

Shreemati Nathibai Damodher Thackersey
Indian Women's University,

YERANDAWANA, KARVE ROAD,
POONA 4. (India).

CALENDAR

1931.

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Origin and Growth

OF THE

Shreemati Nathibal Damodher Thackersey

Indian Women's University.

Although the University was started in 1916, the actual beginning of its inception may be said to have taken place about twenty years before that. In 1896, Prof. Dhondo Keshav Karve started the Hindu Widows' Home Association in a small house in Poona and later transferred it to its present site at Hingne Budruk (near Poona, Bombay Presidency). The Home, that began its work with a couple of students, had, by 1915, grown into a typical boarding school for women. It had sent, privately, through the New English School, Poona, a few students for the Matriculation Examination of the Bombay University. It was still a private and an independent institution and had not fixed its goal, when apparently a small thing occurred that completely changed the prospects before the Widows' Home and it decided to launch forth the ambitious scheme of the Women's University. A pamphlet, describing the Japan Women's University of Tokyo, was sent by a then unknown friend to Prof. Karve and it had reached him a little before he was asked to preside at the National Social Conference held in Bombay in December 1915.

It was the success of the Japan Women's University that put into Prof. Karve's mind the idea of Women's Universities for different provinces of India. Professor Karve, a practical educationist as he was, had long noted the chief difficulties in the way of the advance of education among our women. The long-established social customs, ideas and environments prevented girls, particularly Indian girls, from devoting the necessary time and energy to mastering the courses of study

primarily laid down for boys without any conscious thought as to their suitability for the particular needs and aptitudes of women. Again, the continued use of a foreign language for obtaining even an elementary knowledge in Arts and Sciences is a phenomenon known only to India. Whatever might have been the justification for imparting education through English in the early stages of modern education in India, if women's education was to advance rapidly and was to diffuse far and wide it was necessary to return to the natural method and to make the mental effort less irksome and rigid. Thus alone could that widening gulf between the cultural status of men and women in India be bridged over. One could not ignore the fact that the time at the disposal of the average Indian girl was small and one, wishing to help woman in her handicap race with man, had to see that she got a culture equal to his, in the least possible time and with the least possible strain. Thus only could the growing disparity between the culture of husband and wife or of brother and sister disappear and woman could take an intelligent part in the affairs of her home, city and nation. Co-education might be a consummation to be devoutly wished for; to beat man at his own game might be an attractive ideal for woman, but the best way to achieve it was not to insist on it for some time. These ideas of Prof. Karve found support in the booklet describing the Japan Women's University and he gave vent to his feelings on this question in his Presidential Address at the National Social Conference, on 30th December 1915.

It is necessary to give here some extracts from this memorable Address of Professor Karve, because it shows clearly the ideals which he placed before himself while starting the University. He said,

"The question of education of girls and women in India, in itself delicate and difficult, is rendered more so by certain prejudices and social customs. The force of the latter would indeed be reduced to a minimum, if the active sympathy of the women of India were enlisted in the matter. Happily for us, the day has now come when many of our sisters would come forward to help and co-operate in the promotion of any

scheme for women's education, provided they were rightly approached and their help sought in the right spirit. The question would not now offer insurmountable difficulties, in as much as the desirability of women's education has come to be very widely recognised and the parents' solicitude for the education of their girls has immensely increased in recent years. If, in these circumstances, Government took up the question of Women's Education, in the spirit of the memorable despatch on education of 1854, and came forward with greater sympathy and greater liberality to help it on, influential persons and private bodies would be ready to supplement the action of Government, if they received encouragement and aid by way of grants. It is not possible for me to place before you at this stage a cut and dry scheme for your acceptance; but I may be permitted to suggest the lines on which the education of Indian girls and women may very profitably be organised, and efforts made, on our own part to facilitate the spread of that education over a larger area.

"I am afraid, the present policy of Government in this matter is to look more to the quality than to quantity—a policy that in the present conditions of India is perhaps too good to be useful in the attainment of the end in view. India is proverbially a land of famines. But never was the dearth of material food so sore as that of the food of the mind. Indian children, particularly girls, are starved educationally. It is really very strange that the Government of the land should discuss the quality of the food-stuff when the need of the hour demands any edible article just to keep body and soul together. Not an ideally efficient education, but a sort of rough and easy education—that is what is immediately wanted. Let every boy and girl learn the mere rudiments, the three R's, and we shall be content for the present. The complaint, that is often heard by way of justification of the present state of things, is the want of trained women teachers. But that complaint only emphasises the fact that the subject of women's education has been all along neglected. Even as it is, there are a number of women who would go in for training; but where is the necessary accommodation? The glaring facts of the case are:—

- (1) The number of girls' schools is miserably small.

- (2) The provision of training institutions for women teachers is far too scanty to meet the demand.
- (3) The accommodation in the few training colleges is inadequate.
- (4) The maximum age limit in the matter of admission of candidates to the colleges is unnecessarily low.
- (5) And the minimum of educational qualifications required for admission has betrayed of late a tendency to rise so high that a considerable number of candidates that might otherwise have availed themselves of the training are kept out.

“ Unless the number of girls' schools is increased so as to make education easily accessible to every girl, no appreciable progress can be expected. It is no longer so much the parents' apathy as the want of provision that is to blame.

“ As for trained women teachers, it must be borne in mind that the majority of candidates for training comes from widows. If the age limit were raised to thirty, many of those, who begin their course late in life, might join training colleges and would make decent teachers.

“ The number of training institutions too must be multiplied and candidates admitted with greater leniency than at present. The rigour and strictness of standard that might safely be adopted in the case of men, ought not to be resorted to in that of women. We cannot afford at the present day to aim at the highest. Let us admit every candidate that possesses the minimum of educational qualification. At any rate, for the lowest grade, no higher standard be demanded. One, who can impart a knowledge of the rudiments, should be welcome. Where the end is wider diffusion, why not make the best of the material that is available ?

“ Turning to the secondary education in the case of women, I have to observe that no education, different from that given in high schools and colleges affiliated to the several

Universities, primarily intended for men, is given to women. Those women, who have the time, money and inclination, and can afford to go high enough on this ladder, are welcome to follow these courses of study, and our society will be the better for them. But the number of such ladies will necessarily be very small, in as much as secondary education at present is comparatively very costly and the courses of study are in many ways unsuited to the needs of our women. The majority of these take to married life and have to enter upon their duties in the household as wives and mothers. The one defect, however, of the present course of secondary education, that is perhaps the most disastrous in its effects, is that of the medium of instruction. It is indeed a very painful anomaly. It has been sapping the energies and undermining the intellectual calibre of our youths all these years. I wonder the educational experts with the Government have not yet seriously noticed it. In the case of boys there are perhaps reasons, other than educational, which may reconcile us to the present state of things, though the evils are but too apparent to a careful observer. These reasons, however, do not exist in the case of girls, most of whom will be called upon to fill the humbler office of the upholder of homes and hearths. The strain involved in receiving instruction through a foreign tongue, that tells so severely upon the boys, is bound to do greater harm to the girls. We cannot afford to have the future motherhood of the land thus enfeebled and enervated by this extra and un-called for strain. We ought to devise a system of education that will ensure all the good of the present course and yet will be free from its evils. In this respect I have my own ideas based upon my experience of the last twenty years and may suggest a scheme of my own. But before we proceed to that, let me say what can be done, taking the course as it is, for a wider diffusion of secondary education among our women.

"I am sorry to observe that in this connection also Government have not borne their full share of the burden. Even as it is, it is highly desirable that a small proportion of women should reach the highest possible level of education attainable and that facilities should be provided for those that aspire to

do so. Government, therefore, ought to maintain a girls' high school in every division the vernacular of which has a literature of its own and where the need of one is keenly felt.

"I may now be permitted to place before you approximately my idea of secondary and higher education for women. It is based fundamentally upon the recognition of two principles : (1) that the most natural and therefore efficient medium of instruction is the learner's mother tongue, (2) and secondly, that women as a class have different functions to fulfil in the social economy from those of men. These two principles will commend themselves to all dispassionate thinkers and have been accepted by educational experts. Whenever the day for the wholesale adoption of vernaculars as media of instruction throughout the whole educational course for boys may come, we ought not to wait for it in the case of girls. There are no political or economic reasons present and the sooner we begin to impart all education—primary, secondary, higher—to girls through the vernaculars, the better it will be for the race. The second principle too is of vital importance. I do not mean that the way should be rigorously barred against those, whose ambition would be to beat men on their own ground and compete with them for prizes and honours in the existing Universities. Those who would be in a position, by intellectual, physical and financial equipment to do so, would certainly be glorious ornaments to their kind and also to the whole community in the present conditions. But we must recognise that both national and social economy require that women should occupy a station of their own distinct from that of men. That they are as integral a part of the social organism as men, is beyond question. But that the office they have to fill is different, though equal—perhaps greater—in importance, is equally true. If men and women, therefore, are to be fitted by education to bear their own respective shares in the preservation, development and evolution towards perfection of the whole community, they must be brought up on two different lines. The differentiation in the educational courses must correspond in time and nature approximately to the differentiation in their conscious individuality. This does not imply, let me assure you, that the two lines of education should be absolutely independent of each

other and mutually exclusive. For, after all, whether men or women, they are members of mankind and as such they are at bottom one. In social functions, in life's responsibilities and in spheres of work they may differ; but in spirit, in humanity, they are one. As far, therefore, as the development and unfolding of their common human nature is concerned, their education must take a common form and shape. They both have to work together—hand in hand—side by side towards the attainment of the ultimate purpose of the race in the order of creation and have, therefore, certain common endowments. To call them into play, to foster the instincts, impulses, emotions and faculties, their education too must be common. All the later differentiation must have under it, about it and within it the common life and soul. In fact, the courses must be like two branches on one and the same stem and must be fed and sustained by the same vital sap. Neither man's nor woman's education, therefore, can be sound if it is absolutely dissociated from the other. The two must be correlated and co-ordinated—must be wedded so as to be two in order to be one.

“If schools and colleges for women are started on these lines with vernaculars for the media of instruction and English as a second language, with courses of study specially suited to the needs of womanhood, there need be no apprehension that they would find no learners. Many of those that at the present day rush to the University portals for matriculation will be glad, I daresay, to join the new institutions, provided only that at the completion of the courses there, there is a similar examination and a similar distinction or public recognition of their educational status. It is the educational stamp that attracts girls to the University examinations today and not so much the benefit of the education received. If they get the genuine metal and a similar stamp along with it in the new institutions, there need be no want of girls to avail themselves of them.

In framing these secondary and higher courses of studies we may be guided by the Japan Women's University. A prudent and practical Japanese thinker and worker, Mr. Naruse, conceived the idea of this University and with immense patience and perseverance made it a success to the great

advantage of the Japanese Nation. So far as our women are concerned, our circumstances are very similar to those of Japan and we can profitably turn for guidance to institutions conducted by those people rather than to schools and colleges for women in the west. Mr. Naruse saw in what condition Japanese women were and he pitched his hopes accordingly. He writes:—

“Our aim in establishing the Women’s University is neither to copy the higher institutions for women in America and Europe nor to rival the Men’s University courses in this country. What we aim at is so to frame our schedules of study as to suit the mental and physical conditions of women at present, and to gradually raise the standard in accordance with general progress.”

“The Japan Women’s University became so very popular in course of time that even women of thirty and thirty-five years of age sought admission to its institutions to win the honour of being in the lists of graduates of its high schools and colleges. If we follow in the footsteps of the Japanese in this matter and organise vernacular Universities for Women throughout the length and breadth of the country, we shall be doing a great service to our nation, by putting before the generality of our women an ideal within their reach.

“Although the organisers of the Japan Women’s University were at first satisfied with a humble programme of studies in order that they might bring it within easy reach of many women, yet they kept before their mental vision high aims and they were very careful to lay down sound principles to guide them. I cannot resist the temptation of quoting at length.

“There is a wide-spread tendency to regard a woman merely as a tool or a machine destined solely for service at home or for the propagation of family line; and in opposition to such extreme tendencies, we feel the necessity of educating women as human beings, that we may be able to call forth their consciousness as personalities with infinite aspirations and longings.”

“The fact that an express statement had to be made to the effect that woman was not to be considered a mere tool, shows the sentiment of the generality of Japanese people in regard to the status of woman in society and as we have to fight against a similar prejudice in our society, we shall do well to

follow the line of work laid down by these people. Just as, on the one hand, they boldly enunciated this principle in opposition to narrow-minded conservatives, on the other, they had to enunciate another, equally bold, to oppose the views of extreme radicals.

"We cannot support another movement which aims at the so-called emancipation of women. In opposition to this tendency, we lay emphasis on home-life as the chief sphere of woman's activities. Here her proper place is found as wife and mother, not indeed as a tool or an ornament, but as an active partaker in the humanitarian and national spirit, which should animate a home.....Our aim is to educate women that they shall come to realise their own special mission in life as free personal agents and as members of the empire of Japan and that, as such, they shall be able to perform their services as wives and mothers in a larger sense and more efficient manner than hitherto.

"But at the same time we must remember there will always be women, who, owing to various reasons, do not marry. To these we must give room for realising their mission in life and utilising their own peculiar personal abilities. We must recognise their spheres of activity as legitimate, and not as existing on sufferance, and their lives as having important missions for the Nation and the Community at large.

"Thus the principles, which shall govern us in educating women are:- First, to educate them as human beings, personalities; secondly, to educate them as women in order to fit them to become good wives and wise mothers; and thirdly to educate them as members of the nation so that they may always remember that their lives at home are related in an important manner, however hidden, to the prosperity or decay of the Nation".

"The Japan Women's University has a complete course of studies beginning with standards for the kindergarten school and ending with a three years' course for post-graduate studies. Kindergarten for children from 3 to 5, elementary school course extending over six years, High school course for five years, College course for three years and post-graduate courses from one to three years. You will be interested to hear that the number of institutions under the Japan Women's University increased to 182 during its twelve years' existence upto 1912. During this period, the Japan Women's University turned out 1243 graduates and in addition to these, the girls' High Schools sent out 896 graduates or matriculates of their

own, who did not pursue the higher course. The Japanese did not wait till they had an adequate staff of efficient lady-teachers and lady-professors. Out of the thirty professors of this University, 25 are men and only 5 are women. In the girls' High School attached to the University, however, there are 11 lady-teachers and only 7 men-teachers.

"To suit Indian conditions, we shall perhaps have to make a still humbler beginning than the Japanese did. We should devise a course of secondary education for women so adjusted, that by the time a girl attains the age of fifteen or sixteen, she should be enabled to complete it. Parents are sure to postpone marriage of their daughters for a year or two if an educational distinction is near at hand for her. This age also is likely to be the minimum age of marriage of girls in advanced Indian communities in the very near future.

"It is impossible to check the growing disparity in the education of our men and women unless vigorous efforts are made to spread secondary education among women far and wide through the medium of the vernaculars. Men's secondary and higher education are sure to advance by leaps and bounds, while the advance in women's education in these departments cannot but be nominal, if carried on only along the present lines. When women are not intelligent enough to sympathetically appreciate men's enterprises, when they are unable to bear their share in the progress of the nation or reform of society, men cannot but be handicapped in whatever they do. There has always been a complaint that we have been living double lives, one at home and one outside. The only way in which this can be remedied is to educate women properly, so that they may be real and intelligent partners in our views and actions. In the way of the balanced progress of society, this disparity is a great stumbling block and the sooner we remove it the better".

Once his ideas had properly been formed, Professor Karve acted with his usual alacrity and confidence. He had already secured the support of the Hindu Widows' Home Association, Hingne, of which the late Sir Ramakrishna Gopal Bhandarkar was the Chairman and he also made an announcement in the

National Conference that the Association was willing to try the experiment on the lines laid down in his Address. Adverse criticism and silent doubts about the proposed scheme did not discourage the Hindu Widows' Home Association and an appeal was immediately sent round for support and advice, in connection with the scheme for a Women's University. Originally, the proposal was only for a University for Maharashtra and accordingly the name suggested was also "Maharashtra Women's University." But some important leaders in other parts of the country suggested that the name might be more comprehensive in order that an opportunity might be offered to outside institutions, if they so desired, to affiliate themselves to the University and to work under its auspices. Such a need was surely to be felt for some time to come until each Province has its own University. The suggestion was approved by the Association and the name was changed to "Indian Women's University."

A Provisional Committee consisting of Prof. D K. Karve (Chairman), Prof. G. C. Bhate, Prof. H. G. Limaye, Prof. K. R. Kanitkar, Miss Krishnabai Thakur (now Mrs. Saralabai Naik), Mr. N. C. Kelkar and Mr. M. K. Gadgil (Secretary) was formed by the Association and the scheme was entrusted to this Committee for being worked out. The Committee carried on the work vigorously and in the course of three months and a half brought the University into existence. From March 1916 to June 1916, Prof. Karve and three of his lady lieutenants travelled all over India and enlisted the sympathies of a couple of thousands of educated people in support of the new scheme.

The Electorates were thus formed and an election to fill up 60 places of the Ordinary Fellows of the Senate was held and the successful candidates formed the first Senate of the University which held its first meeting on the 3rd and 4th of June 1916 in the Fergusson College, Poona. The late Dr. Sir Ramakrishna Gopal Bhandarkar was elected the first Chancellor and Dr. R. P. Paranjpye, the Vice-Chancellor. The Constitution of the University was definitely settled and the Courses of Studies which were prepared by the Provisional Committee in the meantime were discussed and laid down.

Thus the University was actually started, exactly five months and four days after the scheme was placed before the public by Professor Karve. The first Entrance Examination was held in the Mahilashram at Hingne Budruk under instructions from the Syndicate at the end of June 1916. Only such candidates were allowed to appear for the examination as had studied for one year in the matriculation class of any high school. The Hindu Widows' Home Association gave up its objective of preparing students for the Bombay Matriculation and got its High School affiliated to the Women's University. The Association also undertook to start and run a college in connection with the new University. The candidates who appeared for the first Entrance examination and came out successful were admitted into this College and the College was opened on the 5th of July 1916 with only five students and thus began the work of the first University for Women in India.

From the very beginning, the promoters of this University have kept before them the ideal of having a thoroughly representative body to manage the University, in short to have a true educational Swarajya. Thus, while framing the constitution of the Senate, this principle was put in force by giving due representation to those who financed the University, as well as to those who worked schools and colleges recognised by and affiliated to the University. The Senate included able men and women and the Fellows are required to have educational qualifications. The period from 1916 to 1919 was a period of formation for the University. In 1920, however, the acceptance of the munificent donation from the late Sir Vitthaladas Thackersey necessitated the enlarging of the Senate and its present Constitution as given in Chapter I has been adopted since then. And the same representative nature of management is retained.

In framing the courses of study for the Entrance and the examination for the degree of "Graduate in Arts" or "Grihitagama" (गृहीतागमा—G. A.) of the University, it has been kept in view that these courses are to be mainly cultural and that consequently they do not unduly emphasize specialization at this stage. Subjects, that will have great bearing on the life, which

a woman is generally called upon, to lead are made compulsory. Hence the two languages, viz. English and the Mother-tongue, History, Indian and British Administration, Sociology, Biology, Human Physiology, Psychology and study of the Child-mind are made compulsory. The student is, however, left to choose one subject of her liking and the list of voluntary subjects includes such subjects as Classical Languages, Mathematics, Physical and Natural Sciences, Pedagogics, the Fine Arts such as Painting and Music, thus offering a wide scope for the student's choice. The course thus aims at giving the student a sound preparation for her future life as the guardian of her house-hold, a citizen and a member of the Nation. The courses of study lay special emphasis on a sound training in a modern Indian language together with an adequate knowledge of the English language. There appears a misunderstanding in some quarters that a Graduate of this University is shut off from the vast treasures of English Literature. The University does recognise English as a language of world-wide culture and of special importance to India on Political and national grounds. It has always held that any scheme of higher education without the inclusion of English as a compulsory subject is not in the interest of our national advance although pedagogical considerations demand a considerable lessening of "fictitious importance of English under foreign domination" as Sir Moropant Joshi puts it in his Convocation Address to the Graduates of this University in 1926. Critics have sometimes misrepresented our Graduates as Vernacularists, pure and simple, shut off from any direct touch with Western Science and Culture. But an examination of the syllabus laid down by the University will show that this charge is without foundation.

