes have undoubtedly contributed to the commercial prosperity of Germany; but after making every

allowance for these, we are confronted with the fact that these industries depend for their successful working upon the application of the most advanced scientific knowledge, and that the German people have recognized this dependence by providing, at a cost vastly exceeding any like expenditure by this country, the best possible facilities for scientific training and research. This fixed policy has changed Germany from an agricultural to a manufacturing nation." In 1871, Germany was a nation of 39 millions of inhabitants, of whom 60 per cent. were engaged in agricultural pursuits. In 1901 it had increased to an Empire of 58 million inhabitants, of whom 35 per cent. were engaged in agriculture and 65 per cent.—nearly two-thirds—in industry and trade." Between 1870 and 1900 the number of students at German Universities at technical and other high schools has increased from 17,761 to 46,520."

India too has felt the effect of this change. Our indigo industry has been killed by the scientifically manufactured artificial indigo of Germany. The aniline dyes proclaim it everywhere. The ancient sugar industry of India is being steadily undermined by the competition of foreign sugar. In the course of an extremely valuable paper 'On the development of the mineral resources of India,' which Sir Thomas (then Mr.) Holland, Director of the Geological Survey of India, contributed to the First Industrial Conference held at Benares in 1905, he said:—

"As one result of the application of science to sugar manufacture in Europe, Austria alone last year sent sugar to India to the value of 138 lakhs of rupees. (The value of the sugar imported from various countries into India amounted last year to over 10 crores.) When a country, with a temperate climate, can beat the manufactures of a natural tropical product in their own climate, and at a distance of 5,000 miles, it is time for us to review our methods of work with critical faculties well alert. How many

of natural conditions, are in danger of extermination by applied science in Europe?"

In concluding his paper, Sir Thomas Holland said:—

"Our poverty is not in material, but in men capable of turning the natural material into the finished product. We want more than Government provision for technical scholarships: we want a reformation in the *tastes* of our students; we want them to learn that the man with technical dexterity is of more use to the country than the writer of editorials or the skilful cross-examiner; that applied science now belongs to the highest caste of learning, and is a worthy field for the best ability we can obtain.

"As far as our mineral resources are concerned, there is unlimited room for profitable enterprise: the country is sufficiently endowed by Nature, not only to meet its own requirements, but to take advantage of its central position for competing with others in the Indian Ocean markets; but until we find the chemical, metallurgical and mechanical workshops as attractive to our high-caste students, as the class-rooms for law and literature now are, the cry of *Swadeshi*, no matter how worthy the spirit it embodies, will remain but an empty word."

The endeavour to establish the proposed University is being made in the hope and belief that a people's University as it pre-eminently will be, will succeed in a larger measure than other Universities, in making the chemical, metallurgical and mechanical workshops as attractive to our high-caste students as the class-rooms of law and literature now are.

Moral Progress.

Training of Teachers of Religion.

Enough has been said above to show the need for a University such as it is proposed to establish, to help the diffusion of general, scientific and technical education as a means of preserving or reviving national industries and of utilizing the natural resources of India and thereby augmenting na-

ensure happiness and prosperity to any people ; nor can it raise them in the scale of nations. Moral progress is even more necessary for that purpose than material. Even industrial prosperity cannot be attained in any large measure without mutual confidence and loyal co-operation amongst the people who must associate with each other for the purpose. These qualities can prevail and endure only amongst those who are upright in their dealings, strict in the observance of good faith, and steadfast in their loyalty to truth. And such men can be generally met with in a society only when that society is under the abiding influence of a great religion acting as a living force.

Every nation cherishes its own religion. The Hindus are no exception to the rule. On the contrary, probably no other people on earth are more deeply attached to their religion than the Hindus. If they were asked to-day for which of the many blessings which they enjoy under British rule, they are more grateful than for the others, they would probably unhesitatingly name religious freedom. Sir Herbert Riseley observed in his report on the Census of 1901, that "Hinduism with its 207 million votaries is *the* religion of India ;" that " it is professed in one or other of its multifarious forms by 7 persons out of 10, and predominates everywhere except in the more inaccessible tracts in the heart and on the outskirts." The importance of providing for the education of the teachers of a religion so ancient, so widespread, and so deep-rooted in the attachment of its followers, is quite obvious. If no satisfactory provision is made to properly educate men for this noble calling, ill-educated or uneducated and incompetent men must largely fill it. This can only mean injury to the cause of religion and loss to the community. Owing to the extremely limited number of teachers of religion who are qualified by their learning and character to discharge their holy functions, the great bulk of the Hindus including princes, noblemen, the gentry, and—barring exceptions here and there—even Brahmáns, have to go without any systematic religious education or spiritual

ministrations. This state of things is in marked contrast with that prevailing in the civilised countries of Europe and America, where religion, as a rule, forms a necessary part of education; where large congregations assemble in churches to hear sermons preached by well-educated clergymen, discharging their duties under the control of well-established Church governments or religious societies. But though the fact is greatly to be deplored, it is not to be wondered at. The old system which supplied teachers of religion has, in consequence of the many vicissitudes through which India has passed, largely died out. It has not yet been replaced by modern organisations to train such teachers. To remove this great want, to make suitable provision for satisfying the religious requirements of the Hindu community, it is proposed to establish a large school or college at the University to educate teachers of the Hindu religion. It is proposed that they should receive a sound grounding in liberal education, make a special and thorough study of their own sacred books, and a comparative study of the great religious systems of the world; in other words, that they should receive at least as good an education and training as ministers of their religion as Christian Missionaries receive in their own.