The University has also not lost sight of the fact that there will always be some women with special gifts and facilities who can devote more of their time and energies to the pursuit of higher learning. For these, a higher Degree is instituted for post-graduate studies and those who want to prosecute specialised studies may take this degree of "Proficient in Arts" or "Pradeyagama", (प्रदेशगमा-P. A.). The University has also framed a Diploma Course for Secondary Teachers and

those girls who want to take up the profession of teaching as their life-work may very well take this course after graduation.

The Promoters of the University were all along conscious of the importance of money in the enterprise they had launched upon but they never made it the first condition for a start. To have done that in a neglected cause like that of women's education, where again there was an acute difference of opinion, would have simply meant suicide. It would never have done to wait until 10 or 5 lakhs could be collected. There would have been no end of waiting in that case. The promoters started work with a determination to carry it on and to do their best to achieve success. Prof. Karve, therefore, wished to devote his time to the work of enlisting sympathy for the cause and extending the circle of the constituents and supporters of the University. The Syndicate recognised the importance of this work, and as desired by him, relieved him from his duties as the first Registrar, and set him free for such work of organizing, all the year round, by appointing him as the Organizer of the University and placed Prof. H. R. Diwekar in his place. Ever since, Professor Karve is ceaselessly engaged in this strenuous task of going round the whole country and spreading the work of the University.

A great scheme like that of the Women's University was launched forth without a single rupee to its credit. With firm faith in the greatness of his cause, Prof. Karve took a leap in the dark as some critics liked to put it. In those early days, it would have been impossible to carry on even the most essential expenditure, had it not been for the generous financial support that was given by some individuals. The first large gift that encouraged Prof. Karve to carry on the work was from Mr. M. K. Gadgil, then a colleague of Prof. Karve at the Hindu Widows' Home. He promised to pay Rs. 1000 annually for 10 years to the College conducted by the Hindu Widows' Home. Mr. Gadgil in this way paid Rs. 3500 up to the time of the transfer of the College to the University after the receipt of the gift from the late Sir Vithaldas Thackersey.

Another gift of importance was from the late Dr. Vithal Raghoba Lande. Dr. Lande was practising in East Africa and died at Jinja in 1917 just before he intended to leave for India. In his will he had made "The Karve University or whatever its name" the sole Trustee of his property. His African Trustees were to sell his estates in Africa and the proceeds were to be transferred to the Indian Trustee. After meeting the various liabilities in the will, an amount of nearly Rs. 40000 will be made available for the University. Dr. Lande was a man of limited means and he earned all his estate by hard labour. He had known of Prof. Karve's work but had only a faint idea about the University. This gift from Dr. Lande was, therefore, extremely encouraging. The University decided later on to commemorate the name of this generous donor by naming the new Building built in 1926 for the S.N. D. T. Kayashala (Girls' High School) in Poona, as "The Dr. Vithal Raghoba Lande Building."

21st June 1920 is a memorable day in the history of this University. For, on that day was completed the agreement regarding the largest gift ever offered in India for the cause of women's education. Here, again, the inspiration came from the Japan Women's University. The late Sir Vithaldas Thackersey had visited Prof. Karve's Widows' Home an year after the University began its work and had become a Patron by paying Rs. 1000. Later on, when he went on his world-tour, he took a student of our College as a companion to Lady Vithaldas. While in Japan, the party visited the Japan Women's University of Tokyo and on many occasions Sir Vithaldas had talks about the Widows' Home and the Indian Women's University with the lady who accompanied them and thus acquired a more intimate knowledge about Prof. Karve and his work. After his return from the world-tour, he offered to pay an annual grant of Rs. 52,500 as the interest on Rs. 1,500,000 in the 3½ p. c. Government Paper which he wished to set apart for the University. The main conditions of the agreement with Sir Vithaldas are given in Chapter IV.

This gift established the University and enlarged its sphere of work. Among other things that persuaded Sir Vithal-

das to give his munificent donation to the University; one, that deserves special mention, is that a practical educationist like Prof. Karve was its originator. During his life-time, he personally took a keen interest in the affairs of the University. Sir Vitthal Das loved this institution so much that he further advanced about Rs. 1,86,000 without interest to enable the University to buy a big piece of land in the City-limits of Poona for the College and to build a spacious building for it. This has since been paid back. Unfortunately, he lived only a couple of years after the gift was given, and did not even see the buildings, in which he took so much interest, completed. However, he had seen enough to be convinced that he had not misplaced his confidence and things were proceeding just the way he desired.

So far, the University was practically nursed for full four years by the mother institution, the Hindu Widows' Home Association, Hingne. The University had no funds to speak of and the work of starting and maintaining institutions, working along the lines laid down by the University, devolved upon the H. W. H. Association. Their High School, Mahilashram, was the only high school and the Mahilapathashala, run by them, was the only College affiliated to the University, so far. A year after starting the University, they also started a Training College (Adhyapikashala) for primary teachers. The University funds were very meagre and to give them stability, a permanent fund had to be constituted. Very little money was thus available to give to these institutions as grants-in-aid. The Widows' Home Association also had no money, but looking to the great importance of this new experiment, the life-workers of the Association made great personal sacrifice by serving on a mere pittance of Rs. 60 per month even in the hard times of famine years. Even then, the Home incurred debt and it may take years before it can have its Permanent Fund revived, because many of its old sympathisers and helpers are attracted more to the University, which is serving a wider field. The H. W. H. Association has, however, the consolation to see that the University is now well established and does not require any help from it other than that volunteered by its life-workers, for which a remuneration is now given by the University.

In the list of benefactors, we must mention the substantial donation of Rs. 35,000 for the Hostel, attached to the S. N. D. T. College for Women of the University at Poona, from Seth Mulraj Khatav of Bombay. The Hostel is, therefore, named as "The Khatav Makanji Hostel".

Besides the large donations mentioned above, the middle class has been our main financial support. Whatever the difference of opinion in certain quarters regarding the utility of a separate University for Women, if public financial support can be taken as an indication of its popularity, the following figures will show that the Women's University has been recognised, by a large majority of educated people, as a move in the right direction.

In the last fourteen years, more than 75 persons have paid Rs. 1000 or more each and have become Patrons of the University ; more than 325 graduates have paid Rs. 300 or more each and have become permanent members of the Graduates' Electorate ; and about 500 persons have paid Rs. 150 or more each and become members of the General Electorate. Thus, in addition to the gifts mentioned above, the University has been able to collect in cash Rs. 143,000, so far, after defraying the expenses of the current expenditure. This sum was bigger than this but lately the income of the University has not kept pace with the ever-increasing expenditure. Besides the donations, there are yearly subscriptions of Rs. 10 and Rs. 5 and this year these subscribers are about 500 and 1300 respectively. From these, we are getting an yearly income of about Rs. 10,000. All this is a clear indication that the public want the University to live and to prosper.

With the assured income of Sir Vithaldas's endowment, the University began to expand its work. In 1920, one college and two schools from Gujrat were affiliated to the University. Since then, with the efforts of Prof. Karve, helped by some of our graduates, the number of high schools and middle schools working under the auspices of the University is slowly increasing. Now there are three arts colleges, one training college for primary teachers, twelve high schools and three middle schools. A list of these together with the short

history of their origin and growth' is given in Chapter VI. It will be seen that whereas in 1916 there were only four girls studying in the college now there are more than 80. Similarly, the number of students in the high schools has risen from 100 to 1800. The main work of the University is carried on in Gujrat and Maharashtra and the figures for Government schools in the same geographical area given below are instructive. In 1916, in the Bombay Presidency, there were only 2 high schools with about 500 girls. In 1920, Government opened 5 middle schools and in these about 400 students are studying at present. The strength of the two high schools has now risen to about 700. Thus, in all, there are about 1100 girls receiving secondary education in Government institutions. In comparison with these figures, what has been done by a purely private institution like the Indian Women's University will, we hope, be regarded as no small achievement particularly if we remember that apart from the very moderate financial resources of the University there is a serious handicap to its expansion. Its Certificates and Diplomas (except those for the Primary School Teachers) are not recognised by Government as qualifications for service and consequently are of less market value. People are inclined to send their daughters to institutions recognised by the Government or the University of Bombay. With statutory recognition, the work of the University would be greatly facilitated and would rapidly expand. The University had thus a handicap game to play. But so strongly did they feel the necessity of striking a new line in imparting education in the most natural and effective manner, that they resolved to play it out to the last of their strength and resources. Whatever be the disabilities the boys have yet to suffer in this respect, their sisters who have educationally lagged so far behind should not be made to undergo the same hardships.

We cannot leave this subject of educational activities of the University without saying a word about our graduates. During the last eleven years, since 1919, 64 graduates have been sent out. Nearly half of them are in the profession of teaching. The list of graduates given in chapter VIII will show this clearly. It is remarkable that many of these graduates

are following in the footsteps of Prof. Karve and are serving in their schools on mere maintenance salaries. Apparently they desire to give what they received from their Alma-Mater and are thus striving to accelerate her progress. The percentage of women receiving education in this country is so small, that such work is badly needed. If our graduates continue to render this useful service of spreading secondary education in the mofussil, they would be rendering a distinct service to society which will do credit both to themselves and to the University to which they belong. A table given in chapter VIII will show how our Alumni are occupied. Another interesting feature of these graduates is that they are ready to take active parts in civic affairs. One of them, a Maratha lady from Kolhapur, is a member of the Municipality and three others are serving on School-Boards constituted under the New Primary Education Act. It is gratifying to see these activities of our graduates, for that makes us strong in our position viz. that in framing our curriculum for girls, we have given greater importance to the acquisition of general knowledge and to the development of their power to impart it to the ignorant masses in the language they would understand. The University with better resources could have shown far better results. But what has already been done shows that the new effort does not tend to narrow the vision or retard the intellectual advance of women. On the other hand, it has been a distinct improvement in so far as it saves a year or two of a student's stay at a school enabling her to achieve something substantial before she settles in life.

A purely private University is more or less a novelty in India. The usual course would have been to collect a definite sum and then to get an act passed by the local Government or the Government of India. The process had to be reversed in the case of the Women's University. The reason of this is obvious. If a bill for the foundation of the Women's University were brought in 1916, there is every reason to believe that it would have been instantly turned down; firstly, for want of financial guarantee and secondly, because of the changes it wanted to introduce as regards the medium of instruction and the differentiation of curricula. The scheme was, therefore,

launched forth with the firm belief that its actual working would serve as a useful demonstration of its soundness and utility. The claims of the modern Indian languages as a vehicle of instruction were not recognised so well then as they are now. Even the Committee on University Reforms in Bombay declared that the 'introduction of vernaculars as media of instruction is not in the interest of higher education of women.' In 1916, therefore, there appeared little chance of getting a Charter and it was decided to start independently of Government recognition.

During the last 14 years, the work of the University is growing steadily and is being appreciated by persons of all parties and political persuasions. What the University wants scrupulously to guard against is its academic freedom of framing curricula and conditions of examination and would welcome Government recognition on this basis. Some years ago, the Senate passed a resolution urging on the Syndicate the necessity of exploring all possible ways of getting some sort of recognition from Government and other Universities, provided such recognition does not curtail its liberties to frame courses etc., and does in no way violate the first principles for which the University was started.

The Government is watching the progress of the University with great interest and an appreciative mention of the creditable work done by the University is made in the Government's Reports on Public Instruction. The Government has recognised the Primary School Teachers' Diplomas given by the University and the semi-Government institution of the College of Physicians and Surgeons of Bombay has recognised our Entrance examination as a qualification for admission in their Colleges, on terms of equality with the Bombay Matriculation. Recently, the Hertog Committee has mentioned in its report to the Statutory Commission that the Women's University is doing valuable work in the cause of higher education of Women in the Bombay Presidency. The University certainly deserves more recognition from the Government than what it has already received.

Since June 1929, a special Committee is working for this task. However, it is felt that the present perturbed political atmosphere is not the most opportune time for making a move for a charter. But negotiations may be opened with the University of Bombay, and, it is hoped, that some work will be done in that direction in the near future.

The want of recognition is no doubt considerably hampering the work of the University at least so far as the number of students attending its schools and colleges is concerned. Generally, there is a tendency to go in for the recognised certificate, for that has an economic value and it secures for the students admission to professional courses, particularly the medical. Still, it is hoped, that the craze for a hallmark will soon loose its force and parents will look more to the actual value of the education that is received by their daughters than mere degree.

In closing this short account of the origin and growth of the University, it must be mentioned that the great success that this University has achieved in such a short time is only due to the unique combination of a sincere worker like Professor Karve and a generous benefactor like the late Sir Vithaldas Thackersey, who came together by a lucky accident to aid a neglected cause. Unfortunately we have lost our Patron, but he has done his task. Professor Karve, although 73 years old, is as young as ever, and only last year he finished a prolonged and strenuous world-tour to popularise the cause of women's education and inform the other people of his life-work. But it may be remembered that such zealous workers and philanthropists are rare and it is up to the public to make the best out of such unique combinations. The public must come forward to help the University with generous help to spread its field of work and be of more use in the cause of emancipation of Indian womanhood.

Institutions working along the

Serial Number.	Name of the Institution.	Description.	Place.	Year of starting.	Year of affiliation.
1	Shreemati Nathibai Damodher Thackersey College for Women.	Arts Colleges	Yerandawana (Poona)	1916	1916
2	Shree Lalshankar Umiyashankar Gujrath Mahila Pathushala.		Ahmedabad	1920	1921
3	Chimanabai Mahila Pathshala, (Karve College)		Baroda	1923	1929
4	Adhyapika Shala. (Training College for Primary Teachers)		Hingne	1917	1917
5	Mahilashram.	High Schools	Hingne	1910	1916
6	Shreemati Nathibai Damodher Thackersey Kanyashala.		Poona City	1918	1920
7	Jivkore Vanita Vishram.		Ahmedabad	1917	1920
8	Mahila Vidyalaya.		Surat	1916	1920
9	Kanyashala.		Malvan	1914	1922
10	Kanyashala.		Satara	1923	1925

lines laid down by the University.

No. of students on 5th July 1930.	Total Expendi- ture 1929-1930.	Government Grant. 1929-1930.	University Grant. 1929-1930.	Remarks.
32	16800		16800	Originally started by the Hindu Widows' Home Association, Hingne. Conducted by the University since 1920.
26	8400		4000	Conducted by the Gujrath Stree Kelawani Mandal.
26	4300	4000		Conducted by the Stree Kelvani Mandal, Baroda.
30	7000	800	3100 9900	Conducted by the Hindu Widows' Home Association, Hingne.
81	9000	1250	2200 900	Conducted by the Hindu Widows' Home Association, Hingne.
390	15800		10500	Started by the Local Committee and then handed over to the University in 1920.
312	10000		2250 2450	Conducted by the Gujrath Stree Kelawani Mandal.
211	12000	3420	2300	Conducted by Mahila Vidyalaya Mandal, Surat.
64	6200	1183	900	Conducted by Female Education Society, Malvan.
89	6000	1421	1250	Conducted by a registered Local Body. Miss Shantabai Ketkar, G.A., is the Lady Superintendent.

Institutions working along the lines

Serial Number.	Name of the Institution.	Description.	Place.	Year of starting.	Year of affiliation.
11	Entrance class in the Maharani High School for girls.	S c h o o l s	Baroda	1923	1923
12	Mahila Vidyalaya.		Bhavanagar	1925	1927
13	Mahila Vidyalaya.		Belgaum	1924	1926
14	Shreemati Nathibai Damodher Thackersey Kanyashala.		Bombay	1924	1924
15	Vanita Vishram English School.		Bombay	1925	1925
16	Kanyashala.		Sangli	1925	1928
17	Kanyashala.		Wai	1925	1929
18	Mahila Vidyalaya.		Ratnagiri	1924	1929
19	Saraswati Mandir.		Middle Schools	Sholapur	1925

laid down by the University. (Contd.)

No. of students on 5th July 1930.	Total Expendi- ture 1929-1930.	Government Grant. 1929-1930	University Grant. 1929-1930	Remarks.
49				Conducted by Baroda Government.
33	5900	2756	900	Conducted by a few enthusiastic Gujrathi Gentlemen.
72	5600	1332	1050	Conducted by a registered Local Body. Mrs. Banubai Aho, G.A., is the Lady Superintendent.
219	10800		9500	Conducted by the University. Mrs. Sitabai Annigeri, G. A., is the Lady Superintendent.
127	12000	6641	3000	Miss Indirabai Raut, B. A., is the Principal.
33	2200		600	Miss Draupadibai Ketkar, G. A., is in charge of the School.
32	1300	150	150	Conducted by a few enthusiastic Local Pensioners.
31	2200	552	150	Mrs. Anandibai Joshi, G. A., is the organizer.
22	1700	250	150	Conducted by a Local Body. Miss Kashibai Lele, G. A., is in charge.

**Statement Showing at a glance the University Income and Expenditure for the period
of eight years ending
31st DECEMBER 1930.**

XXVI

INCOME.

Item.	1923	1924	1925	1926	1927	1928	1929	1930
1 Thackersey Grant	52500 0 0	52500 0 0	52500 0 0	52500 0 0	52500 0 0	52500 0 0	52500 0 0	52500 0 0
2 Annual Subscriptions	9843 5 0	9955 2 0	10122 14 0	10051 13 0	10695 8 0	10129 15 0	8904 2 0	8053 2 0
3 Donations	28159 12 3	20032 5 9	28515 2 5	24788 14 4	23886 14 3	17331 11 10	6331 10 0	33491 15 11
4 Interest	8668 2 5	8052 15 2	5959 15 0	4676 1 2	4577 11 4	4599 13 4	4992 9 8	5430 11 7
5 Examination fees	410 0 0	520 0 0	480 0 0	520 0 0	540 0 0	755 0 0	860 0 0	1100 0 0
Total ...	99581 3 8	91060 7 0	97577 15 5	92536 12 6	92200 1 7	85316 8 2	73588 5 8	100575 13 6

ORIGIN AND GROWTH

EXPENDITURE.

Item	1923	1924	1925	1926	1927	1928	1929	1930
Grants to Institutions	16500 0 0	15473 1 0	16000 0 0	18774 0 0	19300 0 0	25900 0 0	22000 0 0	22000 0 0
Poona College Poona	16103 12 8	16994 2 5	16173 7 11	16235 0 7	16479 12 5	16489 5 6	18308 11 2	15395 8 9
Kanyashala Bombay	12996 3 6	12296 4 0	11495 9 0	12055 0 0	9496 4 0	10495 4 0	10500 0 0	10130 14 0
Kanyashala	...	10498 2 5	8080 9 9	8175 12 6	8631 7 6	8714 4 0	9306 12 3	10500 0 0
Examination Payment to Staff.	3798 9 0	3380 2 9	3259 5 9	3547 13 0	2935 7 3	4047 15 6	4141 5 9	5069 6 6
Postage	2880 0 0	3205 0 0	2706 0 0	2746 13 3	2783 0 0	2647 1 9	2840 0 0	2974 4 0
Printing Furniture and Miscellaneous	719 4 9	751 8 3	614 12 9	643 12 6	762 14 0	807 5 6	863 14 6	889 8 0
Scholarships Travelling	1679 3 3	1885 12 0	1374 15 9	1273 2 0	1033 4 0	913 0 0	1260 0 0	1278 13 0
Stationery	366 6 2	857 9 1	332 15 2	982 11 2	810 0 5	584 5 10	447 11 6	506 4 5
Insurance	2074 0 0	2208 0 0	2091 0 0	1927 0 0	2299 0 0	2641 0 0	3646 0 0	4255 0 0
Land Assessment.	2467 2 0	3181 9 6	2229 11 6	1888 3 0	2101 9 0	2074 1 0	2123 8 0	14645 4 0
...	242 3 0	207 7 3	177 15 0	374 11 0	380 8 3	417 8 9	349 14 0	357 14 6
...	433 8 0	412 8 0	412 8 0	360 15 0
...	375 0 0	375 0 0	375 0 0	375 0 0	375 0 0	375 0 0	375 0 0	375 0 0
Total ...	60201 12 4	71313 10 8	64911 6 7	68998 15 0	67821 10 10	76458 11 10	76575 5 2	88738 12 2

ORIGIN AND GROWTH

KXVII

Examinations.