Of course several chairs will have to be created to meet the requirements of the principal denominations of Hindus. How many these should be, can only be settled later on by a conference of the representative men of the community. But there seems to be no reason to despair that an agreement will be arrived at regarding the theological department of the University. Hindus have for ages been noted for their religious toleration. Large bodies of Hindus in the Punjab, who adhere to the ancient faith, revere the Sikh Gurus who abolished caste. The closest ties bind together Sikh and non-Sikh Hindus, and Jains and Agarwals who follow the ancient faith. Followers of the Acharyas of different Sampradayas live and work together as good neighbours and friends. So also do the followers

of the Sanatan Dharma and of the Arya Samaj, and of the Brahmo Samaj. And they all co-operate in matters where the common interests of the Hindu community as a whole are involved. This toleration and good-feeling have not been on the wane; on the contrary they have been steadily growing. There is visible at present a strong desire for greater union and solidarity among all the various sections of the community, a growing consciousness of common ties which bind them together and which make them sharers in sorrow and in joy; and it may well be hoped that this growing feeling will make it easier than before to adjust differences, and to promote brotherly good-feeling and harmonious co-operation even in the matter of providing for the religious needs of the different sections of the community.

The constitution of the Theological Faculty which has been proposed has called forth some adverse criticism. The objections which have been urged, may well be considered, as they must be, when the conference which has been suggested above meets. But it may safely be said that good sense and good brotherly feeling will help to bring about a solution which will meet with the assent and approval of the community at large.

Religious Instruction of Students.

This is a service which the proposed University will render to the Hindu community as a whole. It will render a special-service to the youth of that community. It will be its special solicitude to instruct every Hindu young man, who comes within the sphere of its influence, in the tenets of his noble religion. In Europe and America, secular-education is, as a rule, combined with religious education. In India also the sentiment in favour of combining the two kinds of instruction has come down from the most ancient times. Notwithstanding this, however, owing to the differences in the faiths followed by the British rulers of India and the people of this country, the Government felt themselves constrained, when inaugurating the otherwise

excellent system of public instruction which obtains here, to exclude religious instruction from State colleges and schools.

The wisdom and liberality of sentiment which underlie this decision are highly commendable; but the imperfections and evils arising from a dissociation of two parts which go to make up a complete whole, have yet long been recognised and regretted both by the Government and the public. Many years ago, a former Chancellor of the University of Calcutta said in his address at the Convocation "that a system of education which makes no provision for religious teaching is essentially imperfect and incomplete." The Education Commission which was appointed during the time of Lord Ripon and which was presided over by Sir William Hunter, went at great length into this question. The Commissioners said in their Report:—"The evidence we have taken shows that in some Provinces there is a deeply-seated and widely spread desire that culture and religion should not be divorced, and that this desire is shared by some representatives of native thought in every Province. In Government institutions this desire cannot be gratified. The declared neutrality of the State forbids its connecting the institutions directly maintained by it with any form of faith; and the other alternative of giving equal facilities in such institutions for the inculcation of all forms of faith involves practical difficulties which we believe to be insuperable. In Chapter VI we have shown that we are not insensible to the high value of the moral discipline and example which Government institutions are able to afford; but we have also shown that we regard something beyond this as desirable for the formation of character and the awakening of thought. To encourage the establishment of institutions of widely different types, in which may be inculcated such forms of faith as various sections of the community may accept, whether side by side with or in succession to Government institutions, is one mode in which this difficulty can be practically solved."

The Commission recognised that this mode of providing for religious education was "not free from objections and

even dangers of its own.' That danger, in their opinion, was that "a denominational college runs some risk of confining its benefits to a particular section of the community, and thus of deepening the lines of difference already existing." But this danger is minimised in the case of a University like the one proposed which has laid it down as one of its cardinal articles of association that "all colleges, schools and institutions of the University, except the theological department, shall be open to students of all creeds and classes," and which has provided that while "religious education shall be compulsory in the case of all Hindu students of the University," "attendance at religious lectures will not be compulsory in the case of non-Hindus, or of students whose parents or guardians may have a conscientious objection to their wards attending such lectures." But even without taking it into account that the danger which they apprehended might be minimised by a denominational institution being quite liberal in practically opening all its classes to students of every creed and class, the Commission still recommended that encouragement should be given to the establishment of denominational institutions, for they considered it to be the only proper solution of the question of religious education. And they rightly pointed out that "this is a solution of the difficulty suggested by the Despatch of 1854, which expresses the hope "that institutions conducted by all denominations of Christians, Hindus, Mahomedans, Parsis, Sikhs, Buddhists, Jains, or any other religious persuasions, may be affiliated to the Universities."