Years.	Entrance		F. Y. A.		S. Y. A.		G. A.		Tr. College II Year (Formerly III Year.)	
	Appeared.	Passed.	Appeared.	Passed.	Appeared.	Passed.	Appeared.	Passed.	Appeared.	Passed.
1916	4	4								
1917	13	10	4	3						
1918	13	7	8	7	5	3				
1919	6	5	4	4	7	4	3	1		
1920	9	4	6	3	8	6	5	3	5	3
1921	10	7	7	6	6	4	6	3	3	3
1922	36	23	7	6	7	6	10	8	11	8
1923	27	22	15	10	5	4	8	5	13	6
1924	45	24	19	15	9	8	5	5	13	5
1925	32	23	10	6	18	16	7	5	10	9
1926	26	10	18	12	7	5	18	12	6	5
1927	48	19	12	6	13	11	13	5	4	3
1928	69	46	16	6	11	7	15	10	5	2
1929	76	46	27	11	7	5	11	5	7	4
1930	102	54	39	15	12	9	8	2	3	1

CHAPTER I.
CONSTITUTION.
Provisional Constitution.

—:—

(The Hindu Widows' Home Association which originally started the University adopted in its meeting on 13th February 1916, the following provisional constitution according to which the first Senate met on 3rd and 4th June 1916).

Name.

Indian Women's University or भारतवर्षीय महिलाविद्यापीठ.

Aims and objects,

(a) To make provision for the higher education of women, through an Indian Vernacular as the medium* of instruction,

(b) To regulate the pre-university education and to formulate courses, throughout, specially suited to the needs and requirements of women.

(c) To make provision for the training of teachers for primary and secondary schools.

(d) And such other objects, not inconsistent with these, as may be added by the Senate from time to time.

Constitution.

The University shall consist of:

1. The Chancellor,
2. The Vice-Chancellor,
3. Ex-officio Fellows,
4. Honorary Fellows, and
5. Ordinary Fellows.

* The Vernacular of each province is to be the medium of instruction in the recognized affiliated schools and colleges in that province.

The number of Ordinary fellows shall be sixty. Of these, thirty shall be elected by electorate (a), twenty-four by electorate (b), and six by electorate (c).

Qualifications for Fellowship.

No person can become an Ordinary Fellow unless he is either,

(i) An M. A., M. Sc., M. D., M. S., M. C. E., or LL. M., of an Indian or any other University, or

(ii) A graduate of more than ten years' standing of any University or

(iii) One who is or has been an Ordinary Fellow of an Indian or any other University, or

(iv) A person of special distinction, recommended by the Syndicate of the Indian Women's University ;

provided every such person has his name on the electoral roll of the electorate (b) or (c).

Electorates.

(a) Members of the Hindu Widows' Home Association.

(b) Graduates of Indian or other Universities or persons recommended by the Syndicate under clause (iv), paying not less than Rs. 10 per annum or Rs. 300 in a lump sum to the Indian Women's University.

(c) Sympathisers who pay not less than Rs. 5 per annum or Rs. 150 in a lump sum to the Indian Women's University,

N. B.—No person shall have his name registered on (b) or (c) electoral roll, unless he has accepted the aims and objects of the University, and no one shall exercise his right as a voter until he has paid his subscriptions for such period as may be provided for in the bye-laws.

No change shall be made in the above rules except with the consent of three-fourths of the total number of Fellows.

CONSTITUTION.

(As revised and adopted by the Senate on 9th June 1917.)

Name.

1. The University shall be called "*The Indian Women's University*" or "*Bharatvarshiya Mahila Vidya Pitha.*"

Aims and objects.

2. The aims and objects of the University shall be

(a) To make provision for the higher education of women through Indian Vernaculars as the media of instruction ;

(b) To regulate pre-university education and to formulate courses of study, specially suited to the needs and requirements of women ;

(c) To make provision for the training of teachers for primary and secondary schools ;

(d) To institute and confer such degrees and grant such diplomas, titles, certificates and marks of honour, in respect of degrees and examinations, as may be prescribed by the regulations ; and

(e) Such other objects, not inconsistent with these as may be added from time to time by the Senate.

3. The University shall consist of

(1) The Chancellor,

(2) The Vice-Chancellor.

(3) Ordinary Fellows, and

(4) Ex-officio Fellows.

Qualifications for fellowship.

4. No person can become an ordinary Fellow, unless he

(i) holds a master's or a doctor's degree of any Indian University or a foreign University recognised for this purpose by the Syndicate ; or

(ii) is a graduate of more than ten years' standing of any Indian University or a foreign University recognised for this purpose by the Syndicate ; or

(iii) is one who is or has been an Ordinary Fellow of any Indian University ; or

(iv) is a person of special distinction and recommended for the purpose by the Syndicate of this University ;

provided that no one shall be elected a Fellow by Electorates Nos. (2), (3), (4), and (5) unless he is a member of one of these Electorates.

5. There shall be five electorates for the election of fellows :—

Electorates.

(1) *The Electorate of Associations* :—This shall consist of the Hindu Widows' Home Association and such other associations as (a) are registered under Act XXI of 1860 ; (b) have their aims and objects identical with or similar to those of the Indian Women's University ; (c) have under their control schools or colleges or both, affiliated to the Indian Women's University ; and (d) are recognised for this purpose by the Senate of the Indian Women's University. The election of Fellows assigned to these associations shall be left to them severally.

(2) *Patrons' Electorate* :—This shall consist of persons to be called Patrons, who contribute or promise to contribute a life-subscription of not less than Rs. 1000 (one thousand) in one lump sum or by instalments extending over a period not exceeding six years. The right of voting shall be forfeited by failure to pay two instalments.

(3) *Graduates' Electorate* :—This shall consist of graduates of any Indian University or a foreign University, recognised for the purpose by the Syndicate, who contribute not less than Rs. 10 annually or who give a life-subscription of Rs. 300, in one lump sum or by instalments extending over a period not exceeding six years.

(4) *Educated Ladies' Electorate* :—This shall consist of ladies who have passed the Matriculation or Entrance examination of any Indian University or a foreign University recognised for the purpose by the Syndicate and who contribute not less than Rs. 5 annually or who give a life-subscription of Rs. 150, in one lump sum or by instalments extending over a period not exceeding six years.

(5) *General Electorate* :—This shall consist of persons who contribute not less than Rs. 5 annually or who give a life-subscription of Rs. 150, in one lump sum or by instalments extending over a period not exceeding six years.

6. The number of Ordinary Fellows shall be *sixty*.

Distribution of Fellows.

7. Seats shall be allotted to the different electorates as under :

Electorate of Associations	... 15
Patrons' and Graduates'	
Electorates (together)	... 25
Educated Ladies' and General	,
Electorates (together)	... 15
	—
Total ...	55

The remaining five seats shall be filled by the Senate at its annual meeting.

Note (1) The Hindu Widows' Home Association shall elect fifteen Fellows, until other associations are recognised for the purpose according to the provisions of the Electorate of Associations.

Note (2) The Patrons' Electorate shall have a representation of one seat for every ten members until the number of Patrons reaches one hundred. The maximum number of Fellows elected by this Electorate shall be *ten*. The minimum number of seats for the Graduates' Electorate shall be *fifteen*. But this Electorate shall elect such additional number of Fellows as may be necessary to bring the total number of the representatives of the Patrons' and the Graduates' Electorates together to *twenty-five*.

Note (3) The Educated Ladies' Electorate shall have a representation of one seat for every ten members until the number of Educated Ladies on the Electoral roll reaches one hundred. The maximum number of Fellows elected by this Electorate shall be *ten*. The minimum number of seats for the General Electorate shall be *five* but this electorate shall elect such additional number of Fellows as may be necessary to

bring the total number of the representatives of the Educated Ladies' and of the General Electorates together to *fifteen*.

Power of changing the constitution.

8. No change shall be made in the above rules except with the consent of three-fourths of the total number of fellows forming the Senate.

CONSTITUTION.

*(As adopted on acceptance of Sir Vithaldas' gift
and passed by the Senate on 19th June 1921)*

Name.

1. The University shall be called "Shreemati Nathibai Damodher Thackersey Indian Women's University" and shall be referred to in the Regulations as "the University."

Aims and Objects.

2. The aims and objects of the University shall be :—

(a) To make provision for the higher education of women through Indian Vernaculars as the media of instruction ;

(b) To regulate pre-university education, to start, aid, maintain and affiliate institutions for such education and to formulate courses of study, specially suited to the needs and requirements of women ;

(c) To make provision for the training of teachers for primary and secondary schools ;

(d) To institute and confer such degrees and grant such diplomas, titles, certificates and marks of honour in respect of degrees and examinations, as may be prescribed by the regulations and ;

(e) Such other objects, not inconsistent with these, as may be added from time to time by the Senate.

3. The University shall consist of :

- (1) The Chancellor,
- (2) The Vice-Chancellor,
- (3) Ordinary Fellows, and
- (4) Ex-officio Fellows.

Qualifications for Fellowship.

4. No person can become an Ordinary Fellow, unless he

(i) holds a master's or doctor's degree of any Indian University or a foreign University recognised for this purpose by the Syndicate; or

(ii) is a graduate of more than ten years' standing of any Indian University or a foreign University recognised for this purpose by the Syndicate; or

(iii) is one who is or has been an Ordinary Fellow of any Indian University; or

(iv) is a person of special distinction and recommended for the purpose, by the Syndicate of this University;

provided that no one shall be elected a Fellow by Electorates Nos. (2), (3), (4) and (5) unless he is a member of one of these Electorates.

5. There shall be five electorates for the election of Fellows.

Electorates.

(1) *The Electorate of Associations*:—This shall consist of the Hindu Widows' Home Association and other associations as (a) are registered under Act XXI of 1860; *provided that if the Association is situated out of British India in a place where no enactment similar to Act XXI of 1860 is in force, the senate may, after satisfying itself of the stability of the Association, waive the condition of Registration under the Act, and accord to it the privilege of representation for a specified or an indefinite period. (b) have their aims and objects identical with or similar to those of the Indian Women's University; (c) have under their control, Schools or Colleges or both, affiliated to the Indian Women's University; and (d) are recognised for this purpose by the Senate of the Indian Women's University. The election of fellows assigned to these associations shall be left to them severally.

* This change was adopted by the Senate in its meeting held on 22nd June 1939 with the consent of three-fourths of the total number of members of the Senate members.

(2) *Patrons' Electorate* :—This shall consist of persons to be called Patrons, who contribute or promise to contribute a life-subscription of not less than Rs. 1000 (one thousand) in one lump sum or by instalments extending over a period not exceeding five years. The right of voting shall be forfeited by failure to pay two consecutive instalments. A Patron who pays Rs. 100,000 in one lump sum or agrees to pay Rs. 10,000 annually shall have the right of nominating one Fellow during his life-time. Fellows so nominated will be over and above the number of Fellows mentioned in Reg. 6.

(3) *Graduates' Electorate* :—This shall consist of graduates of any Indian University or a foreign University recognised for the purpose by the Syndicate, who contribute not less than Rs. 10 annually or who give a life-subscription of Rs. 300, in one lump sum or by instalments extending over a period not exceeding six years.

(4) *Educated Ladies' Electorate* :—This shall consist of ladies who have passed the Matriculation or Entrance Examination of any Indian University or a foreign University recognised for the purpose by the Syndicate and who contribute not less than Rs. 5 annually or who give a life-subscription of Rs. 150, in one lump sum or by instalments extending over a period not exceeding six years.

(5) *General Electorate* :—This shall consist of persons who contribute not less than Rs. 5 annually or who give a life-subscription of Rs. 150 in one lump sum or by instalments extending over a period not exceeding six years.

(6) The number of Ordinary Fellows shall be eighty.

Distribution of Fellows,

7. Seats shall be allotted to the different electorates as under :—

Electorate of Associations	...	20
Patrons' and Graduates' Electorates (together)	...	25
Educated Ladies' and General Electorates (together)	...	20
	—	
Total	...	65

Of the remaining 15 seats, 10 shall be filled by the Senate and five shall be nominated by Sir Vithaldas during his life-time and after him by the eldest male heir of Domodherdas Thackersey's family. Two of these five nominees need not satisfy the qualifications for fellowship.

Note (1) The Syndicate shall have the power to determine from time to time, the number of Fellows to be allotted to different associations comprised in the Electorate of Associations.

Note (2) The Patrons' Electorate shall have a representation of one seat for every ten members until the number of Patrons reaches one hundred. The maximum number of Fellows elected by this Electorate shall be *ten*. The minimum number of seats for the Graduates' Electorate shall be *fifteen*. But this Electorate shall elect such additional number of fellows as may be necessary to bring the total number of the representatives of the Patrons' and the Graduates' Electorates together to *twenty-five*.

Note (3) The Educated Ladies' Electorate shall have a representation of one seat for every ten members until the number of Educated Ladies on the Electoral roll reaches one hundred. The maximum number of fellows elected by the Electorate shall be *ten*. The minimum number of seats for the General Electorate shall be *ten*, but this Electorate shall elect such additional number of Fellows as may be necessary to bring the total number of the representatives of the Educated Ladies' and of the General Electorates together to *twenty*.

Power of Changing the Constitution.

8. (1) No change shall be made in the above rules, except with the consent of three-fourths of the total number of Fellows forming the Senate.

CHAPTER II.

General Regulations.

I

The Senate.

1. The Senate shall consist of the Ordinary fellows and the Ex-Officio Fellows of the University,
2. The following shall be the Ex-Officio Fellows of the University:—
 - (a) Principals of affiliated colleges, and
 - (b) Trustees of the University.
3. Ordinary Fellows shall hold office for a term of five years.
4. In February of each year, one fifth or as nearly one fifth as possible, of the Fellows elected by each separate Electorate, shall retire by rotation. These vacancies shall be filled by the respective Electorates by a fresh election by the end of April following.
5. If a vacancy occurs by death, resignation or any other cause, before the expiration of the five years' period of Fellowship, it shall be filled at the next annual election by the Electorate concerned. A Fellow so elected shall hold office only for the unexpired period of the vacancy.
6. The Chancellor, the Vice-Chancellor, the Syndics and the Fellows of the University shall have seniority and precedence, first in the order above specified, down to the Syndics, secondly in the case of Ordinary Fellows according to the sequence of their original appointments; and thirdly in the case of Ex-Officio Fellows according to their official precedence.
7. The Senate may cancel the appointment of a fellow for gross misbehaviour, unfitting him in its opinion for his

office, after hearing such Fellow or any other Fellow nominated by him on his behalf.

8. Each Fellow shall inform the Registrar in writing, of his address and of any change of address. The registrar shall keep a record of the addresses so communicated to him. The last address of each Fellow so recorded by the Registrar, shall be deemed his recorded address.

9. An Ordinary Fellow shall cease to be a member of the Senate, on his failing to attend three consecutive meetings thereof.

The Chancellor and the Vice-Chancellor..

10. The Chancellor shall hold office for five years and the Vice-chancellor for two years. They shall be elected at the annual meeting by the Senate from amongst the Ordinary Fellows. If the Chancellor or the Vice-Chancellor ceases to be a Fellow owing to retirement by rotation he shall nevertheless continue in office for the unexpired period, provided he is re-elected a Fellow at the next succeeding election. If a vacancy occurs in the Chancellorship by death, resignation, or any other cause, the Vice-Chancellor shall perform the necessary duties of the office, till the next meeting of the Senate, at which a new Chancellor shall be elected. If a similar vacancy occurs in the office of the Vice-Chancellor, the Syndicate shall fill up the vacancy and notify their choice to all the Fellows immediately, pending the next meeting of the Senate, at which a new Vice-Chancellor shall be elected.

Faculties.

11. The Senate shall have the power of creating such faculties from time to time as it may deem necessary.

Syndicate.

12. The executive government of the University shall vest in a Syndicate which shall consist of the Chancellor, the Vice-Chancellor, the Registrar, the Principals of affiliated colleges and seven members to be elected by Fellows. The election shall take place every year at the annual meeting of the Senate.

13. It shall be the duty of the Syndicate, to appoint and if necessary to remove, Examiners, Moderators and Officers required for the efficient working of the Examinations, as also all the officers and servants of the University except the Registrar : to fix their salaries and emoluments save as provided by any regulation ; to order the holding of Examinations in conformity with the regulations, and to declare the results thereof ; to recommend persons for degrees, honours, diplomas titles, certificates and marks of honour and to award stipends, scholarships, medals, prizes and other rewards in conformity with the regulations ; to recommend to the Senate the appointment of University Lecturers and Professors ; to prepare the University budget for the sanction of the Senate and to manage its finances ; to carry on correspondence on behalf of the University ; to consider proposals laid before it by members of the Senate, and from time to time frame such Regulations as may be necessary, subject to the approval of the Senate, and to take all such steps on behalf of the University in all matters whatever, which are not specifically reserved by the regulations to the Senate.

14. The Syndicate shall meet ordinarily once a quarter and at other times when convened by the Chancellor, or in his absence by the Vice-Chancellor, or in the absence of both, by the Senior Fellow in the Syndicate.

15. The office of a Syndic shall be vacated by death, resignation, or by the Syndic's being absent from three consecutive Ordinary Meetings of the Syndicate.

16. On the occurrence of such a vacancy, it shall be filled at the next Ordinary Meeting of the Syndicate.

17. Four members of the Syndicate shall constitute a quorum and all questions shall be decided by a majority.

18. The Chancellor, or in his absence the Vice-Chancellor, or in the absence of both, the Senior Fellow present, shall preside at all Meetings of the Syndicate. The Chairman at such Meetings shall have a vote and, in the case of an equality of votes, a casting vote.

19. Whenever any emergency arises and there is no time to convene a Meeting of the Syndicate, the Chancellor, or in his

absence the Vice-Chancellor, may take such immediate action as he may deem necessary, and shall report the action to the next Meeting of the Syndicate for confirmation.

20 Any member of the Senate may make any recommendation or may propose any Regulation for the consideration of the Syndicate.

21. The decision of the Syndicate on any such recommendation or proposal may be brought before the Senate by any of its members by way of a resolution at one of its meetings. The Senate may approve, revise, modify or overrule any such decision or may direct the Syndicate to review it.

22. No proposal shall be discussed by the Senate that has not been considered in the first instance by the Syndicate or that has not been submitted by the proposer to the Syndicate for a period of at least three months for consideration ; provided that when any proposal has been duly brought before the Senate, it shall be competent for the Senate to deal with all proposed amendments or modifications thereof, in whatever form they may be, even though such amendments or modifications may not have been considered by the Syndicate.

Trustees.

23. There shall be two Trustees of the University elected by the Senate at an annual meeting and they shall hold office for five years. All the permanent property of the University shall vest jointly in the Trustees.

Auditors.

24. There shall be two auditors appointed by the Senate at its ordinary annual meeting and they shall hold office for two years.

25. The financial year of the University shall commence from the first of January every year.

Registrar.

26. The Registrar shall be appointed by the Senate from among its Members at an Ordinary Annual Meeting. When a vacancy occurs between two Meetings, a temporary appoint-

ment may be made by the Syndicate at its next Meeting. His term of office shall be two years.

27. The duties of the Registrar shall be as follows:—

(a) To be the custodian of the Records, Library, Common Seal and such other property of the University as the Syndicate shall commit to his charge.

(b) To act as Secretary to the Syndicate, to attend all Meetings of the Senate, the Syndicate, and the Board of Examiners, and to keep minutes thereof.

(c) To conduct the official correspondence of the Syndicate.

(d) To issue all notices convening Meetings of the Senate and the Syndicate,

(e) To perform such other duties as may be from time to time prescribed by the Syndicate and generally to render such assistance as may be desired by the Chancellor or the Vice-Chancellor in the performance of their official duties.

28. The salary or emolument of the Registrar shall be such as will be determined by the Senate from time to time.

29. Leave of absence may be granted to the Registrar by the Syndicate for a period not exceeding two months at a time, or six months in all during his term of office on such terms as to salary as the Syndicate may think proper. During the absence of the Registrar on leave, an acting Registrar may be appointed by the Syndicate. His salary shall be fixed by the Syndicate, but it shall in no case exceed the salary of the Registrar.

30. An Assistant Registrar may be appointed by the Syndicate to help the Registrar generally in the performance of his duties. He shall be responsible for such part of the duties of the Registrar as may be specifically assigned to him by the Senate.

Meetings of the Senate.

31. The Chancellor, or in his absence the Vice-Chancellor, or in the absence of both, a member elected by the meeting, shall preside at the Senate. Twelve members of the Senate

shall form a quorum and all questions shall be decided by a majority of the votes of the members present, the Chairman, in case of an equality of votes, having a second or a casting vote.