The recommendation of the Commission has received much practical support from the public of many important denominations in this country. The number of denominational institutions has been steadily growing. In the first place there are the numerous colleges and schools maintained by Missionary societies. Then there is the Mahomedan Anglo-Oriental College at Aligarh, and many other Islamic colleges and schools. There is the Central Hindu College at Benares, the Hindu College at Delhi, the Kayastha

Pathashala at Allahabad, the Dayanand Anglo-Vedic College at Lahore, the Balwant Rajput High School at Agra, the Hewett Kshatriya High School at Benares and several others besides. Mahomedans are now endeavouring to establish a Moslem University at Aligarh, and the Domiciled Christians of India are working for a University of their own. The Government have always recognised the useful part which such institutions play in the economy of Indian education. In their resolution on education, issued in 1904, the Government of India noted the complaint that "the extension in India of an education modelled upon European principles, and so far as Government institutions are concerned, purely secular in character, has stimulated tendencies unfavourable to discipline and has encouraged the growth of a spirit of irreverence in the rising generation." "If any schools or colleges," said the Government of India, "produce this result, they fail to realise the object with which they are established—of promoting the moral no less than the intellectual and physical well-being of their students. It is the settled policy of Government to abstain from interfering with the religious instruction given in aided schools. Many of these maintained by native managers or by missionary bodies in various parts of the Empire supply religious and ethical instruction to complete the educational training of their scholars."

Religious and ethical instruction to complete the educational training of their scholars—such are the words of the Government of India. An appreciation of the necessity for supplementing secular with religious education could not be more clearly expressed. The Government went on to say, however, that in Government institutions the instruction must continue to be exclusively secular. But the years that have passed since this was written, have wrought a great change in favour of the introduction of religious education even in Government institutions. Quoting the appeal of the Maharaja of Jaipur, the author of "Indian Unrest" has urged that the resolution of the Government

of India of 1904, that instruction in Government institutions must be secular, "is already out of date and certain hours should be set apart on specified conditions for religious instruction in the creed which parents desire for their children." A writer in the "Times" recently (Educ. Suppl. Jan. 3, 1911) complained of "the disastrous effect upon the rising generation (in India) of the complete severance of secular education from all religious sanction, and from the moral influences bound up with religion."..... "The raising up of loyal and honourable citizens for 'the welfare of the State' cannot, it is urged, be achieved by a *laissez faire* policy in regard to the moral and religious side of education," says another. The question was discussed at the recent Educational Conference held in February last at Allahabad. The Hon'ble Mr. de la Fosse, Director of Public Instruction, U. P., gave expression to a widespread sentiment when he said there that "the public are of opinion that moral instruction must go hand in hand with religious instruction and that moral principles must be based on religious sanctions." He also rightly pointed out that "religious instruction to be effective must be dogmatic, and this stood in the way of any general adoption of such teaching in public schools."

There can be no difficulty, however, in adopting such teaching in denominational institutions. And this is one of the strongest arguments in favour of a denominational University that it will be able to make up an acknowledged deficiency in the present system of education; that it will be able, to use the words of the Government of India, to "supply religious and ethical instruction to complete the educational training of their scholars," and thus to lay the surest foundation for the formation of their character.

Formation of Character.

A highly esteemed English writer has well said that "character is human nature in its best form. It is moral order embodied in the individual. Men of character are

not only the conscience of society, but in every well-governed state they are its best motive power, for it is moral qualities in the main which rule the world....The strength, the industry, and the civilization of nations—all depend upon individual character, and the very foundations of civil security rest upon it. Laws and institutions are but its outgrowth. In the just balance of nature, individuals and nations, and races will obtain just so much as they deserve, and no more. And as effect finds its cause, so surely does quality of character amongst a people produce its befitting results." In another place, the same writer has rightly observed, that "although genius always commands admiration, character most secures respect. The former is more the product of brain-power, the latter of heart-power; and in the long run it is the heart that rules in life." A Teaching University would but half perform its function if it does not seek to develop the heart-power of its scholars with the same solicitude with which it would develop their brain-power. Hence it is that the proposed University has placed the formation of character in youth as one of its principal objects. It will seek not merely to turn out men as engineers, scientists, doctors, merchants, theologians, but also as men of high character, probity and honour, whose conduct through life will show that they bear the hall-mark of a great University. Such character can be most securely built upon the solid foundation of religion. It must be gratefully acknowledged that the high moral tone which generally pervades classical English literature, and the moral discipline and example which Government institutions are able to afford, have been very helpful in forming the character of English-educated Indians. But it ought to be remembered that where there was no religious instruction at home, there was an inherited religious basis upon which these influences operated. It may well be doubted, whether in the absence of such a basis, the result would have been equally satisfactory. The Education Commission expressed the correct view when they said that they

were not insensible to the high value of the moral discipline and example which Government institutions are able to afford, but that something beyond this was desirable for the formation of character and the awakening of thought. This something can only be the teaching of religion.