32. The Senate shall meet ordinarily once a year, in June and at other times when convened by the Chancellor or in his absence by the Vice-Chancellor or in the absence of both by the Syndicate.

33. A meeting of the Senate shall be convened on a written requisition sent to the Chancellor by twelve members.

34. A Convocation for conferring Degrees and granting Certificates of Merits shall be held at the annual meeting of the Senate.

35. Persons entitled to Degrees or Certificates and desirous of receiving the same in person must apply in writing to the Registrar ten days previous to the date of the annual meeting.

36. In special cases and at the discretion of the Syndicate, candidates who have passed the Examinations may be permitted to take their degrees *in absentia*.

37. Twenty-four clear days before the day fixed for a Meeting of the Senate, the Registrar shall forward to each member a statement of the business together with the necessary papers. He shall also forward to each Fellow one clear month before the date of the meeting any proposal of which notice may have been given to the Syndicate by any member under clause 22.

38. The Chancellor, or in his absence the Vice-Chancellor may at his discretion allow any business to be brought before the meeting, of which no previous notice has been given,

39. Each member, before taking his place at the meeting shall register his attendance in a book placed for the purpose at the entrance of the place of the Meeting.

40. The Chairman shall wait for thirty minutes after the appointed hour of the meeting for a quorum; if there be no quorum he shall forthwith declare the Meeting dissolved

and such dissolution shall be recorded by the Registrar under the signature of the Chairman.

Endowments.

41. A Statement of all Endowments and Trust Funds held by the University shall be published annually along with the Statement of Accounts.

Terms and Attendance.

42. The University year shall begin on the 10th of June and end on the 31st of March. It shall be divided into terms which shall be separated by the Divali Vacation of one month either in October, or in November, or in both.

43. The attendance necessary for the keeping of terms shall be not less than 60 days in each term, provided the total attendance does not fall short of 130 days.

44. The terms can be kept only by those who have passed examinations of the S. N. D. T. I. W. University or their equivalent examinations.

45. Principals and Heads of Colleges and Institutions shall register the daily attendance of students with a view to being able to certify their having kept terms.

46. To keep a term at a college or a recognized institution, an undergraduate must go through the full course of study prescribed for the particular term and for the particular class to which she belongs.

47. Except as here-in-otherwise provided, an Ex-Student who wishes to appear at any University Examination shall be admitted to that Examination, if she has been admitted on previous occasion for the same Examination and produces certificate to that effect from the Principal or the Head of the College or Institution from which she was sent up.

Recognition of Examinations.

48. The Matriculation Examination of any Indian University or the senior local examinations of Oxford and Cambridge Universities shall be considered equivalent to the Entrance Examination of the Indian Women's Uni-

versity. As regards the other Examinations, the Syndicate shall have power to determine the question of equivalence.

Recognition of Institutions.

49. The Syndicate shall have the power to grant recognition to any High School or a normal school for training primary teachers on such conditions as may be prescribed by the Syndicate in that behalf.

50. The Senate shall have the power of affiliating a College to the University on recommendation of the Syndicate, after satisfying itself as to the efficiency of the college with regard to (a) management and discipline (b) teaching staff (c) Buildings (d) library, (e) laboratory (f) residential quarters for the students and the staff, and (g) finance.

II.

RULES OF DEBATE FOR THE MEETINGS OF THE SENATE.

(1) Every proposal shall be proposed and seconded, after which it shall be stated from the chair and the discussion thereof will then proceed. If no discussion be raised, the proposal will be at once put to vote.

(2) All amendments to a proposal which will not (a) reduce the proposal to a negative form, or (b) raise a question already disposed of by the Senate, or, (c) be inconsistent with any resolution passed by the Senate, when duly proposed and seconded, shall be stated from the chair and discussion of the original proposal and the amendment thereto will proceed *pari passu*.

Provided that only one proposal and one amendment there-to shall be entertained at the same time.

(3) All amendments to a proposal shall be given in clearly written terms to the Registrar, at least before the proceedings of the meeting have commenced. The chairman shall determine the order in which these amendments are to be brought forward before the meeting.

Provided that a motion to refer a proposal back to the syndicate shall not be considered as an amendment.

(4) No Fellow can claim to be allowed to speak more than once in the course of the discussion of a proposal and an amendment thereto, except the proposer of the substantive proposal who will have a right of reply in either case at the close of the discussion.

Provided that a fellow who has spoken on a proposal and one amendment thereto, shall not be hereby debarred from speaking on the same proposal with another amendment.

(5) When the proposer has concluded his reply, no further discussion of the proposal or of the proposal and amendment can take place.

(6) If any amendment be carried, it shall become a part of the proposal before the senate and the proposal will be modified accordingly.

(7) A proposal or an amendment may be withdrawn by the proposer any time before it is moved.

(8) When all amendments which have been duly moved have been considered, the original proposal or the original proposal as amended in course of debate, shall be placed before the senate and put to vote without further discussion.

(9) On putting any question to vote the chairman shall call for an indication of the opinion of the senate by a show of hands or otherwise and shall declare the result thereof.

Provided that it shall be open to any member to demand a poll on the declaration of such result, in which case the result of the poll shall be recorded in the minutes.

III.

BOARDS OF STUDIES.

The Boards of Studies will be appointed by the Syndicate in subject or subjects, prescribed for the various Examinations for a period of three years. Boards of Studies have so far been appointed for the following subjects.

1 English, 2 Marathi, 3 Gujarati, 4 Bengali, 5 Sindhi, 6 Urdu and Persian, 7 Kanarese, 8 History, 9 Domestic Sciences, 10 Mathematics, 11 Sewing and Needlework, 12 Hindi, 13 Sanskrit, 14 Psychology, 15 Sociology, 16 Pedagogics, 17 Physical Sciences, 18 Drawing, 19 Music, 20 Geography, 21 French.

IV

REGULATIONS ABOUT GIVING GRANTS-IN-AID TO AIDED SCHOOLS.

(*The Syndicate in assessing grants will ordinarily have regard to the following rules.*)

Every year, the syndicate, at the time of assessing grants, will fix the minimum and the maximum percentage of the total current expenses of the aided school, to be given as grant to it.

The Syndicate will fix the percentage above the minimum to be given to each aided school, on the basis of the Inspectors' report which will mainly be on the following points :—

- (1) No. of students who have appeared at and passed the Entrance examination of the University for the preceding three years.
- (2) No. of students attending the school and distributed over different standards.
- (3) School registers and records.
- (4) Qualifications of teachers.
- (5) Progress of the students as judged by the Inspectors after the inspection of class and home-work.
- (6) Equipment.
- (7) Arrangements about the teaching and the examination in certificate subjects.
- (8) Arrangements for physical training and medical inspection of the students.
- (9) Financial resources.

All aided schools shall every year supply to the Registrar the information on the following points, before the end of September (unless otherwise notified).

- (1) Name of the School.
- (2) Year of foundation.
- (3) Date of the last inspection.
- (4) School time with recess.
- (5) No. of Pupils in each standard.
- (6) Building and accommodation.
- (7) Provision for physical exercises.
- (8) Records and registers.
- (9) Rates of fees and other financial resources.
- (10) Moral training and discipline.
- (11) Furniture and equipment and teachers' and students' Libraries.
- (12) Range and quality of instruction.
- (13) Students exempted from each class in English.
- (14) Teaching of Domestic and Fine Arts.
- (15) Admissions and promotions.
- (16) Hostel arrangements.
- (17) Qualification of the staff and its adequacy.

V

REGULATIONS FOR THE ELECTION OF ORDINARY FELLOWS.

1. All persons whose names are entered on the registers of the different electorates and who have got no subscription-dues standing against their names on the 1st January of each year shall be entitled to vote at the annual election and shall be the only persons so entitled.

2. An Electoral Roll showing the names, degrees, places of all persons qualified to vote in the several electorates shall be prepared in the Registrar's Office. In event of any omis-

sion or mistake in such Roll being discovered in time, the Registrar is authorised to rectify the said Roll.

3. This Electoral Roll together with a nomination paper shall be forwarded to each elector on a date specified in each year's Electoral Roll and an intimation will be sent at the same time as to the number of seats to be filled up by each electorate at the next election.

4. (a) A candidate need not necessarily belong to electorate which is to elect him.

(b) A candidate can stand for more than one electorate.

(c) Candidates who must be qualified for election to the Senate must be proposed and seconded by persons qualified as electors and belonging to one and the same electorate

(d) If any elector proposes or seconds more candidates than are to be elected by his electorate, his nomination paper will be invalid.

5. No person can become an Ordinary Fellow, unless he

(a) holds a Master's or a Doctor's degree of any Indian University recognised for this purpose by the Syndicate ; or

(b) is a graduate of more than ten years' standing of any Indian University recognised for this purpose by the Syndicate ; or

(c) is one who is or has been an Ordinary Fellow of any Indian University ; or

(d) is a person of special distinction and is recommended for the purpose by the Syndicate of this University ;

provided that no one shall be elected a Fellow unless he is a member of one of the Electorates.

6. The nomination paper must reach the Registrar's office on a date specified in each year's Electoral Roll.

7. The elections will take place in the following order—
(i) Patrons', (ii) Educated Ladies', (iii) Graduates' and (iv) General electorates.

8. A list of duly nominated candidates shall be forwarded to the electors on a date specified in each year's Electoral Roll.

9. Votes must be received in the Registrar's Office on a date specified in each year's electoral Roll. A vote received after this date will be invalid.

10. The Chancellor or Vice-Chancellor shall appoint two scrutinizers to help the Registrar in making up the results which will be made in the Registrar's Office and shall be countersigned by such scrutinizers.

11. The result of the elections shall be published on a date specified in each year's electoral Roll.

CHAPTER III.

Scholarships and Prizes.

I.

ENDOWED PRIZES

1 Chancellor's Prize.

A sum of Rs. 1000 in the 3½% Government Promissory Notes has been received from Diwan Bahadur K. R. Gobbole, B. A., L. C. E. Poona, in 1917 for awarding a prize called 'The Chancellor's Prize' on the following conditions.

Conditions.

A prize of Rs. 35 is to be awarded every year to the student who stands first in the G. A. Degree examination.

2 B. T. Dravid Sanskrit Prize.

A sum of Rs. 1000 in the 5% War Bonds has been received from the Trustees of the late Balwant Tryambak Dravid, Satara, in 1918 for awarding a prize called 'The B. T. Dravid Sanskrit Prize' on the following conditions.

Conditions

A prize of Rs. 50 is to be awarded every year to the student who passes the G. A. Degree examination with the highest number of marks in Sanskrit.

3 N. G. Deshpande English Prize.

A sum of Rs. 1000 in the 3½% Government Promissory Notes has been received from Mr. V. N. Deshpande, B.A., LL. B., Satara, in 1920 for awarding a prize called 'The N. G. Deshpande English Prize' on the following conditions,

Conditions.

A prize of Rs. 35 is to be awarded every year to the student who passes the G. A. Degree examination with the highest number of marks in English.

4. Maharashtra Library, Basrah, Tilak Prize for Psychology.

A sum of Rs. 1000 in the 3½% Government Promissory Notes has been received from the Secretary, Maharashtra Library, Basrah, in 1925 for awarding a prize called 'The Maharashtra Library, Basrah, Tilak Psychology Prize' on the following conditions.

Conditions

A prize of Rs. 35 is to be awarded every year to the student who passes the G. A. Degree examination with the highest number of marks in Psychology.

5. Karmarkar Marathi Prize.

A sum of Rs. 500 in cash has been received from the Executors of the Will of the Late Mr. G. G. Karmarkar, Bombay in 1925 for awarding a prize called 'The Karmarkar Marathi Prize.' The Prize of Rs. 35 is to be commenced to be awarded after the amount of the Bequest now invested in Government Security has by accumulation of interest reached an amount enough to enable the University to buy a Government Promissory Note of Rs. 1000 in the 3½%.

6. Ram Ganesh Gadkari Memorial Prize.

A sum of Rs. 1000 in the 3½% Government Promissory Notes has been received in 1928 from the Secretary of the Gadkari Memorial Fund Committee, Poona, for awarding the Gadkari Memorial Prize on the following conditions.

Conditions.

A prize of Rs. 25 is to be awarded every year either in cash or in kind (as the candidate desires) to a candidate who passes the Entrance Examination with the highest number of marks in Marathi.

II.

TEMPORARY PRIZES.

1. Lokamanya B. G. Tilak Marathi Prize.

A sum of Rs. 60 is being received every year from a gentleman who does not wish his name to be made public, since 1921 for awarding a prize called 'The Lokamanya B. G. Tilak Marathi Prize' on the following conditions.

Conditions.

A prize of Rs. 60 is to be awarded every year to the student who passes the G. A. Degree examination with the highest number of marks in Marathi.

2. R. B. Kale Prize.

A sum of Rs. 100 in the 5% Government Promissory Note has been received from Mr. R. B. Kale, Bombay, in 1928. The interest of Rs. 5 is utilised in giving a prize every year to a student in the S. N. D. T. Kanyashala, Bombay.

III.**ENDOWED SCHOLARSHIPS.****1. Nanu Suryaji Mahatme Scholarship.**

A sum of Rs. 2400 in the 5% War Loan has been received in 1920 from Mr. G. M. Thenge, B. A. Bombay, to endow a scholarship to be called 'Nanu Suryaji Mahatme Scholarship'. The scholarship is tenable for one year and is to be awarded on the following conditions.

Conditions.

A scholarship of Rs. 10 per month is to be awarded every year to a student who passes the Entrance examination with the highest number of marks and prosecutes her studies further at a college affiliated to the University.

2. Mainabai Pingle Scholarship

A sum of Rs. 2000 yielding an interest of Rs. 120 has been deposited in 1921 with the Pedhi of Shrimant Sardar Vinayakrao Dhundiraj Biwalkar, Inamdar and First Class Sirdar, Bombay, by Mr. Kashinath Moreshwar Pingle, Bombay, to endow a scholarship to be called 'The Mainabai Pingle Scholarship' to be awarded on the following conditions.

Conditions.

A scholarship of Rs. 10 p.m. is to be awarded to a well-behaved, promising and needy student prosecuting her studies further at a college affiliated to the University.

3. Ichalkaranji Scholarship.

A sum of Rs. 3000 has been received in 1924 from the Chief Saheb of Ichalkaranji to endow a scholarship to be called 'The Ichalkaranji Scholarship' to be awarded on the following conditions.

Conditions.

A scholarship of Rs. 15 per month is to be awarded every year to a student prosecuting her studies further in a college affiliated to the University and is recommended for the same by the Chief Saheb.

4. Indirabai and Vishnu Ganesh Vaidya Scholarship.

A sum of Rs. 2400 has been received in 1923 from the late Mrs. Indirabai Vaidya, through Messrs. R. S. Kelkar and M. R. Vaidya of Bombay, to endow a Scholarship to be called 'Indirabai and Vishnu Ganesh Vaidya Scholarship' to be awarded on the following conditions.

Conditions.

A scholarship of Rs. 10 p.m. is to be awarded every year to a deserving widow of any caste studying in the S. N. D. T. College for Women, Poona.

5. Soubhagyawati Bhagirathibai Joshi Scholarship.

A sum of Rs. 2000 in the 5% G. P. Notes has been received from Mr. B. W. Joshi, Amraoti, in 1924 to endow a scholarship to be called 'The Soubhagyawati Bhagirathibai Joshi Scholarship' to be awarded on the following conditions.

Conditions.

A scholarship of Rs. 8 per month is to be awarded to an unmarried poor Brahmin girl who passes the Entrance examination of the University and prosecutes her studies further in a college affiliated to the University.

6. Soubhagyavati Durgabai Kanago Scholarship.

A sum of Rs. 1360 (in Postal Cash Certificates) has been received in 1927 from Mr. S. S. Kanago, Baroda, to endow a scholarship to be called 'The Soubhagyawati Durgabai Kanago Scholarship' to be awarded on the following conditions.

Conditions.

A scholarship of Rs. 49 per year is to be awarded to a poor deserving student studying in the S. N. D. T. College for Women, Poona.

7. Ambabai Hattiangadi Scholarship.

A sum of Rs. 2500 has been received in 1928 from Mr. S.R. Hattiangadi, Bombay, Executor of the Will of the late Mrs. Ambabai Hattiangadi to endow a scholarship to be called 'The Ambabai Hattiangadi Scholarship' to be awarded on the following conditions.

Conditions.

A scholarship of Rs. 9 p.m. is to be awarded every year to a poor widow prosecuting her studies further in any of the colleges affiliated to the University.

8. Laxmibai Nadkarni Scholarship.

A sum of Rs. 750-8-0 has been received in 1928 from Messrs. Achyut Hari Nadkarni and Waman Hari Nadkarni, Vengurla, to endow a scholarship to be called 'The Laxmibai Nadkarni Scholarship' to be awarded on the following conditions.

Conditions

A scholarship of Rs. 35 per year is to be awarded to a poor deserving student belonging to the Gaud Saraswat Brahmin Community and prosecuting her studies further in any of the colleges affiliated to the University. In case such a student is not available, the scholarship may be given to a poor deserving student.

9. Bai Hirabai Lalsing Scholarships.

The late Mr. Ramchandra Lalji, Bombay, has left by his will, a Legacy of Rs. 10,000 to the Indian Women's University, the interest on which is to be utilised in giving a scholarship or scholarships every year to deserving students in the name of his mother Hirabai Lalsing. The number and the amount of the scholarships will be decided by the Syndicate from time to time.

IV

TEMPORARY SCHOLARSHIPS.

1. Venubai Scholarship.

Capt V. L. Sathe, Dhulia, has been contributing Rs. 180 every year since 1920 for a scholarship to be called 'The Venubai Scholarship' to be awarded every year to a student on the following conditions.

Conditions.

A scholarship of Rs. 15 per month is to be awarded to a Deshastha unmarried girl who promises to complete the G. A. Course in any of the colleges affiliated to the University and in case of default refunds the amount.

2. Saraswatibai Ghanekar Scholarship.

Mr. V. B. Ghanekar, Poona, has been contributing Rs. 120 every year since 1923 for a scholarship to be called 'The Saraswatibai Ghanekar Scholarship' to be awarded every year to a student on the following conditions.

Conditions

A scholarship of Rs. 10 p. m. is to be awarded to a deserving Konkanastha Brahmin lady prosecuting her studies further in any of the colleges affiliated to the University.

3. The Jankibai Bhide Scholarship.

Mrs. Ushabai Patwardhan, G. A., Poona, has been contributing Rs. 180 since 1927 for a scholarship to be called 'The Janakibai Bhide Scholarship' to be awarded to a student on the following conditions.

Conditions

A scholarship of Rs. 15 p.m. is to be awarded to a deserving poor student of the S. N. D. T. College for Women, Poona, who promises to complete the G.A. Course and in case of default refunds the amount received.

4. Laxmibai Dani Scholarship.

Mr. D. G. Dani, London, has been contributing Rs. 60 since 1928 for a scholarship to be called the 'Laxmibai Dani Scholarship' and to be awarded to the student on the following conditions.

Conditions.

A scholarship of Rs. 5 is to be awarded to a deserving poor Deshastha student in the G. A. class of the S. N. D. T. college for women, Poona. In case such a student is not available, the scholarship may be given to a poor deserving student.

CHAPTER IV.

Important Donations.

1. Sir Vitthaldas D. Thackersey's Donation.

A Princely Gift of Rs. 1,500,000 in the 3½% Govt. Pro. Notes was offered by the Late Sir Vitthaldas Damodher Thackersey and was accepted by the University in June 1920. The interest, Rs. 52,500, is being regularly received from Shet Madhavjee D. Thackersey, Bombay, Executor to the Estate of the Late Sir Vitthaldas D. Thackersey. The Corpus of this Donation is not in possession of the University. It is to be transferred to the University when either the University is able to secure Government Recognition or is able to collect an equal amount (Rs. 1,500,000) from the public. The chief conditions pertaining to the Gift are as given below.

Conditions.

- (1) That the donor, his trustees, his heir and executors agree to place at the disposal of the University Rs. 52,500 annually and permanently.
- (2) That in consideration of this donation the University agrees to do the following things :—
 - (a) The University agrees to change the present name into "Shrimati Nathibai Damodher Thackersey Indian Women's University".
 - (b) That the University agrees to start immediately a High School in Poona.
 - (c) That the University agrees to take over immediately the present college at Hingne and to make arrangements to shift the same nearer the city of Poona and to be equipped with residential quarters.
 - (d) That the University agrees to start in Bombay as soon as possible a High School with Marathi and Gujrathi sides with the ultimate object of developing the same into a full college.