The soundness of this view is forcing itself more and more upon many a thoughtful mind. The problem "how to train character, to create moral ideals, and to give to them a vital and compelling force in the creation of character and the conduct of daily life without basing them on religious sanction," must ever offer great difficulty in solution. The divorce of education from religion is no doubt receiving a trial in certain countries of the West; but in this connection it should always be borne in mind that the "highly developed code of ethics and an inherited sense of social and civic duty" upon which reliance is placed to supply the place of religious sanction, are themselves largely, if not entirely the product of the religious teachings which have long prevailed in those countries. The fact is, however much some people may dispute it, that religion is in truth the basis of morality, and it is therefore the real foundation of character. Without the dominating and ennobling influence of religion, character lacks its best protection and support, and is more likely to be shaken by difficulties and to succumb to temptation than it would be, if the roots of its strength lay deep in the immutable principles taught by religion.

And what can be more helpful and effective in the training of the character of Hindu youth than the noble teachings of the Hindu religion? That religion enjoins truthfulness, integrity, fortitude; self-help, self-respect, self-control; abstinence from injury, forgiveness, compassion; philanthropy, hospitality, unselfish action for public good, reverence for age and authority, discipline and devotion to duty, and above all, the service of God through the service of man and friendliness to the whole creation. In short, all the virtues which elevate human character, support human society, and promote peace on earth and good-will among men, are inculcated by means of

solemn injunctions, touching anecdotes and eloquent discourses. Hindu philosophy co-operates with Hindu religious literature in the task of leading man into the path of righteousness, inasmuch as it teaches him that every creature around him is his own self in another guise, and that he rises in the scale of being by doing good to those with whom he comes in contact and degrades himself by injuring his fellow-creatures. A belief in the two great laws of transmigration and *karma* thus acts as an aid and incentive to virtue.

Organisation Committee.

Such in broad outline is the scheme of the proposed Hindu University. It represents the ideal which the promoters of the scheme desire and hope to work up to. The ideal is not an unattainable one, nor one higher than what is demanded by the condition and capabilities of the people. But the realisation of such an ideal must of course be a work of time.

The scheme outlined above can only serve to indicate the general aim. Definite proposals as to how a beginning should be made, which part or parts of the scheme it would be possible and desirable to take up first and which afterwards, and what practical shape should be given to them, can only be formulated by experts advising with an approximate idea of the funds which are likely to be available for expenditure and any general indication of the wishes of the donors. It is proposed that as soon as sufficient funds have been collected to ensure a beginning being made, an educational Organisation Committee should be appointed to formulate such proposals. The same Committee may be asked to make detailed proposals regarding the scope and character of the courses in the branch or branches that they may recommend to be taken up, regarding also the staff and salaries, the equipment and appliances, the libraries and laboratories, the probable amount of accommodation and the buildings, etc., which will be required to give effect to their proposals.

The Constitution of the University.

The success of a large scheme like this depends upon the approval and support of (1) the Government, (2) the Ruling Princes, and (3) the Hindu public. The scheme is bound to succeed if it does not fail to enlist sympathy and support from these directions. To establish these essential conditions of success nothing is more important than that the governing body of the University should be of sufficient weight to command respect; that its constitution should be so carefully considered and laid down as to secure the confidence of the Government on the one hand and of the Hindu Princes and public on the other. To ensure this, it is proposed that as soon as a fairly large sum has been subscribed, a Committee should be appointed to prepare and recommend a scheme dealing with the constitution and functions of the Senate, which shall be the supreme governing body of the University, and of the Syndicate, which shall be the executive of the University. It is also proposed that apart from these there should be an Academic Council of the University, which should have well-defined functions—partly advisory and partly executive, in regard to matters relating to education, such as has been recommended in the case of the University of London by the Royal Commission on University Education in London. The scheme must, of course, be submitted to Government for their approval before it can be finally settled.

The Royal Charter.

Every individual and body of individual are free to establish and maintain an institution of University rank, if he or they can find the funds necessary for the purpose. But it is only when an institution receives the seal of Royal approval and authority to confer degrees, that it attains the full status and dignity of a University, and enters upon a career of unlimited usefulness.