- (e) The University agrees to the removal of its seat from Poona to Bombay, as soon as necessary buildings are erected for locating the same in Bombay, and a full college is developed as mentioned above. Pending the permanent location of the University in Bombay, the meetings of the Senate should be held in Bombay from June 1921 and from the same date the meetings of the Syndicate should be held at such places as may be convenient.
- (f) That the University agrees to name the High School in Poona and the college referred to respectively in (b) and (c) after the Donor's mother "Shrimati Nathibai Damodher Thackersey" and further agrees that such other institutions as may be started or taken over by the University and which may be maintained fully from funds of the University be similarly named.
- (g) That the University agrees to change the constitution of the Senate in such a manner as will secure adequate representation of the Gujratis in the Senate.
- (h) That the Donor during his life-time and after his death, the eldest male member of Damodherdas Thackersey's family is given the right of nominating five members on the Senate; three out of these five must fulfil the qualifications of an Ordinary Fellow under rules prescribed from time to time in the constitution of the University and the remaining two need not possess the required qualifications for fellowship but that they should be able to take intelligent part in the discussions at the meeting of the Senate.
- (3) The Donor, his Trustees, his heir, and his executors hereby agree not to raise any objection in case the University were to extend the privilege of nominating one member to the Senate to any other Donor on his paying one lac of rupees in one lump sum or annually Rs. 10,000 to the University.

This nomination is not to affect the right of the Donor in nominating his five members.

(4) The Donor, his Trustees, his heir and executors hereby further agree to place at the disposal of the University permanently Government Securities of an amount which will bring an annual income of Rs. 52,500 to the University so as to vest the same in the University on the fulfilment of any of the conditions mentioned herein viz :—

(a) If the University obtains charter from Government.

or

(b) If the University obtains such other kind of recognition from Government as would on the one hand ensure the permanency of the University and on the other hand give assurance to the public that the University would be conducted on right principles and that their graduates would have a recognised status like those of any other recognised University.

or

(c) If the University raises another permanent fund which will bring in an annual income of Rs. 52,500.

(5) When the donation as mentioned in clause 4, is permanently transferred to the University, the donor will be absolved from paying an annual amount of Rs. 52,500 as mentioned in clause 1.

2. Dr. V. R. Lande's Gift.

Dr. V. R. Lande, who died at Jinjia, Uganda, British East Africa, had, by his Will, appointed Indian Women's University as the Trustees of his property in Africa and India valued roughly at Rs. 60,000. The senate decided to commemorate his name in connection with the Indian Women's University after meeting the liabilities mentioned in his Will. The resolution passed by the Senate of the University in 1925 is as given below:—

"That (a) as recommended by the Syndicate and then approved by the then Trustees of the University, the Dr. Lande's Trust Fund subject to the liabilities

mentioned in the Will may be used for the purposes of the building of the S. N. D. T. Kanyashala, Poona, and that at present Government Paper belonging to that Trust, of the face value of Rs. 23,000 may be made available for the purposes of the building of the S.N.D.T. Kanyashala, Poona; (b) That the building be named after the donor as the Dr. Vithal Raghoba Lande Building; (c) That when the existing liabilities as mentioned in the Will of the Late Dr. Lande are satisfied the balance be used to replace the cost incurred at present in putting up the Building."

In accordance with the resolution, a building named 'The Dr. Vithal Raghoba Lande Building' has been erected in Shanwar Peth, Poona, to commemorate his name and the S. N. D. T. Kanyashala, Poona, is located in that building. The balance to the credit of the Dr. Lande's Trust is roughly Rs. 16,000.

3. Shet Mulraj Khataav's Gift of Rs. 35,000.

A donation of Rs. 35,000 was received in 1923 from Shet Mulraj Khataav of Bombay for the purpose of erecting a building for Hostel to be named as 'Khataav Makhanji's Hostel' near the College at Yerandawana. Consequently a Building worth Rs. 75,000 has been erected near the College at Yerandawana, and is named 'Khataav Makhanji's Hostel'.

4. Mr. R. K. Bhide's Deposit of Rs. 9,000.

Mr. R. K. Bhide, Nasik, has deposited in 1924 Rs. 9,000 in the form of the Bombay Municipal Loan Bonds at 6% thus yielding a total income of Rs. 540 annually. The Bonds are repayable in 1954. During the thirty years either Mr. R. K. Bhide or the successors named by him are to be paid Rs. 450. The difference between Rs. 540, the actual interest and Rs. 450, (Rs. 90) is to be Mr. Bhide's annual contribution to the University during the thirty years. After the lapse of thirty years the amount of Rs. 9,000 ceases to be a Deposit and becomes the property of the University.

**List of Donors who have paid Rs. 1000 or more in cash
or
Government Securities.**

—:0:—

Ahmedabad		<i>Mrs. Sundarabai Mahatme</i>	2400
Dr. D. A. Patwardhan	1000	Late Mr. K. M. Pingale	2120
Ajmer		Dr. S. N. Karmalkar	2000
D. B. K. L. Paonaskar	1000	<i>Mrs. Yamunabai Moghe</i>	2000
Amalner		Mr. R. B. Lotwala	1300
Mr. Motilal Maneckchand	1000	<i>Mrs. Awantikabai Gokhale</i>	1000
Amraoti		Mr. Justice G. D. Madgaonkar	1000
Mr. B. W. Joshi	2300	" Hiralal A. Shah	1000
Bandra		" Karamchand Chunilal	1000
<i>Mrs. Shirinebai Patuk</i>	1000	" Maganlal Prabhudas	1000
Bansda		" Murarji Gokuldas Devji	1000
H. H. The Maharajasahab	1000	Sir Purushottamas Thakurdas	1000
Baroda		Mr. S. N. Dabholkar	1000
Mr. S. S. Kango	1360	Dr. T. C. Khandwalla	1000
Late R. B. A. S. Tambe	1070	Mr. Velchand Chhaganlal	1000
Shrimant Narsingrao		Brookline (U. S. A.)	
Ghorpade	1000	Personal Service Fund	3000
Basrah		Cambay	
Maharashtra Vaahanalaya	1000	H. H. The Nawab Sahab	1000
Benares		Dharampur	
Babu Shiva Prasad Gupta	3000	H. H. A. S. Maharani Sahab	1000
Bharatpur		Dhulia	
H. H. The Maharani Sahab	1100	Capt. V. L. Sathe	1090
Bhavnagar		Gwalior	
H. H. The Maharaja of		H. H. The Maharaja Sahab	6000
Bhavnagar	1000	Harigaon	
<i>Lady Ramabai Pattani</i>	1000	Mr. G. B. Talwalkar	2500
Bhor		Hyderabad (Deccan)	
Shrimant Babasaheb Panta		Shrimant Ranisabab Champa-	
Sachiv	1000	vatibai Pratapgirji	1000
Bhuj (Cutch)		Mr. Justice Keshavrao Vakil	1000
Dr. G. R. Tambe	1255	Mr. R. S. Naik	1000
Bombay		Mr. V. R. Naik	1000
Sir Ratan Tata Trust	5000	Inchalkaranji	
N. M. Wadia Charities	4000	Shrimant Narayanrao Baba-	
Late Mrs. Indirabai Vaidya	2400	Sahab, Ghorpade,	4200
		Jaipur	
		R. B. Dr. Daljung Sing Khankh	1020
		Karachi	
		Mr. Jamshed M. R. Mehta	1000

LIST OF DONORS.

	Kirkee			Patan	
Late Sir Hormusji A. Wadya	1000		Mr. Jesingbhai Zaver Guman	1000	
	Kungher			Poona	
Seth Surchand Kevaldas	1000		Mrs. Manoramabai Lele	7000	
	Kurundwad		Mr. B. K. Bose	1000	
Late Shrimant Annasaheb			Mr. G. K. Gadgil	1000	
Patwardhan	1000		D. B. K. R. Godbole	1000	
	Limbd			Porbunder	
H. H. The Ranisaheb	1000		H. H. The Maharaja Rana		
	London		Sahab	1000	
Indian Benefit Trust Fund	1542		H. H. The Maharani Sahab	1000	
	Mauritius			Sangli	
Dr. E. Rama	1000		Shrimant Appasaheb Patwar-		
	Mysore		dhan	2000	
H. H. The Maharajasaheb	1000			Satara	
H. H. The Yuvarajasaheb	1000		Mr. Vagbhat N. Deshpande	1000	
	Nagpur			Srirangam	
Col. K. V. Kukday	1000		Raja Bahadur G. Krishnama-		
	Paris		chari	1500	
Mr. R. D. Sethna	2000			Surat	
„ Anupchand Shah	1000		Late R. B. K. G. Desai	1000	
„ S. R. Rana	1000		Mr. Gulabbhai K. Desai	1000	
				Wadhwan	
				H. H. The Maharani Sahab	1000
				Wardha	
				R. B. Jannalal Bajaj	1000

**List of Donors who have paid Rs. 300 or more in cash
or Rs. 200 or more in Government Securities.**

(Corrected up to 1st January 1930)

Ahmedabad		Bangalore	
<i>Mrs. Saraladevi Ambalal</i>	500	Mr. B. V. Krishniengar	300
Dr. B. N. Kanuga	300	R. B. Dr. C. B. Ram Rao	300
Mr. Chimanlal Maneklal	300	Sir M. Visvesvarayya	300
Late Mr. G. B. Sapre	300	R. B. P. R. Vengu Aiyar	300
Mr. P. V. Mehd	300	Mr. K. Shankaranarayan Rao	260
Mr. S. B. Tyabji	300	Mr. V. Manikavelu Moodalliar	200
Late Sir Ramanbhai M. Nilkanth	250	Mr. A. Thangavelu Moodliar	200
Late Mr. G. U. Parekh	210	Barisal	
Ahmednagar		Major K. S. Thakur	315
Late R. B. P. K. Chitale	500	Baroda	
„ Mr. Lakshman N. Joshi	500	Late D. B. V. M. Samarth	310
Lt. Col. P. K. Chitale	310	Mr. A. N. Datar	300
Late Mr. H. K. Patvardhan	300	Mr. A. S. Tyabji	300
Mr. N. B. Deshmukh	300	Mr. B. K. Bhate	300
R. B. G. K. Chitale	270	Prof. B. R. Arte	300
Mr. R. G. Sule	250	Seth C. G. J. L. Malla	300
Akola (Ahmednagar)		Mr. C. H. Vora	300
Mr. V. R. Akolkar	300	Mr. C. M. Badshah	300
Akola (Berar)		Mr. G. K. Dandekar	300
R. B. D. V. Bhagvat	300	R. B. H. D. Kantawalla	300
R. B. R. V. Mahajani	300	Mr. J. B. Mohite	300
Alibag		Mr. G. M. Tambe	300
Mr. C. S. Kelkar	300	Late Mr. Khaserao Jadhav	300
Late R. S. P. K. Bivalkar	300	Mr. N. K. Aloni	300
Mr. V. B. Sakhalkar	300	Mr. P. M. Desai	300
Allahabad		Col. Sheo Raj Sing	300
Rai Bahadur Pt. Kanhaiyalal Dave	250	Prof. S. V. Shevade	300
Dr. Sir Tej Bahadur Sapru	250	Late Mr. T. R. Kotwal	300
Amarnath		Mr. V. A. Gaikwad	300
<i>Mrs. Gajarabai Ramsing</i>	300	Mr. V. K. Kunte	300
Amraoti		Mr. C. V. Sane	210
R. S. R. R. Abhyankar	300	Late Mr. G. R. Nimbalkar	200
Sir M. V. Joshi	300	Late Dr. R. N. Jadhav	200
Arvi		Shrimant Sampatrao Gaikwad	200
Late Mr. P. S. Chiplunkar	300	Barsi	
Badlapur		Late Mr. G. P. Sulakhe	300
Mr. N. G. Chapekar	300	Basim	
Bandra		Mr. N. K. Paranjpe	200
Mr. D. R. Patwardhan	270	Belgaum	
		Mr. K. G. Ajrekar	500
		Mr. D. V. Belvi	300

Mr. G. R. Bhadbhade	300	Mr. D. R. Wagle	300
Lt. Col. K. G. Gharpure	300	„ Ezra Reuban	300
Late Mr. R. P. Natu	300	Hon'ble Mr. G. B. Pradhan	300
Dr. V. G. Nargundkar	300	Mr. G. N. Potdar	300
Mr. A. Bhattacharya	300	„ G. S. Gupte	300
Bellary		Prof. G. R. Paranjpe	300
Late Dewan Bahadur P. Ram		Mr. G. V. Bewoor	300
Rao	300	Dr. G. V. Deshmukh	300
Benares		Mr. Gulabchand Devchand	300
Rai Krishnaji Pandeyporo	500	„ J. H. Vakeel	300
Raja Baldevdas Birla	200	„ J. R. Gharpure	300
Betegeri		„ J. S. Sanzgiti	300
Urban Co-oprative Credit Society	200	„ K. C. Sen	300
Bezwada		„ K. M. Jhaveri	300
Mr. C. R. Reddy	200	Dr. K. S. Mhaskar	300
Bhandara		Mr. K. S. Ramaswami Iyer	300
Mr. B. D. Ukidwe	300	Late Mr. L. H. Chhatre	300
Bhavnagar		Dr. M. D. Malvankar	300
Mr. B. V. Mehta	300	Dr. M. G. Deshmukh	300
R. B. K. G. Trivedi	300	Dr. M. V. Mehta	300
Bijapur		Dr. Malinibai Sukthankar	300
Mr. S. V. Kaujalgi	300	Mr. Manibhai Gokulbhai	300
Mr. P. A. Desai	260	Dr. N. A. Purandhare	300
Bombay		Late Dr. N. V. Dhavale	300
Sir Lallubhai Samaldas	600	Dr. P. P. Vaidya	300
Mr. Manamohandas Ramji	600	Mr. P. S. Laud	300
Sir Dorabji Tata	500	„ P. V. Kane	300
Late Mrs. Jamnabai Sakai	500	„ Pandurang Javji Choudhari	300
Mr. Jamnadas Dwarkadas	500	„ R. B. Mantri	300
Mr. Khimji Asur Virjee	500	„ K. C. Shohoni	300
Late Sir L. A. Shah	500	Prof. R. D. Karve	300
Mr. M. R. Jayakar	500	Dr. R. H. Bhadkamkar	300
Late Mr. M. V. Rajadhyaksha	500	Mr. R. N. Kothare	300
Mr. P. B. Shingne	500	„ S. A. Sabnis	300
Mr. Ratansi D. Morarji	500	„ S. D. Prabhavalkar	300
Mrs. Sarasvatibai Vankis	500	Capt. S. G. Ranade	300
Mr. S. G. Haridas	500	Prof. S. G. Sathe	300
Dr. S. R. Moolgaonkar	500	Dr. S. K. Phadke	300
Mr. Trikam Jeevandas	500	The Hon'ble Justice Mr. S. S.	
Mr. B. J. Wadia	500	Rangnekar	300
Late Mr. G. K. Parekh	450	Mr. Surajmal Lallubhai	300
Mrs. Thakubai Pradhan	400	Late Dr. T. D. Velankar	310
Dr. Kashibai Nowrange	350	Mr. Umataro Sato	300
Late Mr. A. B. Modak	300	Mr. Justice V. F. Taraporewala	300
Dr. A. L. Nair	300	Dr. V. K. Dongre	300
R. B. A. S. Dalvi	300	Mr. V. S. Apte	300
Mrs. Anandibai M. Patkar	300	Mr. Vallabhdas Ranchhoddas	300
Late Dr. B. B. Dadarkar	300	Dr. Y. G. Nadgir	300
Mr. B. K. Madgaonkar	300	Mr. Y. G. Pandit	300
Dr. B. S. Patkar	300	Miss. Zaver R. Lotvala	300
Mr. B. S. Sukthankar	300	Mr. A. B. Kamat	275
Mr. B. V. Vasudev	300	R. V. J. Shankarshet	275
Late Mr. Balak Ram	300	Dr. K. G. Sathe	265
Sir C. V. Mehta	300	Mr. T. N. Malvi	260
Late R. B. D. K. Pandit	300	Sir Leslie Wilson	250
Mr. D. L. Vaidya	300	Late Mr. Narottam Morarji	250
		Mr. V. N. Bhatkhande	250
		Sir C. H. Setalwad	245
		Seth K. R. Luckmidas	240

The Honble Justice S.S. Patkar	230	Ferozpur	
Prof. A. B. Gajendragadkar	200	Mr. M. V. Bhide	500
Dr. J. N. Mehta	200	Gadag	
Mr. Juthabhai Ramchand	200	Dr. M. S. Wagle	350
Mr. H. K. Gokhale	200	Seth Devsi Jethsi	200
Mrs. H. A. Tata	200	R. S. S. D. Manvi	200
Mr. Lowji Meghji	200	Gauhati	
„ M. R. Kale	200	Mr. S. P. Desai	300
„ Madanmohan Sarda	200	Godhra	
Late Mr. Maganlal T. Modi	200	„ R. M. Metha	200
Mr. Ranchhoddas Madhavdas	200	Guntur	
„ S.M. Modi	200	„ T. K. Choudhary	200
„ T. M. Pardhi	200	Gwalior	
„ V. H. Gokhale	200	S. S. Lazmibaisaheb Rajwade	300
„ Vrajajal K. Shah	200	Late Dr. V. M. Phatak	300
Seth W. L. Nappu	200	Dr. Y. G. Apte	300
R. B. Y. H. Desai	200	Hangandi	
Broach		Mr. Appasaheb Hangandikar	300
K. B. Adarji M. Dalal	300	Harigaon	
D. B. A. U. Malji	300	„ G. R. Mahajan	300
Sardar R. B. M.C. Desai	300	„ T. B. Rairikar	200
Buldana		Hingne	
Mr. C. V. Garde	300	Prof. V. M. Joshi	420
„ R. A. Kanitkar	300	Hoshangabad	
„ A. R. Pimprikar	200	Late R. B. Raghunathrao	
Calcutta		Shevade	300
Prof. D. R. Bhandarkar	400	Mrs. Saraswatibai Thakur	200
Cambay		Howrah	
Mr. V. K. Namjoshi	300	Lt. Col. D. D. Goil	300
„ Harilal Jagannath	200	Hyderabad (Deccan)	
Cawnpore		Mr. D. D. Italia	500
Mr. K. V. Appayya	200	Raja Khaja Fershad	430
Dacca		Major M. G. Naidu	400
Dr. A. Siddiqui	200	Nawab Sir Hydar Nawaz Jung	
Dehra Dun		Bahadur	400
Sardar Prem Singh	400	Nawab Salar Jung Bahadur	300
Delhi		Mr. K. G. Naik	300
Mr. N. Vijaya Raghavan	300	Mrs. Gitabai	250
Dewas		Mrs. Ahilyabai S. Mallannah	250
Shrimant Bhausaheb Maharaj	800	Mr. Ambadas Rao	200
R. S. Keshavrao Bidwai	300	Mr. G. R. Borgavkar	200
Late Sardar Mulohand Rao		Rai Baijnath	200
Kadam	270	Prof. N. G. Wellnkar	200
Rao Bahadur Narayan Prasad	200	R. M. S. Raja Fateh	200
Dharwar		Mr. Syed R. Masood	200
Late Mr. D. A. Idgunji	300	Mr. V. D. Hardikar	200
Mr. V. N. Jog	300	Hyderabad (Sind)	
Dhulia		Mr. Kevalram D. Shahani	300
Mr. M. K. Apte	500	„ H. B. Parikh	300
„ S. S. Kolbatkar	360	„ M. S. Advani	300
„ C. G. Marathe	300	„ Sherumal Chainrai	300
„ G. P. Bhandarkar	200	Indore	
Dohad		Rao Bahadur S. M. Bapna	330
„ L. M. Shrikant	300	Mr. A. V. Chitale	330
Dombivali			
Mr. Manilal A. Thakore	300		

Dr. S. D. Gosavi	320	Sir R. V. Sabnis	300
Mr. K. D. Puranik	300	Late Mr. K. D. Marathe	200
" M. K. Wagle	300	Kumbhakonam	
Dr. Purushottamsingh		Mr. K. R. Raghunath Rao	240
Ganapatsingh	300	Kurundwad	
Mr. S. K. Date	300	Shrimant Nanasaheb	
" S. T. Dravid	300	Patvardhan	300
Dr. V. A. Sukthankar	300	<i>Shrimant S. Maisaheb</i>	
Mr. V. G. Pantavaidya	300	Patwardhan	200
" T. N. Atré	300	Lahore	
" V. W. Thakur	300	Late Mrs. M. Harkishenlal	500
" Y. V. Bhandarkar	300	Dr. Gokulchand Narang	300
<i>Shrimant S. Bhimabaisaheb</i>	250	Mr. Jagat Prasad	200
<i>Shrimant S. Savitribaisaheb</i>	250	Larkhana	
<i>Shrimant S. Sitabaisaheb</i>		Mrs. S. Hamid Ali	400
Bhagwat	250	Lonand	
Sardar M. V. Kibe	205	Mr. D. V. Barve	300
Jaipur		London	
Thakur Sangram Singhji	500	National Indian Association	400
Thakur Devi Singhji	200	Mr. & Mrs. H. S. L. Polak	330
Jamner		Lucknow	
Seth Rajmal Lakhichand	325	Dr. B. G. Srinivas Acharya	300
Jhalrapatan		Madras	
H. H. The Maharajusaheb	600	Mr. D. K. Telang	400
Jodhpur		The Honble Sir C. P. Rama-	
H. H. The Maharajasaheb	500	swami Iyer	300
Pandit Sir Subhadev Prasad		Mr. G. A. Natesan	300
Kak	500	" H. Sakharam Rao	300
Jubbulpore		Late Mr. Justice T. V. Shesha-	
Prof. G. G. Kanekar	348	giri Iyer	300
Junagad		Late Mr. P. K. Telang	285
Late Prof. N. B. Pendse	300	Mr. T. R. Venkatarama Sastri	230
Kaira		" B. Rama Rao	220
Dr. V. D. Merchant	315	Mesars. V. Perumal Chetty and	
Kalyan		Sons	200
Late Mr. G. G. Karmarkar	500	Mr. K. Nageshwara Rao	200
Karachi		Malegaon	
Messrs. Doongarsi S. L. Joshi		Rao Bahadur L. V. Pophale	290
and Sons	500	Mr. R. B. Bhat	200
Mr. Edaljee Dinshaw	500	Malvan	
Mr. K. M. Bedekar	300	Late R. B. V. M. Morey	200
Prof. G. N. Gokhale	300	Manjeshvar	
Seth Narayandas Anandji	300	Mr. M. Narasayya	
Khar		Shanbhog	300
Mr. H. G. Anjaria	200	Mehsana	
Khandwa		Seth Hiralal Vithal	500
Mr. N. H. Gadre	225	Meredith	
Late Babu Haridas Chutterji	200	Late Sir W. Wedderburn	300
Kodaikanal		Mhow	
H. H. Maharaja Gurucharan		Mr. H. G. Gharpure	350
Singhji	500	Mirpurkhas	
Kolhapur		" S V Gore	300
Mr. R. R. Shirgaonkar	500	Monghyr	
R. B. R. R. Shirgaonkar	300	" S. B. Dhavale	300

Murshidpur (Ahmednagar)		Late Dr. Sir R. G. Bhandarkar	500
Mr. B. Vyasa Rao	300	The Hon'ble Dr. R. P. Paranjpye	500
Murtizapur		Late R. B. S. V. Patvardhan	500
Mr. B. S. Divekar	250	Dr. V. C. Gokhale	500
Murud (Janijra)		Mr. V. T. Agashe	500
Late H. H. The Begum Saheba	500	Rao Bahadur B. N. Sathaye	300
Mysore		Mr. B. S. Kamat	300
Principal N. S. Subba Rao	400	Late Prof. C. V. Rajwade	300
Dr. Mathurabai Uchgaonkar	325	R. B. Prof. D. L. Sahasrabudhe	300
Mr. A. Subramanya Iyer	300	K. B. E. F. Rego	300
Mr. G. Viraraghava Charia	240	Prof. G. B. Jathar	300
Nagpur		Sardar G. B. Patwardhan	300
Late R. B. Wamanrao Kolhatkar	500	Mr. G. G. Padhye	300
Mr. D. K. Kolhatkar,	300	Sardar G. K. Kale	300
R. S. D. V. Saranjame	300	Dr. G. S. Sahasrabuddhe	300
Dr. Dwarkabai Kamalakar	300	Late Mr. G. N. Kelkar	300
Late Babu J. Mitra	300	Mr. H. T. Vanarase	300
Mr. M. R. Phatak	300	Prof. K. R. Kanitkar	300
R. B. N. D. Wadegaonkar	300	Mr. M. H. Wagle	300
Capt. N. S. Jatar	300	Mr. N. C. Kelkar	300
Mr. P. B. Kale	300	Dr. N. L. Ranade	300
Mr. M. B. Kinkhede	330	Mr. N. V. Athavale	300
The Hon'ble Mr. S. B. Tamba	330	Prof. P. G. Dani	300
R. B. R. Jayawant	250	R. B. Dr. P. V. Shikhare,	500
Prof. S. B. Belekar	200	Mr. R. B. Joshi	300
Nasik		Prof. R. P. Patvardhan	300
Sardar N. G. Vinchurkar	500	R. S. R. T. Kirtane	300
Mr. G. W. Pradhan	300	Captain S. A. Phatak	300
Mr. N. P. Patankar	300	Late Mr. S. B. Ranade	300
Mr. P. V. Sathye	300	Mrs. Sulochanabai Hudlikar	300
Nevasa		R. S. V. A. Patavardhan	300
Late Mr. T. K. Joshi	500	Dr. V. B. Bapat	300
Palgad (Dist. Ratnagiri)		Dr. V. B. Gokhale	300
Late Mr. H. B. Parchure	300	Mr. V. G. Gokhale	300
Palitana		Rao Bahadur V. N. Godbole	300
H. H. The Ranisahab	500	Mr. Y. V. Ranade	300
Paris		Rao Sahab B. R. Gaikwad	300
Mr. A. B. Metha	300	Prof. N. S. Panse	280
Mr. B. M. Godrej	270	R. S. H. V. Chinmugund	265
Patan		Late Mr. G. S. Joshi	250
Mr. Hargovinddas G. Modi	300	Late R. B. R. P. Godbole	240
Mr. Pusamchand K. Kotavala	300	Late Prof. W. R. Patvardhan	235
Mr. Ujamsi P. Modi	300	Dr. V. G. Agashe	225
Patri		R. B. G. K. Kelkar	200
Darbar Shri Dotatsinhji	250	Mr. T. V. Joshi	200
Pen		Rajahmundry	
Mr. V. N. Manohar	300	Mr. N. Subba Rao	325
Pithapuram		Mr. Mami i Buchayya	200
The Raja of Pithapuram	200	Rajkot	
Poona		Dr. Rukmabai	300
Mr. V. B. Ghanekar	840	Ramnad	
Mr. R. K. Bhude	750	Mr. S. V. Ramamurti	300
Mrs. Ushabai Patvardhan	540	Ranchi	
Late R. B. K. B. Marathe	500	Mr. B. K. Gokhale	300
Sir M. B. Chaubal	500		

		Late R. B. G. K. Sathe	300
		Mr. G. S. Umbarji	300
		Mr. K. D. Nerurkar	300
		Mr. P. S. Dargopatil	300
		Dr. V. K. Kirloskar	300
		Mr. J. A. Madan	275
		Late Mr. V. R. Bivalkar	250
		R. B. Dr. V. V. Mulay	250
		Shrinagar	
		Mr. D. N. Nagarkatti	300
		Major Ramprasad Dube	300
		Sukkur	
		Mr. B. D. Patel	300
		Summit (New Jarsey)	
		Rev. J. E. Abbot	400
		Surat	
		D. B. Thakoraram Kapilaram	760
		Mr. C. M. Gandhi	300
		Thana	
		Mr. S. K. Bhagwat	300
		Late Mr. N. L. Phadke	200
		Tinnevelli	
		Mr. K. Raghunath Rao	200
		Travancore	
		H. H. The Maharani Regent	500
		Vadia	
		H. H. Darbar Shri Bava Wala	300
		Vizagapatam	
		Mr. A. Suryanarayan Rao	200
		Dr. M. L. Kamath	200
		Wai	
		Mr. G. R. Datar	300
		Wardha	
		Mr. S. D. Khare	300
		Late Dr. W. V. Kane	240
	Ratnagiri		
	Mr. N. M. Mandrekar	500	
	Late Mr. G. B. Obitale	300	
	R. B. S. S. Nadkarni	300	
	Robertsonpet (K. G. F.)		
	Dr. J. V. Karve	300	
	Saidpur		
	Mrs. D. G. Dani	300	
	Sangali		
	Mr. V. G. Sane	300	
	Dr. V. N. Desai	200	
	Satara		
	Mr. W. G. Ohirmule	300	
	Mr. R. P. Karandikar	300	
	R. B. R. R. Kale	300	
	Saugor		
	Late R. B. Ganpatrao		
	Shrikhande	300	
	Mr. K. R. Khandekar	300	
	Secunderabad		
	Nawab Sorab Jung Bahadur	500	
	Mr. M. Narsing Rao	300	
	Shahapur (Thana)		
	Mr. P. R. Vaidya	300	
	Shikarpur		
	Mr. K. P. Paranjpye	300	
	Shimoga		
	Mr. S. Seetaramiah	300	
	Mr. K. Sankarnarayan Udpa	200	
	Shivpuri		
	Seth Rajmal	200	
	Sholapur		
	Mrs. Mainabai Gandhi	600	
	Mr. Manekchand R. Shah	500	
	Late Mr. B. N. Kadadi	300	
	Mr. D. D. Kamat	300	

CHAPTER V.
Examinations.

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SECTION I.

**General Regulations for the Entrance and the
Arts Examinations.**

1. The Examinations will be held once a year in the month of March at such places as shall from time to time be appointed by the Syndicate and commencing on dates to be fixed and notified by the Syndicate from time to time.

(As at present laid down S. Y. A. and Entrance examinations will begin on the last but one Monday in March and F. Y. A. and G. A. Degree Examinations will begin on the last Monday in March unless otherwise notified).

2. Candidates must forward their applications to the Registrar, so as to reach him six clear weeks before the dates of the examinations with the fees prescribed for such examinations. (See Rule 3).

3. The scale of fees for all the University examinations (except that for the degree of P. A.) will be uniformly Rs. 10 for each candidate.

N. B. :—Any candidate will be allowed to withdraw her application 30 clear days before the commencement of the examinations and her fees refunded.

4. Applications with fees must be forwarded through the Head of the Institution to which the candidates belong in the prescribed form.

5. A candidate desiring to appear for an examination privately, shall, not less than two months before the dates fixed for the examinations, send an application to the Registrar setting out :—

(a) The conditions under which she has been studying.

- (b) The Institution, if any, at which she last studied : the class to which she was promoted and date of such promotion and her conduct as entered in the register of the Institution.
- (c) The optional subject or subjects she has taken.

6. The Syndicate, after considering the application may allow the candidate to appear for the examination privately, in which case the permission will be communicated, so as to enable in her time to forward her application for the examination with the necessary fees.

7. Upon receipt of the fees prescribed, the Registrar shall send to the Head of the Institution from which the candidate presents herself or to the candidate herself if she is a private candidate, a receipt for the fee with her Roll No. entered on it, which will entitle the candidate to be admitted into the Examination Hall.

8. The examinations will be conducted by means of question papers, printed so far as practicable.

9. The medium of examination will be a Modern Indian Language (Mother-tongue) in all other subjects except English, in which the questions as well as the answers will be in English. The Papers in subjects other than the Modern Indian Language (Mother-tongue) at the F. Y. A., S. Y. A. and G. A. Examinations may be set up in English instead of in the various vernaculars, the answers being given in vernaculars.

10. The Syndicate in consultation with the various Boards of Studies will from time to time prescribe and recommend text-books in the various subjects for the examinations.

11. As soon as practicable, after the conclusion of the examination, a list of successful candidates will be published with the total number of marks and the class obtained by each candidate.

12. A Certificate signed by the Registrar will be given to those who pass the Entrance, F. Y. A. and S. Y. A. Examinations. Diploma in respect of a Degree shall be signed by the Chancellor.

13. Failure to pass the examination will not disqualify the candidate for again presenting herself at the same examination held in any of the subsequent years, on a new application being forwarded and a fresh fee being paid.

14. A candidate who fails only in one of the subjects at an examination shall be allowed to appear only in that subject at the same examination held subsequently and if she passes, the Certificate for that examination shall be given to her. But if she fails in more than one subject she shall be exempted from being examined only in the subject or subjects in which she has secured at least 40% marks.

15. A student who fails only in one subject at any examination of the University except the Entrance examination, shall be allowed to study for the next higher examination and to appear for it, but she shall not be declared to have passed the higher examination, unless and until she has passed the lower examination in that particular subject.

16. Candidates getting 45% of the total number of marks and 60% of the total number of marks will be declared to have passed the Examination in Second and First Class respectively.

Admission to, Syllabus for, and Standard for passing Examinations.

Entrance Examination.

1. At the Entrance examination candidates will be examined in the following four subjects which will be compulsory.

- | | |
|---|-------------------------------------|
| 1. A Modern Indian Language,
(Mother-tongue) | 3. History |
| 2. English. | 4. Domestic Economy
and Hygiene. |

2. In addition to the above four compulsory subjects, a candidate will have to choose any two of the following subjects in which she shall be examined.

- 1 Classical Language (Sanskrit Persian)
- 2 Physics and Chemistry.
- 3 Algebra and Geometry.
- 4 Hindi (for those whose mother-tongue is not Hindi).
- 5 Geography.
- 6 Drawing.
- 7 Music.
- 8 Sewing and Needlework.
- 9 Education (Theory and Practice).
- 10 A Modern European Language e. g. French or German.

3. A Candidate who offers 'Education' as her Voluntary subject at the Entrance or Secondary School Certificate Examination, shall be exempted from taking a second voluntary Subject. Such candidate must have been a *bona fide* student for a period of at least two years of an institution recognised for that purpose by the Syndicate. A candidate who has passed a Primary School Teachers' Diploma Second Year Examination of this University or of any other Normal School recognized for the purpose by the Syndicate will be exempted from being examined in this Voluntary Subject.

4. A candidate who has passed the Elementary Grade Drawing Examination of the School of Arts, Bombay, will be exempted from appearing in Voluntary Drawing at the Entrance and the Secondary School Certificate examinations.

5. Each candidate shall forward with her application a Certificate signed by the Head of the school where she studied; that she had completed the course prescribed by the University in (a) Hindi, Elementary Sanskrit or Persian, (b) Arithmetic, (c) Drawing or Music, (d) Needle-work and that she has undergone a course of practical work in Domestic Economy including Cookery etc.

6. A candidate whose mother-tongue is Urdu, shall be required to study Persian as a Certificate Subject and a candidate whose mother-tongue is Hindi shall be required to study Sanskrit as a certificate subject.

7. If no such Certificate can be produced, the candidate shall have to satisfy the Syndicate about her proficiency in the Certificate subjects.

8. A candidate must obtain the following percentage of marks in the various subjects to pass the Examination (a) at least 30% marks in the written and viva-voce examinations separately and 33% of the full marks in English, (b) 30% in other subjects, (c) 33% of the full marks in the Modern Indian Language (Mother-tongue) and (d) 33% in the grand total.

SYLLABUS.

Compulsory Subjects.

1 A Modern Indian Language (Mother-tongue)

Two Papers—(each of two hours)—75 marks each.

Paper I—will contain general questions on the subject-matter of the prescribed books in Prose together with composition and questions on grammar.

Paper II—will contain general questions on the subject-matter of the prescribed books in Poetry and unseen vernacular passages for explanation or to have the substance given.

Grammatical subtleties and recondite allusions will be avoided. A candidate must obtain 33% of the full marks in the Modern Indian Language (Mother-tongue) to pass the examination.

2. English

Two Papers—(each of three hours)—100 marks each.

Paper I. will contain general questions on the subject-matter of the prescribed books in prose together with a subject for composition and some questions coming under the general head of grammar.

Paper II. will contain questions on the prescribed poetry-books together with passages for translation from and into English, and questions on letter-writing and Precis-writing.

N. B. The number of marks allotted to questions on prescribed prose and poetry books will be only 60 in each paper.

Grammatical subtleties and recondite allusions will be avoided. A candidate must obtain at least 33% of the full marks in English, for passing.

3. *History.*

One paper—(Three hours)—100 marks.

The paper will contain questions on the Elementary History of India and of England, commencing respectively from the Maurya and the Tudor Periods.

A candidate must obtain at least 30 p. c. marks in History to pass the examination.

4. *Domestic Economy and Hygiene.*

One Paper—(three hours)—100 marks.

The Paper will contain questions on the portion prescribed which is given below :—

The Elementary Principles of Domestic Economy concerning the house, the building, the organising and the furnishing of the house, the food, house-hold service and organised living, elementary accounts and money-transactions; and on the hygienic principles pertaining to air, water, food, dress, exercise, sleep and diseases.

Note the following points :—(a) Food principles and food material, preparation and use to the body. Baby and its food. Digestion and excretion, preservation of food stuffs. Kitchen equipment and care of utensils. (b) Clothing materials, their selection and construction. Home laundering and care of clothes. (c) Requisites and conditions of home, air, light, situation, and soil. Water-supply. Drainage—its purpose and dangers. Disposal of waste and cleanliness in the home. Furniture with sanitary, æsthetic, and economic considerations and its care. (d) Sleep and exercise. (e) Care of the sick. (f) Festivals and their celebrations. (g) Joint and individual family system (h) Castes, their uses and abuses.

A candidate must obtain at least 30 p.c. marks in Domestic Economy and Hygiene to pass the examination.

Optional Subjects.

1. *Classical Language (Sanskrit)*

One Paper—(Three hours)—100 marks.

The Paper will contain general questions on the subject-matter of the prescribed books together with some unseen Prose and Poetical passages for translation into Modern Indian Language (Mother-tongue) and grammatical questions of a general type. Translation from Modern Indian Language (Mother-tongue) into Sanskrit is not required.

A candidate must obtain at least 30 p.c. marks in Sanskrit to pass the examination.

2. *Physical Sciences.*

One Paper—(Two Hours)—70 marks.

Practical Examination—30 marks.

The Paper will contain questions on the portion prescribed which is given below:—

- (a) **Physics** :—(1) **General Physics**:—Measure of length, angle, time, area, volume, mass, weight and density. Matter, its three states and general properties. Liquid Pressure, Principle of Archimedes, Relative density. Pressure of the Atmosphere. Barometer and Boyle's Law. Motion, velocity, acceleration, force and inertia. Work, energy and friction. Parallel Forces, centre of gravity, lever, pulley, inclined plane and screw. (2) **Heat**:—Temperature and Thermometers, expansion of solids, liquids and gases. Heat as a quantity and Specific Heat. Properties of vapours, evaporation and boiling. Hygrometer, melting point and latent heat of fusion. Boiling point and latent heat of vaporisation. Conduction, convection, radiation of heat. (3) **Light**:—Rectilinear

propagation. Images in plane and spherical mirrors with formulæ experimentally verified. Refraction and Sine law. Refraction through a glass slab and through a prism as used in forming a spectrum. Lenses and formation of images with formulæ experimentally verified. Construction and parts of optical instruments like camera, telescope, microscope, magic lantern and the eye. (4) Electricity and Magnetism:— Electricity by friction, its two kinds, Electroscope and Electrophorous. Electric Induction. Condenser and Leyden Jar. Friction. Electric Machine. Effects of Electricity. Production of current by different cell arrangements. Magnetic heating and electrolytic effects of a current. Electro-magnet and electric bell. Principles of telegraphy. Astatic galvanometer. Electric resistance and its measurement in the case of a coil by substitution. Electric induction and construction of simple dynamo and motors. Making artificial magnets, poles of a magnet and their action on each other. Effect of breaking and heating a magnet, magnetic compasses and effect of earth's magnetism, Magnetic induction. Text-book such as a Class-Book of Physics by Gregory and Hadley and for Practical:— A Hand-Book of Practical Physics by Hadley may be used to cover the portion prescribed.