Two conditions are necessary for obtaining a Royal Charter. The first is that sufficient funds should be actually

collected to permit of the establishment and maintenance of an institution of University rank. The second is that the governing body of the University should be of sufficient weight to command public respect and to inspire confidence in the minds of the Government. It rests entirely with the Hindu Princes and public to establish these two necessary preliminary conditions. If they do so, the grant of a Royal Charter may be looked for with confidence as certain.

“It is one of our most sacred duties,” said the Government in the Despatch of 1854, “to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the diffusion of general knowledge, and which India may, under Providence, derive from her connexion with England.” In the pursuit of this noble policy, the Government have established and maintain with public funds, the large number of State schools, colleges and the five Universities which exist at present in this country, and which have been the source of so much enlightenment to the people. The State expenditure on education has been happily increasing, and it may confidently be hoped that it will increase to a larger extent in the near future. But in view of the immensity of the task which lies before the Government of spreading all kinds of education among the people, and the practical impossibility, under existing circumstances, of achieving that end by direct appropriations from the public revenue *alone*, it is absolutely necessary that private liberality should be encouraged to the utmost to supplement any funds, however large, which the State may be able to set apart for the furtherance of education. This necessity has been recognised from the time that efforts to educate the people were commenced by the British Government. Indeed, the introduction of the grant-in-aid system, as observed by the Education Commission, “was necessitated by a conviction of the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the natives of India. And it was expected that the plan of thus

drawing support from local sources in addition to contributions from the State, would result in a far more rapid progress of education than would follow a mere increase of expenditure by the Government." In the Resolution of the Government of India of 1904, on Indian Educational Policy, it is stated: "From the earliest days of British rule in India, private enterprize has played a great part in the promotion of both English and vernacular education, and *every agency that could be induced to help in the work of imparting sound instruction has always been welcomed by the State.*" (The italics are ours.) Instances abound all over the country to show that the Government has encouraged and welcomed private effort in aid of education.

So far as this particular movement for a Hindu University is concerned, it must be gratefully acknowledged that it has received much kind sympathy and encouragement from high officials of Government from the beginning. As one instance of it, reference may be made to the letter of the Hon'ble Sir James LaTouche, the late Lieutenant-Governor of the U. P., and now a member of the India Council, quoted at the commencement of this note, wherein he said:—"If the cultured classes throughout India are willing to establish a Hindu University with its colleges clustered round it, they have my best wishes for its success." Several high officials of Government who have been approached in connection with the University during the last few months, have shown similar sympathy, and offered the most helpful advice and encouragement. The attitude of Europeans generally, both official and non-official, towards this movement, was very well expressed by the *Pioneer* in the article from which we have quoted before. After referring to the claim of educated Indians for a larger share of self-government, the *Pioneer* said:—

"Education is certainly not the least of the great subjects with which the Governments have to deal; and if the Hindu members of the National Congress establish a noble University with branch colleges in many parts of India, and govern it so wisely that it becomes a model for other seats of learning, they will do more than can be accomplished by many

speeches to prove that they possess a considerable share of the creative and administrative qualities to which claims have been made. They may be quite sure of the kindly interest and sympathy of the British Raj in all their efforts. Englishmen do not cling to office through greed of it, but from a sense of duty to the millions who are placed under their care. They desire nothing so much as to see the cultured native population taking an active part in elevating the mass of the people and fitting themselves for a full share in all the cares of the State. If it were otherwise, no anxiety would be displayed to popularise education by bringing it within the reach of every class, and no time would be spent by Englishmen in fostering the interest of native colleges where thousands of men are trained to be rivals in free competition for attractive public appointments. There is work enough in India for the good men that Great Britain can spare, and for as much capacity as can be developed within the country itself. The people need much guiding to higher ideals of comfort, and in the development of the resources which are latent in the soil and the mineral treasures which lie below its surface. In these tasks men who possess the wisdom of the East and the science of the West, must join hands in a spirit of sincere fellowship."

Noble words these. It is in this spirit that the work of the proposed Hindu University is being carried on, and the promoters therefore feel fully assured that they will carry "the kindly sympathy and interest of the British Raj in all their efforts," and that the Royal sanction and authority to establish the University will be granted, though whether it will take the form of a Charter or a Statute rests entirely with the Government.

The Opportunity Golden.

The present year is particularly auspicious for the success of such efforts. The Government of India have shown that they earnestly desire that education should be pushed forward more vigorously and systematically in the future than it has been in the past, by creating a special Department of Education, and by the allotment of a special grant of over 90 lakhs for the purposes of education in the budget of this year. The Hon'ble Mr. Butler, who has been appointed the first Member for Education, is a known friend of Education. Our new Viceroy, Lord Hardinge, is keenly alive to the importance of Education,