- (b) Chemistry:—Distinction between elements, mixtures, compounds, acids, bases, alkalies. Combustion and its theory. Air and its composition. Water and its composition. Hard and soft water etc. Properties and preparation of O. H. CO_2 . Cl. Hcl; Properties of S. P. C. Cl, Sn. Fe. Cu. Hg. Zn. Pb. Au. Ag, and their most important salts. Laws of chemical composition and first principles of Dalton's theory. Texts such as First Course in Chemistry; Mopherson and Henderson, Ginn and Co. may be used to cover the portion prescribed.

COURSE IN PRACTICAL

Physics.

Any ten of the following 1-13 experiments:—

1. To find the areas of regular and irregular figures.
2. To determine the volume of a few regular solids by calculation and to show that it is equal to the volume determined by displacement method.
3. Use of a spring balance: elongation varies as load.
4. Use of calipers: Determination of the internal and external diameters of a tube and hence to find the thickness.
5. Use of screw calipers; To measure the diameter of a glass rod, a thin wire, thickness of a coin etc.
6. Relation between the length and period of oscillation of a pendulum. $\frac{T^2}{L} = \text{Constant}$.
7. Densities of regular and irregular solids making use of the Archimedes Principle.
8. Specific gravity of a liquid by S. G. Bottle.
9. Specific gravity of a liquid by means of a U Tube.
10. Verification of Boyle's Law.
11. To verify simple laws of friction with a wooden block.
12. To verify the principle of the lever.
13. To find the centre of gravity of a few regular figures.

Any five of the following 14-20 experiments:—

14. To check the upper and lower fixed points of a thermometer.
15. To observe the rise in the Boiling Point of a liquid when a foreign substance is dissolved in it.
16. To observe the lowering of the melting point of ice when a salt is mixed with it.
17. To show that water expands uniformly with temperature.
18. To show that heat lost is equal to heat gained by mixing two different amounts of water at different temperatures.
19. Specific heat of Kerosene Oil by method of mixtures; water equivalent of calorimeter should not be taken into account.

20. To determine the melting point of Naphalene.

Any five of the following 21-26 experiments :—

21. Reflection in a plane mirror; to prove the laws of reflection (pin method).

22. Images in a plane mirror by parallax method.

23. Refraction through a glass slab. Refractive Index for glass.

24. To trace the path of a ray of light through a glass prism by pin method.

25. To find the focal length of a concave mirror by candle method. Use of the formula. $\frac{1}{u} + \frac{1}{v} = \frac{1}{f}$

26. To find the focal length of a convex lens by candle method. Use of the formula. $\frac{1}{u} + \frac{1}{v} = \frac{1}{f}$

Any five of the following 27-34 experiments :—

27. To trace the map of magnetic field due to a bar magnet by iron filings method.

28. Distribution of Magnetism along a bar magnet by means of elongation produced in a spiral spring or attaching nails to a bar magnet.

29. Magnetic field due to an electric current.

30. The deflection in a Galvanometer is proportional to the number of turns in the coil of a Galvanometer when the same current is flowing through the coil.

31. The deflection is proportional to the current flowing through a Galvanometer.

32. Charging by induction and otherwise an electroscope. Use of working of the Electrophorus in production of Electricity.

33. Current Induction. Principle and construction of a Dynamo and Electric motor to be studied with the help of a Model.

34. To study the construction of the Electric bell. Installing an electric bell.

Chemistry.

Any twelve of the following 17 experiments :—

1. Mechanical separation of mixtures :—

(a) Iron and Sulphur, (b) Charcoal and any soluble salt by crystallisation, solution etc.

2. To purify common salt obtained from the bazar by crystallisation.
3. To separate Alum and Coppersulphate by crystallisation.
4. Distillation of impure water. To separate soluble impurities from the solution e. g. common salt.
5. To study the effects of heat on different substances such as KNO_3 , PbCO_3 , FeSO_4 , CuSO_4 , NaCl , Sand.
6. To heat pieces of wood in a crucible covered with sand and to examine the contents before and after cooling.
7. To heat separately some zinc, copperfilings and sulphur in a crucible and to notice the change.
8. To note the change in weight of a piece of Mg Wire when heated strongly in an open crucible.
9. To examine the products of combustion of a burning candle and compare them with those obtained in your exhalation.
10. To prepare oxygen by heating KClO_3 and MnO_2 in a hard glass tube, and to study its properties.
11. To prepare CO_2 from chalk and HCl and to test its properties.
12. To prepare Chlorine from KCl plus H_2SO_4 plus MnO_2 and to study its properties.
13. To study the effect of soap on hard and soft waters.
14. To study the effects of an acid on an alkali and to test the nature of the product produced by Neutralization.
15. To examine a few elements like Ca, S, P, O, H, Z, Fe, Al, Cu, Ag, Hg, so as to learn the distinction between Metals and Non-metals.
16. To examine the most important Physical Properties like color, taste, crystal shape of important substances in daily use like:—
 NaCl , Na_2CO_3 , NaHCO_3 , NaOH , Soap, CuSO_4 , FeSO_4 , NH_4OH , NH_4Cl , Bleaching Powder, and to study their important chemical properties utilized in every-day use.

17. To study the Volatile nature of Spirit, Petrol, Turpentine and Kerosene without any ignition experiment and to study their solvent action on oily and resinous matter.

A candidate must obtain 30% of the full marks in Physical Sciences to pass the examination.

3. *Mathematics*

One Paper—(Three hours)—100 Marks.

The Paper will contain questions on the portion prescribed which is given below:—

- (a) Algebra:—Simple Rules, Easy Factors, H. C. F. and L. C. M. Simple fractions. Simple and simultaneous equations, easy numeral quadratic equations, easy problems, graphs of points and straight lines, Ratio, Proportion and Variation, as in the Text-Book such as Elementary Algebra by Hall and Knight and Athavale's Algebra for High Schools and Algebra for Colleges by Athavale. Simple progression and the use of Logarithms in books such as Athavale's Algebra for Colleges.
- (b) Geometry:—Bisection of Angles, straight lines and area of circles. Construction of perpendiculars to a straight line, of an angle, equal to a given angle, of parallels to a given straight line and triangles from simple sufficient data.

Division of straight lines into a number of equal parts.

Construction of tangents to a circle, and of regular figures of 3, 4, 6, 8 sides in or about a given circle.

Description of a circle in or about a triangle and a square or a segment of a circle on a given straight line containing a given angle.

Standard theorems on angles at a point, on parallel straight lines, on triangles and rectilinear figures, on areas or the Algebraical Identities viz:—

$$(a + b)^2 = a^2 + 2ab + b^2$$

$$(a - b)^2 = a^2 - 2ab + b^2$$

$$(a^2 - b^2) = (a - b)(a + b)$$

On the squares on the sides of a triangle, on loci, on circles and tangents, on angles in the segment of a circle, on intersecting chords and on the relation between a secant and a tangent.

All figures in practical as well as in theoretical geometry should be neatly and accurately drawn. Questions on Geometry shall be set on the constructions and theorems given above together with easy riders or deductions. The use of Drawing instruments and intelligible abbreviations is recommended. Texts such as School Geometry by Hall and Stevens, Part I to IV and School Geometry by Bernard and Child may be used to cover the portion prescribed.

A candidate must obtain at least 30% marks in Mathematics to pass the Examination.

4. *Hindi.*

(For those whose Mother-tongue is not Hindi.)

One Paper—(Three Hours)—100 marks.

The Paper will contain Prose and Poetical Passages for translation from and into the Modern Indian Language (Mother-tongue) and questions in Grammar of a general type.

A candidate must obtain at least 30% marks in this subject to pass the examination.

5. *Geography.*

One Paper—(Three Hours)—100 marks.

The Paper will contain questions on the portion prescribed which is given below:—

Main facts about the Solar System—The Earth as a heavenly body—Its shape and size—Its rotation and time—Greenwich time and Standard Time—Its yearly revolutions and the seasons—Latitude and Longitude—How months and years are calculated in the Hindu and Christian Calendars.

Elements of map-reading—Interpretation of Maps.

Climate—Temperature—Atmospheric Pressure. Land and Sea-breezes. World-winds—Trades, the Westerlies, Seasonal Winds, the Monsoons, Rainfall, Factors of Climate.

Land and Water. The work of rain and rivers. Plains, mountains, table-lands, volcanoes, geysers.

Vegetation and animal life—regions of vegetation—Distribution of animal life on the earth in forests, grassy lands, deserts and tundras.

Natural regions of the world—Physical influence on economical development. Position, coast, natural formation, climate, soil and minerals as affecting plant and animal life—Human occupation, settlements and means of communication. Conditions of Agriculture, Manufacture and Commerce. Growth of Towns.

Detailed study of India and the British Empire—the study to include the build, climate and its influence on natural products and life of the inhabitants, natural resources i. e. principal vegetables and animal products and minerals, principal industries, characteristic exports and imports, chief ocean-routes, political divisions, chief cities, forms of Government. General study of the world on the above lines.

Broad knowledge of the main exploration and discoveries as affecting our knowledge of the world i. e. those of Magellan, Columbus, Captain Cook, Stanley, Livingstone, Arctic and Antarctic explorers.

A candidate must obtain at least 30 per cent marks in Geography to pass the examination

6 Drawing.

One Paper—(Two Parts)—(Two hours for each Part)
(50 marks for each part)

Part first will contain questions on Nature-Drawing and Colouring and Model or Object Drawing and Part second will contain questions on Freehand Drawing and the drawing of Geometrical Patterns. The syllabus is given below:—

(1) Nature-Drawing and Colouring.

Direct from leaves and flowers. Any kind of flowering plant may be used, such as Kaneri, Jaswanda, Gulmohor etc. Also leaves of trees like Mango tree, Pimpal tree, etc. Candidates are required to draw in pencil a succinctly large number

of leaves and flowers. They must also be able to draw all the characteristics :—stem, leaves, and flowers, and to colour the plants as fully as possible. They should also give decorative renderings of the chief features of the plant.

It is not necessary for drawings to be outlined either with colour or ink.

(2) *Model or Object Drawing.*

Geometrical models like the cube, the cylinder, the cones, the ring, the prisms and objects like pots, table, chair etc., all these to be slightly shaded in pencil or crayons.

(3) *Freehand.*

To be drawn from ornamental things :—such as wood-carving, stone-cutting or from ornamental printed charts.

(4) *Geometrical Patterns.*

To be based on geometrical form such as squares, circles, triangles, etc. This design is to be painted in two colours only.

A candidate must obtain 30 p. c. marks in Drawing in both parts together to pass the examination.

7. *Music.*

One paper—(Two Hours)—40 marks.

Oral Examination in Practical—60 marks.

The questions in Theory and Practical will be put on the portions prescribed which are given below :—

Theory—The Candidate must be prepared to answer any question set on the theory portion given in the II and III book of the हिंदुस्तानी संगीत पद्धती पुस्तकमाला.

Practical :—The selection of songs from a राग must be so made that it ought to contain one from each of the following different kinds :—

(1) सरगम (2) लक्ष्मणगीत (3) A song in मध्यलय (4) A song in विलंबित-लय (5) A song in चौताल (6) A song in धमारताल.

N. B.—(a) When no song in धमारताल is available, a song in विलंबितलय should be selected.

(b) Candidates must be able to sing out आलाप with स्वर and in आकारऽ.

(c) A correct reading of the groups of रागस written on the Black-Board is also necessary.

A candidate must obtain at least 30 p. c. marks in Theory and the Practical examinations separately.

8. *Sewing and needle-work.*

One paper—(Three Hours)—100 marks.

Students will be practically examined in which candidates will be expected to be able to sew all the different kinds of clothes worn generally by men and women and to be able to do different kinds of embroidery and filigree work. The syllabus is as given below :—

I Sewing :—

- (a) To be able to cut out, make up, and trim any garment usually made at home. (Men's tailored suits are excluded). To execute all kinds of patching and darning. To understand the use and care of a sewing machine.
- (b) To complete during the year the following garments :—
 1. A shirt for a boy of about fifteen.
 2. A woman's polka or blouse.
 3. A frock for a girl of about seven.
 4. A pair of knickers or ijar for a boy of about the same age.

II. Embroidery and Fancy Work :—

- (a) To be able to execute all kinds of ornamental needle-work used in the house-hold.
- (b) To be able to work from printed instructions any pattern given.
- (c) To be able to design pattern suitable for any of the above.
- (d) To be able to execute ordinary and fancy stitches in three of the following :—
 - 1 Knitting, 2 Crochet, 3 Pillow lace, 4 Netting and darning on a net, 5 Tatting.

(e) To complete during the course :—

- (1) One knitted pair of socks or crochet ; a yard of lace of three different patterns of half an inch or an inch width ; or a knitted bag.
- (2) An embroidered Teapoy-cover or child's cap or a polka. It should be of the Indian design and exhibit Indian embroidery stitches.

(f) To show a book of all patterns done during the whole course. Books recommended for school libraries, and teachers of Sewing and Embroidery :—

Needle-work and Cutting Out by Agnes Walker and Jane A. Strachan. Needle-work for students and teachers by Amy K. Smith.

Longman's complete course of Needle-work, Knitting and Cutting Out by Y. M. James. Text-books such as (शिवणकाम) by Mrs. Pradhan may be used by students to cover the portion prescribed.

A candidate must obtain at least 30% marks in Sewing and Needle-work to pass the examination.

9 Education.

Two Papers—(Two hours each)—60 Marks each.

Practical Examination—80 Marks.

The Syllabus in Education is the same as prescribed for the various examinations of the Primary School Teachers Diploma examinations of the Indian Women's University.

A candidate must obtain at least 30% marks in Theory and the Practical Examinations separately, to pass the examination. Such candidate must have been a *bona fide* student for a period of at least two years of an Institution recognized for that purpose by the Syndicate.

Certificate Subjects.

1. Elementary Sanskrit :—Candidates should be able to understand simple Pauranic Shlokas, to decline regular words and to conjugate the roots of the 1st, 5th, 6th and 10th conjugations in the Present, Imperative, Potential and Imperfect tenses.

2. Arithmetic :—Simple as well as Commercial including Interest, Present Worth and Discount, Profit and Loss, and Stocks and Shares excluding hard problems.

3. Music or Drawing :—

(a) Music :—Candidates should be able either to sing or to play on some musical instruments, simple Shlokas, Padas, in the four Ragas :—भैरवी, असावरी, पूर्वी and यमन.

(b) Drawing :—Model Drawing, Freehand Drawing and Simple Colouring.

4. Needle—Work :—

Candidates should be able to mend and repair torn clothes, to be able to sew Parkars, Cholis, Sadras and Frocks.

Secondary School Certificate Examination.

1. At the Secondary School Certificate Examination, Candidates will be examined in all subjects, except English prescribed for the Entrance Examination.

2. In all other details, the regulations for the Entrance Examination are equally applicable to this Examination.

3. A candidate who has passed the S. S. C. Examination will be awarded the Certificate of the Entrance examination provided she appears and passes in English at the Entrance Examination.

GRADUATE IN ARTS.

General.

1. Candidates appearing for the Degree of Graduate in Arts must have passed the Entrance Examination of the University or any other examination accepted by the Syndicate as equivalent to the Entrance Examination, and will be required to pass two subsequent examinations; the first to be called the First Year Examination in Arts and the second to be called the Second Year Examination in Arts.

2. The Arts Course shall be of three years and there shall be a University Examination at the end of each year.

3. Besides the four compulsory subjects viz.

1. Modern Indian Language (mother-tongue)

2. English.

3. History Group :—

F. Y. A. :—Period of Indian History and Indian Administration.

S. Y. A. :—History of the British Empire and History of the British Constitution.

G. A. :—Sociology

4. Domestic Science Group :—

F. Y. A. :—Biology and Hygiene

S. Y. A. :—Physiology and Hygiene

G. A. :—Psychology and Study of Child Mind.

A candidate shall have to choose one of the following optional subjects in which she shall be examined :—

1. A Classical Language

2. Physical Sciences

3. Natural Sciences

4. Comparative Religion

5. History and Economics

6. Ethics and Philosophy

7. Mathematics

8. Pedagogics

9. Music

10. Drawing and Painting

11. Additional English

12. Additional Modern Indian Language

(mother-tongue)

13. A Modern European Language.

4. The same optional subject must be studied throughout the course of three years.

5. In order to pass the examinations, the candidate must obtain 30 p. c. marks in each subject.

First Year Examination in Arts.

The First Year Examination shall be open to candidates who have passed the Entrance examination of the University, or any other examination accepted by the Syndicate as equivalent to the Entrance examination.

SYLLABUS.

Compulsory Subjects.

1. *A Modern Indian Language (mother-tongue)*

Two Papers—(each of two hours)—75 marks each.

Paper I will contain questions on prescribed Prose texts, an essay and some grammatical questions.

Paper II will contain questions on prescribed Poetry texts and unseen passages for explanation.

A candidate must obtain at least 30 p. c. marks to pass the examination in this subject.

2. *English.*

Two Papers—(each of three hours)—100 marks each
Viva-voce Examination—50 marks.

Paper I will contain questions on prescribed poetry texts and shall contain a theme for composition relating to the books or subjects prescribed for the examination.

Paper II will contain questions on Prose books and shall contain unseen passages for explanation.

A candidate must obtain at least 25 p. c. marks in the written and Viva-voce examinations separately, and 30 p. c. in the total to pass the Examination in this subject.

3. *History Group :—*

Period of Indian History and Indian Administration.

One Paper—(Three Hours)—100 marks.

The Paper will contain questions on (1) A prescribed period of Indian History and (2) Administration of the British India regarding (a) Home Government, (b) Supreme Government, (c) Provincial Government, (d) District Administration.

(e) Legislative Councils, (f) Local Self-Government, (g) Education and (h) Justice.

A candidate must obtain at least 30 p. c. marks in this subject to pass the examination.

f Domestic Science Group :—

Biology and Hygiene.

One Paper—(Three Hours)—100 marks.

The Paper will contain questions on the portion prescribed which is given below:—

I Elementary Biology:—

- A. Elementary Morphology, Physiology and Life History of the following organisms:—
Amoeba, Paramecium or Vorticella, Hydra, Frog, Rabbit or Rat, Yeast, Bacteria, Mucor, Spirogyra, Maiz, Sunflower or Bean.
- B. Physical and Chemical Properties of the cell, its structure, growth and life-history of plants and animals; specialization of functions leading to the formation of tissues and organs.
- C. Distinction between living and non-living objects and that between plants and animals.
- D. General principles of Animal and Vegetable Physiology including Cross Pollination and Fertilization.
- E. General Principles of Biology as suggested by the Study of the types mentioned in A.

II Hygiene.—

Definition. Personal Hygiene. Public Health. Impurities in water and their sources.

Physical examinations of waters as regards their potability.

Methods of purification. Water-supply.

The construction of the dwelling house, with special reference to (a) the proper access of sunlight and air; (b) methods of natural and artificial ventilation and water-supply, and (c) the disposal of refuse and excreted matters.

Clothing materials ; selection and construction.

Meteorology, temperature, wind, humidity, and rain-fall.

A candidate must obtain at least 30% marks to pass the examination in this subject.

Optional Subjects.

1. *Classical Language (Sanskrit)*

Two Papers—(Three hours each)—100 marks each.

Paper I and Paper II will contain questions on prescribed texts and some unseen passages of the type of prescribed texts for translation. There will be some questions on grammar to which, however, not more than 25 p. c. of the marks will be allotted.

A candidate must obtain at least 30% marks in Sanskrit to pass the examination.

2. *Physical Sciences.*

Two Papers—(Two hours each)—70 marks each.

Practical Examination—60 marks.

The Papers will contain questions on the portion prescribed which is given below :—

I Theoretical Physics :—

(a) *General Physics* :—

Fundamental units, simple measurements and measuring instruments.

Displacement ; velocity ; acceleration ; graph of rectilinear motion.

Composition and resolution of velocities and acceleration motion in a circle.

Inertia ; Newton's laws of motion ; absolute units of forces ; momentum ; impulsive forces.

Static forces acting at a point ; parallelogram and triangle of forces, polygon of forces.

Moments of forces ; parallel forces ; principle of moments.

Centre of parallel forces; centre of gravity; states of equilibrium.

Couples; System of uniplaner forces, work; energy; power, friction.

Simple machines; velocity ratio; mechanical advantage; efficiency; principle of work.

Hydrostatics; pressure in liquids; centre of pressure.

Pressure of Atmosphere; Boyle's law; pumps for producing vacuum.