Speaking of it in reply to the address of the Lahore Municipality, His Excellency was pleased to say: "Of its importance there is no room for any doubt, and my Government will do all they can to foster its development and ensure its growth along healthy lines." In the course of the same speech, His Excellency was further pleased to say: "The past has had its triumph; the present may have its successes; but it is on the horizon of the future that our watchful eyes should be fixed, and it is for that reason that the future needs of the students and youth of this country will always receive from me sympathetic consideration and attention." And in replying to the address of the Punjab Muslim League, after expressing satisfaction with the progress of education made in the Punjab, His Excellency was pleased to declare himself in favour of universal education. Said His Excellency: "But the goal is still far distant when every boy and girl, and every young man and maiden, shall have an education in what is best calculated to qualify them for their own part in life and for the good of the community as a whole. That is an ideal we must all put before us." This being his Lordship's view, it is but natural to find that Lord Hardinge is prepared to recognise and approve all earnest effort to promote education, even though it may, wholly or mainly, aim to benefit only one denomination of His Majesty's subjects. This was made clear by the statesmanlike appreciation which His Excellency expressed of the "corporate action" of the Muslims of the Punjab "in founding the Islamia College and its linked schools," and of their "spirited response to the appeal for a Muslim University recently carried through the length and breadth of India under the brilliant leadership of His Highness the Aga Khan." One may assume, therefore, without presumption, that every well-considered and well-supported scheme of education will receive the sympathetic consideration and support of His Excellency Lord Hardinge.

The last but not the least important circumstance which makes the present the most golden opportunity for an effort to

realise the long-cherished idea of a Hindu University is that it is the year of the Coronation of our most gracious King Emperor George V, and that His Majesty will be pleased to visit our country in December next. Of the sympathy of His Majesty with the people of this country, it is unnecessary to speak. In the Proclamation which our late King Emperor addressed to the Princes and People of India in November, 1908, His Majesty was pleased to say :—"My dear Son, the Prince of Wales, and the Princess of Wales, returned from their sojourn among you with warm attachment to your land, and true and earnest interest in its well-being and content. These sincere feelings of active sympathy and hope for India on the part of my Royal House and Line, only represent and they do most truly represent, the deep and united will and purpose of the people of this Kingdom." In the memorable speech which our present King-Emperor delivered at Guildhall on his return from India, he was graciously pleased to plead for more sympathy in the administration with the people of this ancient land. And now that it has pleased God to call His Majesty to the august throne of England and to be anointed Emperor of India, His Majesty has been most graciously pleased, out of the loving sympathy which he bears towards his loyal subjects here to decide to come out to India, with his royal spouse, Her Majesty the Queen-Empress, to hold a Coronation Durbar in the midst of his Indian people, than whom he has no more devoted subjects in any part of his vast Empire.

The hearts of Indians have been deeply touched by this gracious act of His Majesty. They are looking forward with the most pleasing anticipation to the time when it will be their privilege to offer a loyal and heartfelt welcome to their Majesties. There is a widespread desire among the Hindu community, as there is in the Mahomedan community also, to commemorate the Coronation and the gracious visit of the King-Emperor in a manner worthy of the great and unique event. And opinion seems to be unanimous that no nobler memorial can be thought of for the

purpose than the establishment of a great University, one of the greatest needs, if not the greatest need, of the community, which shall live and grow as an institution of enduring beneficence and of ever-increasing usefulness as a centre of intellectual elevation and a source of moral inspiration, and which shall nobly endeavour to supplement, however humbly it may be, the efforts of the Government to spread knowledge and enlightenment among, and to stimulate the progress and prosperity of, vast numbers of His Majesty's subjects in India. Long after the recollection of the bright pageants and processions which must naturally mark the celebration of the Royal visit, will have faded away from the minds of men, the University will remind generations of Indians yet unborn of that gracious visit which stimulated and helped the foundation of a noble national institution.

Funds for the University.

Nothing is more urgently and immediately necessary for realising the idea of such an institution than funds. A scheme of the magnitude indicated above will necessarily require a large amount to carry it out. When the scheme was first published in 1905, it was believed that a sum of one crore would be sufficient for the purpose. The Prospectus stated: "It is proposed to raise one hundred lakhs of rupees to meet the initial expenses and to create an endowment, the interest of which will be sufficient to maintain the institution." The discussions that have taken place since have made it still more clear that a hundred lakhs is the minimum amount needed to build up a fairly good Residential and Teaching University such as has been outlined above. It is extremely desirable that of this sum at least half, *i.e.*, fifty lakhs, should be raised before the foundation of the University is laid, as there is a general desire in the community that it should be laid in December next, in the happy and auspicious days when His Majesty the King-Emperor will be in our midst. And in order that effective steps should be taken to realise this desire and to

obtain a Charter for the University, it is essential that at least 25 lakhs should be collected as early as may be practicable.

Will this be done? There is hope that it will be. The present condition and the future prospects of the Hindu community have for sometime past been the subject of serious reflection by thoughtful Hindus. Thousands of them are grieved to think that the great bulk of the community who have inherited a noble religion and an advanced civilisation, are yet steeped in ignorance and therefore pressed down by many social and economical evils and disadvantages. They are grieved to find that Hindus fall victims to plague and malaria much more easily than the people of other communities, and that every decennial census discloses diminishing vitality, decreasing longevity and declining power of continuing the race. They acknowledge with gratitude all that the Government has been doing to promote the well-being of the people as a whole. They expect that it will do more in the future. But there is a feeling growing among them that they owe a special duty to their community, and to the State as well, to make an organised endeavour to supplement the efforts of Government to educate and elevate the people. In some matters as, for instance, in providing for the training of the teachers of religion and for the instruction of Hindu youth in the principles of Hindu religion, it is they—the Hindus—and they alone who can serve their community. But they can also do a great deal more than they have hitherto done—though this by itself is not inconsiderable—to help forward the spread of general scientific and technical education among their own community in particular and among their countrymen in general.

A conviction is growing and spreading that the educational needs of India will not be fully met unless both the State and the public will largely increase their contributions to the cause of education. It has been stated before that there are 134 Universities in America. It remains to be

pointed out that many of these owe their existence to the generosity of private individuals. Sir Norman Lockyer has stated that in a period of thirty years, *i.e.*, between the years 1871-1901, the contributions made by private effort for higher education in the United States amounted to £40,000,000 or 60 crores of rupees, giving an average of two crores per year. In the United Kingdom of Great Britain and Ireland, the number of Universities has risen from 9 to 21 in the last sixty years. Many of these have been founded by private liberality. The total amount of endowments made in England from private sources between 1871-1901 was estimated to be about £5,000,000. The history of education in other countries also shows how much private effort can do to promote higher education. Besides contributing enormous sums towards the establishment and maintenance of educational institutions for the benefit of their own people, the Christian communities of Europe and America have been spending vast sums in promoting education, and the teaching of their own religion, in India and other countries of Asia. Sir F. D. Lugard and a number of other large-minded Englishmen are contributing much of their money, time and energy to build up a great University in China for the education of the Chinese; and large sums have been subscribed in England for the establishment of a University for the domiciled Europeans in India. Our Mahomedan fellow-subjects also have waked up, and have, it is said, raised nearly 25 lakhs to lay the foundation of a Muslim University at Aligarh. Shall Hindus alone remain asleep? Is not their sense of duty to their own community strong enough to rouse them to action? Will that sense not be stirred and strengthened by the examples of the various communities alluded to above?

Hindus should not really stand in need of any such extraneous stimulus. The acquisition of knowledge and the cultivation of the intellect—which is to judge between right and wrong—are inculcated among the ten commandments of the ancient lawgiver Manu, which are always to be

followed by all classes and conditions of men. The hoary *shastras* proclaim that no form of charity is more meritorious than the gift of knowledge,—not a knowledge of the Vedas only, but all kinds of knowledge beneficial to mankind. It is as the result of these noble teachings that numerous *pathshalas* and *gurukulas* have been endowed and are maintained up to this day in different parts of the country, and stipends are given to students to enable them to pursue their studies. Nor have the contributions of Hindus towards the promotion of education on European lines been insignificant. Where the benefactions have been many, it will be invidious to name a few. But by way of illustration may be mentioned the Pacheapa College and High schools at Madras, the Fergusson College at Poona, the Gokuldas Tejpal charities' institutions in Bombay, the Ranchorlal Chotalal Technical Institute at Ahmedabad, the Dayaram Jethumal College in Sindh, the Premchand Roychand Scholarship Endowment, the Dayanand Anglo-Vedic College and the Sardar Dayal Singh Majethia College at Lahore, the Khalsa College at Amritsar, the Nanak Chand Trust at Meerut, the Hindu College at Delhi, the Kayastha Pathshala at Allahabad, the Central Hindu College at Benares, the Behar National College at Bankipur, the Tejnarain Jubilee College at Bhagalpore, the Bhumihar College at Muzaffarpore, the Metropolitan Institution, the Ripon College and the City College, the National College of the Bengal National Council of Education, and the National Medical College at Calcutta, the Brajmohan Institution at Barisal, the Krishnanath College maintained by the Maharaja of Cossimbazar, the Balwant Rajput High School at Agra, and the Hewett Kshattriya High School at Benares. The endowments for the last two only made within the last four years, amounted to nearly 25 lakhs, and were made by two generous donors, the late Raja Balwant Singh, C.I.E.; of Awa and Raja Udaya Pratap Singh, C.S.I., of Bhinga.

But it is said that Hindus are disunited and disorganised, that they may establish schools and manage colleges,

but there is not sufficient solidarity, capacity and public spirit among them to enable them to combine to build up a University of their own ; to raise even the sum of 25 lakhs, which, it is believed in many quarters, will suffice to lay the foundation of such a University.

Let Hindus make their answer. They are the descendants of a people who established and maintained the largest Universities on the soil of this ancient land, ages before the idea of a University dawned upon the minds of men in Europe, and so far as history records, in any other part of the world. Ten thousand students were taught and lodged and supplied with food and clothing without any charge at these Universities. The head of the institution—the Governor or the Dean—was called a *Kulapati*h :

मुनीनां दश साहस्रं योऽन्नपानादिपोषणात् ।

अध्यापयति विप्रैरिषैः कुलपतिः स्मृतः ॥

“ That Brahman sage is called a *Kulapati*h who teaches ten thousand students, supplying them with lodging and food, etc.” Such a one was the venerable Vashishtha, the preceptor of Dalip, the grandfather of the mighty Ramachandra. Such a one was Shaunaka. It would seem that a University of the kind described above existed throughout the halcyon days of Hindu power. Even in modern history we have evidence of one at Taxila in the Rawalpindi district. There was another at Naland, about seven miles north of Rajgir. It can easily be traced by square patches of cultivation amongst a mass of brick ruins, sixteen hundred feet by four hundred feet. Naland was a Buddhist University. But it was of the ancient national Hindu type and standard. “ Ten thousand monks and novices were lodged within its walls. Towers, domes, and pavilions stood amidst a paradise of trees, gardens and fountains. There were six large ranges of buildings, four stories high. There were a hundred lecture rooms. All the inmates were lodged, boarded, taught and supplied with vestments without charge. All religious books were

studied. All the sciences, specially medicine and arithmetic, were learnt by the monks."

This was in the seventh century after Christ. Thirteen hundred years have rolled by since. After ten centuries of chequered history, the destinies of India have been entrusted to the care and guidance of a great Power, which has established the most essential conditions of progress—viz., internal peace and good government—throughout the length and breadth of this vast country. It has done a great deal more. It has laboured in various ways to promote the moral and material progress of the people. It has introduced a system of public instruction—extensive and expansive—to which India largely owes all the new life which is pulsating through the veins of its educated sons and daughters. The British Government has not only given liberty to the people to establish their own educational institutions, but also generally encourages and helps them to do so. Many of the facilities for education which exist to-day, were not dreamt of in the 7th century. Placed under conditions so favourable, and with the examples of other communities and countries to guide and stimulate them, will not the 240 millions of Hindus unite to raise sufficient funds to establish and maintain one such University in the 20th century as their forefathers maintained in the 7th?—a University which should preserve the noblest traditions of the past, and breaking away from them, where necessary, adapt itself to the requirements of the present—and of the future?—which should combine, in short, the best of the East with the best of the West? Hindu charity is neither dead nor dying. If only a portion of its stream is properly diverted, it would easily create and richly feed the proposed new fountain of light and life in the sacred city of Benares. Truly did the *Pioneer* observe "that there is wealth enough among the Hindus to found a dozen Universities if the passion for education is strong enough, and if the monied classes have confidence in the ability of the promoters to administer so large a

trust." The passion for education has been growing stronger and stronger during the last five years. The special circumstances of the year,—the approaching visit of their Majesties, and the efforts of our Mahomedan and domiciled Christian fellow-subjects to establish a University each of their own, have given it an added keenness. The articles and correspondence which have appeared in the Hindu Press, both English and vernacular, during the last four months, leave no room to doubt that there is a strong and widespread desire among Hindus throughout the country, that a Hindu University should be established this year at Benares.

To realise this desire, nothing is more necessary than that all the co-operation which any Hindu can give should be forthcoming. Provincial and District Committees should be formed, where they have not already been formed, without any more delay to enlighten the country about the project and to collect the money. A deputation of influential persons devoted to the scheme will shortly move about in the country. But such a deputation can not be expected to spend more than a day or two at each important place. The ground must be prepared by local workers. Let it be firmly impressed on the mind of every Hindu that in the organisation of the Hindu University lies the best hope for the social advancement and the national uplifting of the Hindu community. Let every soul among them feel that not only the progress and prosperity but also the character and honour of the Hindus are involved in the success of this great educational undertaking. And it may safely be predicted that every man and woman among them will contribute whatever of time, energy and resources he or she can, to build up the proposed Temple of Learning on the banks of mother Ganga in the holy Kashi of Vishveshwara.

Let no man falter: no great deed is done
 By falterers who ask for certainty.
 No good is certain, but the steadfast mind,

The undivided will to seek the good :
 'Tis that compels the elements, and wrings
 A human music from the indifferent air.

Let Vedavyasa give us a motto to guide and cheer us :

उत्थातव्यं जागृतव्यं योक्तव्यं भूति कर्मसु ।
 भविष्यतीत्येव मनः कृवा सततमव्यथैः ॥

“Awake, arise, and engage yourselves unceasingly and dauntlessly in works leading to prosperity, with the firm faith that success shall crown your efforts.” And let the teachings of Sri Krishna sustain us in our endeavour for the good of the Hindus in particular and of Indians in general,—for the glory of God and of the motherland.