Floating bodies; principle of Archimedes; Specific gravity; Hydrometers.

(b) *Heat* :—

Temperature; thermometric scales; types of thermometers.

Expansion of solids; coefficients of linear, superficial and cubical expansion; compensation for expansion.

Expansion of liquids; coefficients of apparent and absolute expansion; Effects of heat on the density of water.

Calorimetry; the units of heat; specific heat; nature of heat; mechanical equivalent of heat; first law of thermodynamics; natural sources of heat.

Transference of heat by conduction, convection and radiation.

Properties of gases; Charles' law; absolute temperature; combined effect of pressure and temperature on the volume of a gas; effects of heat on the density of a gas.

Change of state; melting point; latent heat of fusion, saturated and unsaturated vapours, maximum vapour pressure, boiling points, latent heat of vaporisation.

Atmospheric condition, Hygrometry.

(c) *Light* :—

Rectilinear Propagation of light; Phenomena of shadows, Illumination and photometry.

Reflection; plane mirrors; inclined mirrors; rotating mirrors.

Spherical mirrors, concave and convex mirrors.

Refraction; index of refraction and its determination.

Refraction through a prism; minimum deviation, dispersion; the spectrometer.

Lenses; general formulæ; the use of the optical bench. Optical Instruments such as the human eye: (defects of vision and their rectification), microscope, telescope, binoculars, periscope, etc.

Colour, complementary colours.

(d) *Electricity and Magnetism* :—

Magnetisation; molecular theory; inverse square law
Magnetic fields; lines of force.

Terrestrial magnetism; declination and dip, magnetic maps, variations in earth's field, the magnetic compass.

The electric current, magnetic field due to a current, unit of current, tangent, galvanometer.

Potential difference; Ohm's law; resistance; practical electrical units of Resistance.

Electrical circuits; electromotive force; conductance, resistance.

Galvanometers, ammeters, voltmeters.

Measurements of electromotive force and resistance, standard resistances, resistance boxes, wheatstone's bridge; metre bridge, potentiometer.

Electrolysis; electro-chemical equivalent, cells and batteries; voltameter; electroplating;

Static electricity, electric charges, electroscope; Potential equipotential surfaces; charge on conductors; capacity; condensers, Electric machines.

Practical works :—

1 Accurate weighing of a body with the help of a sensitive balance by the method of oscillation.

2 Determination of the Area of a given piece of paper or metal sheet, its thickness and weight and thus to determine its density.

3 Determination of Densities with the Nicholson's Hydrometer.

4 Inclined Plane, conditions of equilibrium and efficiency.

5 Pulley blocks, wheel, Axle and Screw. Determination of Mechanical Advantage and efficiency.

6 Determination of the Coefficient of Friction.

7 Hooke's law and its verification with the help of a rubber cord or Jolly's spring balance.

8 Verification of the Law of the Pendulum and plotting a graph of the Period and length relation.

9 Verification of Boyles' law for pressure smaller and greater than an atmosphere.

10 Errors of the fixed points of a thermometer.

11 Determination of the Melting point of a solid and boiling point of a liquid.

12 Determination of the Coefficient of linear expansion of a metal rod or tube.

13 Determination of the Coefficients of expansion of a liquid.

14 Determination of the coefficients of expansion of a gas.

15 Determination of the specific heat of a solid and liquid by the method of mixtures.

16 Determination of the specific heat of a liquid by the cooling curve method.

17 Determination of the Latent heat of fusion of ice.

18 Determination of the Humidity of air in a room.

19 Determination of the refractive index of glass by using a prism and by the apparent thickness method.

20 Determination of the constants of Concave mirror and Concave and Convex lenses.

21 Determination of candle power by the various photometers.

22 Comparison of Magnetic moments by the deflection magnetometer.

23 Plotting of the magnetic field due to a current.

24 Calibration of a tangent galvanometer with the help of an ammeter.

- 25 Resistance of a coil by a substitution.
 26 Comparison of the E. M. F. of cells by the sum and difference method using a tangent Galvanometer.
 27 The above by using a potentiometer.
 28 Measurement of the resistance of coil and Galvanometer by the wheatstone's bridge and Post Office Box.
 29 Effect of Heat on the resistance of a coil.

Candidates will have to do at least 25 of the above set of experiments.

N. B.—Candidates shall be examined in only those portions that are mentioned in the syllabus or that are required for a thorough understanding of the exercises in the laboratory course. Theoretical portions involving a knowledge of elementary Algebra, Geometry and Trigonometry, should be treated mathematically.

A candidate must obtain at least 30 p. c. of the total number of marks in Physical Sciences to pass the examination.

3 *History and Economics.*

Two Papers—(Three hours each)—100 marks.

Paper I will contain questions on the prescribed period of Indian History, 1715 to 1920 A. D.

Paper II will contain questions on the prescribed period of Modern European History 1715 to 1920 A. D.

A candidate must obtain at least 30 p. c. of the total number of marks in Voluntary History to pass the examination.

4 *Music.*

One Paper—(Three Hours)—80 marks.

Practical Viva-voce Examination—120 marks.

The Paper will contain questions on the portion prescribed which is given below :—

Book prescribed:—हिंदुस्थानी संगित पद्धती, क्रमिक पुस्तक चौथें.

Ragas:—The following six Ragas from the fourth kramik book are prescribed :—

- (१) कामोद (२) गौडसारंग (३) देशकार (४) पूरियाधनाश्री
 (५) परज and (६) गौडमल्लार.

Theory—(a) In addition to the theory given in the second and the third kramik books, the candidate is required to know the theory portion included in pp. 1 to 20 of the fourth kramik book.

(b) *Raga*—The candidate is required to know the following details regarding each of the Ragas learnt in the year:—मेल, जाति, वर्ज्यावर्ज्यस्वर, आरोहावरोह, चादिसंवादीस्वर, समय, पकड.

The definitions of the Ragas in Sanskrit or Hindi must be remembered.

(c) *Tala*—A correct knowledge of the मात्रा, बोल, विभाग, सम and खाली of the Tals used in the songs learnt by the candidate, will be necessary.

Practical—(a) The candidate is expected to sing the songs to the accompaniment of a तंबुरा, and with due regard to proper स्वर and ताल and easy तानस. Use of Books during the examination will not be allowed.

(b) In each Raga the candidate will be required to learn the following types of songs:—

one सरगम, one लक्ष्णगीत, two मध्यलय songs.

one विलंबितलय song, one सादरा; one चौताल and one धमार.

When a धमार is not available, an additional विलंबितलय song may be offered.

(c) The candidate must be able to read, write and sing short आलापस in the Ragas prescribed.

(d) She must be able to read and write from and on the black-board simple notations.

A candidate must obtain at least 30% marks separately in the Theory and the Practical to pass the examination.

5 *Drawing and Painting*

Two Papers—(Three hours each)—100 marks each.

The Papers will contain questions on the following prescribed portion:—

I. Nature-Drawing advanced (with shade and light).

II. Pictorial Designs from memory.

III. Cast Drawing (Elementary Casts from Bombay School of Arts).

IV. Still Life in Black and White.

V. Elementary Anatomy.

A candidate must obtain at least 30 p. c. of the total number of marks to pass the examination in this subject.

6 *A Modern Indian Language (Mother-tongue)*

Two Papers—Three hours each—100 marks each.

Paper I will contain questions on books from standard authors for detailed and critical study.

Paper II will contain questions in two sections viz A and B, each carrying 50 marks. Section A will deal with books from standard authors for general study not involving detailed textual knowledge. Section B will deal with one of the prescribed subjects which the candidate is to choose for special study.

A candidate must obtain at least 30 p. c. of the total number of marks in Voluntary Modern Indian Language (Mother-tongue) to pass the examination. Candidates for the S. Y. A. and the G. A. examinations will not be allowed to change the subject (Paper II, Section B) they have chosen for special study in the F. Y. A. unless they make out a special case.

Subjects prescribed in Marathi for Special Study.

(Paper II, Section B.)

(1) Dnyaneshwar Period, (2) Ekanathi Period (3) Mukteshwar Period, (4) Moropant and his Contemporaries, (5) Modern Poetry, (6) Drama (1830-1925). (7) Novel (1830-1925), (8) Marathi Grammar and Philology, (9) Marathi Prose before 1830 including Bakhars, Historical Documents, Manbhavi Gathas etc.

Subjects prescribed in Gujrathi for Special Study, (Paper II, Section B).

Periods (1) Narsinha, (2) Premanand (3) Dayaram, (4) Narmad, (5) Goverdhanram, (6) Nhanalal.

N. B.—(1) In all other Voluntary subjects not mentioned above, there shall be two Papers of three hours each, carrying 100 marks each.

N. B.—(2) Courses in subjects other than those that are given above, will be sent on application. A list of recommended and appointed text-books is published every year and will be sent on application.

Second Year Examination in Arts.

The second year examination shall be open to candidates who have passed the first year examination of this University or any examination accepted by the Syndicate as equivalent to the first year examination.

SYLLABUS.

Compulsory Subjects.

1 *Modern Indian Language (mother-tongue)*

Two Papers—(Three Hours each)—100 marks each.

Paper I will contain questions on prescribed Prose texts containing a theme for composition.

Paper II will contain questions on prescribed Poetry texts containing unseen passages for explanation.

A candidate must obtain at least 30% of the total number of marks in Modern Indian Language (mother-tongue) to pass the examination.

2 *English.*

Two Papers—(Three hours each)—100 marks each
Viva-voce examination 50 marks.

Paper I will contain questions on prescribed poetry texts and will contain a theme for composition.

Paper II will contain questions on prescribed Prose Books and shall contain unseen passages for explanation.

A candidate must obtain at least 25% marks in the Viva-voce and written examinations separately and 30% of the total number of marks to pass the examination in this subject.

3 History Group :—

History of the British Empire and History of the British Constitution.

One Paper—(Three hours)—100 marks.

The Paper will contain questions on the History of the British Empire and the History of the British constitution.

A candidate must obtain at least 30 p.c. marks in this subject to pass the examination.

4 Domestic Science Group :—

Physiology and Hygiene.

One Paper—(Three Hours)—100 marks.

The Paper will contain questions on the prescribed portion which is given below :—

I. Elements of Biology :—

- A External Morphology and life History of :—
Cockroach, Mosquito, Housefly, Flea and Round worm.
- B General knowledge of the Principles of Adaptation, Heredity, Variation and Evolution.

II. Elements of Human Physiology :—

The examination in the subject will deal only with the leading facts respecting the structure and life-history of the human subject.

- A General account of the animal cell, the tissues, the skeleton, the trunk, the disposition of the viscera and of the head and the neck.
- B Blood :—Its composition and general properties. Physiology of the Corpuscles.
- C Circulation :—Physiological anatomy of the heart and action of the veins, structure of blood vessels, capillaries and lymphatics. Properties of Cardiac muscle. Cardiac impulse and heart sound. Pulse and blood pressure. General course of circulation, Vaso-motor nerves.

Formation of lymph, its composition and properties, Lymphatic glands.

- D** Digestion :—Composition of the common articles of food and the requisites of a suitable diet. Secretion and properties and the digestive juices of the bile with processes of digestion and assimilation. Movements of the alimentary canal.
- E** Respiration :—The mechanism of respiration and special actions connected herewith such as coughing, sneezing, yawning, hiccough, sobbing, sighing &c. Respiration movements and volume, Breath sounds, Artificial respiration. Chemistry and physics of respiration and tissue respiration.
- F** Metabolism :—Nitrogen balance in man. Temperature of man and its variations with external conditions and work.
- G** Structure and functions of Liver, Pancreas. Ductless glands, Urinogenital organs and skin, Urine and its important normal and abnormal constituents.
- H** The structure and functions of the sense organs (vision, hearing &c.) and the nervous system, to be treated in an elementary manner.
- I** General properties of Muscles.
- J** Elements of Embryology.

III Hygiene.

Impurities in Air. Effects on health of surrounding vitiated air and occupations.

Different varieties of food, beverages and condiments, elementary principles in dieting, average diets and dietaries.

Effect on health of impure water, unsound or infected foods and polluted soil.

Exercise. Amount necessary for health; the effects of excess.

The causation and prevention of endemic and epidemic diseases.

General principles and methods of preventive inoculation, isolation and disinfection.

It shall be required that the subjects be taught by means of practical demonstrations with actual specimens or with the help of suitable models.

A candidate must obtain at least 30 per cent marks in this subject to pass the examination.

Optional Subjects.

1. *A Classical Language (Sanskrit)*

Two Papers—(Three Hours each)—100 marks each.

The papers will contain questions on prescribed texts and some unseen passages of the type of the prescribed texts for translation. There will be some questions on grammar to which, however, not more than 25 per cent of the marks will be allotted.

A candidate must obtain at least 30 per cent of the total number of marks in Sanskrit to pass the examination.

2. *Physical Sciences.*

Two Papers—(Two hours each)—70 marks each.

One Practical (not more than four hours) 60 marks.

The papers will contain questions on the prescribed portion which is given below:—

Theory—The character of physical and chemical changes including solution, distillation, crystallisation, thermal dissociation, combustion, precipitation, neutralization, electrolysis, the conditions which influence and determine them, and the attendant phenomenon. Catalysis.

Symbols, Formulæ, Equations and Chemical calculations.
Acids and bases.

Oxides, their formation and classification.

The formation and decomposition of salts.

Oxidation and reduction.

The general laws of gases. Avogadro's hypothesis. Molecular weights. Experimental determination of the density of gases and vapours. Atomic hypothesis. Experimental determination of Atomic weights.

Gas mixtures, Diffusion.

The atmosphere.

Oxygen and Ozone; Preparation and properties.

Hydrogen; preparation and properties.

Water; natural waters, temporary and permanent hardness, methods of softening: water of crystallisation, efflorescence, deliquescence.

Hydrogen Peroxide.

Carbon; varieties of carbon dioxide, carbonate carbon monoxide, producer gas and water gas; calcium carbide and acetylene. Chemistry of flame.

Silicon; Silica and silicate glass, pottery.

Nitrogen; ammonia; oxides of nitrogen; nitrous acid and the nitric acid and the nitrates.

Fluorine, Chlorine, Bromine and iodine; hydrochloric acid and the chlorides, bleaching powder and bleaching solutions. Potassium chlorite. Hypochlorous acid. Chloric and Perchloric acids. Hydrobromic and hydroiodic acids. The family relations of the Halogens.

Sulphur; sulphur dioxide and sulphur trioxide. Sulphurous Acids, Sulphuric acid and the sulphates, sulphurated hydrogen and sulphides. Carbon disulphide. The oxygen sulphur family.

Phosphorus, phosphorus pentoxide, acids of phosphoric and the phosphates; phosphine. The nitrogen-phosphorus family.

Silver and copper and their compounds including silver nitrate, oxide, hydroxide, chloride, bromide, and iodide; cupric sulphate, nitrate, chloride, oxide, hydroxide, sulphide; cuprous chloride, oxide, sulphide; basic carbonates of copper. Gold and its compounds including oxides and chlorides. Copper, silver and gold family.

Mercury, zinc and cadmium and their compounds including mercurous sulphate, chloride, nitrate, oxide, Hydroxide, sulphide, carbonate, Mercuric Chloride, nitrate, Oxide and Zinc. Oxide, Chloride, Sulphate, Nitrate.

Boron, borax and boric acids. Aluminium and its compounds including aluminium sulphate, and alums, aluminium oxide, hydroxide, sodium aluminate. China clay; the action of aluminium on certain metallic oxides. (Goldschmidt's process.)

Tin and lead and their compounds including stannic chloride, sulphide, oxide; stannous chloride, sulphide; lead nitrate, acetate hydroxide, oxides, sulphide, red lead and white lead.

The rusting of tin plate and of galvanised iron.

The carbon-silicon-tin-lead family

Chromium; chromates and dichromates, chromium oxide.

Manganese; oxides and salts of manganese including manganates and permanganates.

Iron, cast iron, steel, and wrought iron, Oxides of iron. Ferric chloride, sulphate hydroxide; ferrous sulphate, chloride, hydroxide.

Cobalt and Nickel and their important compounds.

Magnesium; magnesium sulphate, oxide and carbonate.

The compounds of calcium, barium, and strontium including calcium sulphate, phosphate chloride hydroxide, oxide, carbonate and carbide; barium carbonate chloride sulphate, hydroxide, oxide; strontium carbonate chloride sulphate, hydroxide and oxide.

Arsenic, Antimony and Bismuth and compounds. Arsenic oxide, hydride and chloride, Bismuth hydride.

Arsenic, Antimony and Bismuth family. Antimony sulphide, hydride and oxide.

Sodium and potassium and their compounds including sodium chloride, sulphates, carbonates, hydroxide, nitrate; potassium chloride, sulphate, carbonates, hydroxide, nitrate, chlorate.

Ammonium salts including ammonium sulphate, nitrate, chloride, carbonates, hydroxide and sulphide.

Fundamental laws of chemical combination, mass action, the elements, atomic weights and the general methods adapted for their determination. The Atomic Theory and its application to chemical compounds.

Gases and the laws relating to them. The kinetic theory of gases.

Liquids and their properties. Elementary notions as to the nature of solutions.

Elementary notions as to dynamic chemical equilibrium, and balanced reactions; catalysis, dissociation, chemical affinity. Elements of Thermo-chemistry.

Manufacturing methods, with special reference to the alkali and sulphuric acid industries and metallurgy of Cu, Ag, Au, Fe, Al, Zn.

Periodic law.

Course of Practical Work:—

Part I.

1. The cutting and bending of tubing. The preparation of simple apparatus involving the use of corks and tubes e. g. gas generating tubes and flasks, wash bottles.
2. Purification of liquids, water by distillation; Purification of salts e. g. by crystallisation.
3. Solubility of gypsum, common salt, or similar substance in water. Determination of a solubility curve for a salt such as potassium chlorate. Preparation and Properties of Cl, HCl, H₂S.
4. Determination of the change in weight on heating a known weight of magnesium or other substance in air.
5. Neutralisation and salt-formation; preparation of sodium chloride, potassium sulphate, potassium nitrate; preparation of barium sulphate, lead chromate, zinc sulphide by precipitation; preparation of lead nitrate from litharge; zinc sulphate from zinc; magnesium sulphate from magnesium carbonate. Preparation of other salt obtained by similar methods. Quantities of material and yield to be measured.
6. Decomposition of salts on heating; the qualitative and quantitative results of heating such substances as lead nitrate, slaked lime, red lead, potassium chlorate, mercury oxide.

7. Determination of the percentage, weight of oxygen given off on heating potassium chlorate and the calculation of the approximate molecular weight of $KClO_3$ from the volume of oxygen collected.
8. Determination of the volume of hydrogen evolved when equal weights of different metals are dissolved in hydrochloric acid and the equivalent weights of metals such as magnesium, zinc aluminium.
9. Oxidation and reduction; action of potassium chlorate, potassium nitrate, potassium permanganate solution, chlorine water and other similar agents. The effect of heating metallic oxide with carbon. The action of reducing agents such as stannous chloride solution, or zinc and sulphuric acid.
10. The use of standard and normal solutions, such as simple acidimetry and alkalimetry determinations. Simple determinations by oxidation and reduction.
11. Determination of melting point, boiling point.

Part II.

Qualitative analysis of simple salts involving the detection of the following metals and radicals:—

Metals:—Ag., Hg., Pb., Bi., Cu., Cd., Sb., As., Sn., Al., Cr., Fe., Ni., Co., Mn., Zn., Ba., Sr., Ca., Mg., NH_3 , Na., K.

Radicals:—Halides, Sulphides, Chlorates, Sulphates, Phosphates, Carbonates, Nitrates and Borates.

The mixture given should not contain more than two metals and two acids.

Candidates may or may not be allowed to use their Laboratory Note-books during the practical examination at the discretion of the examiners. A candidate must obtain at least 30% of the total number of marks to pass the examination in this subject.

3. History and Economics

Two Papers—(Three hours each)—100 marks each.

Paper I will contain questions on the History of Greece and Rome.

Paper II will contain questions on Elementary Economics.

A candidate must obtain at least 30% marks in this subject to pass the examination.

4. Music.

One Paper—(Three hours)—80 marks.

Practical Vivâ-voce Examination—120 marks.

The Paper will contain questions on the prescribed portion which is given below :—

Book prescribed :—

हिंदुस्थानी संगीत पद्धति, क्रमिक पुस्तक चौथे.

The following Ragas are prescribed :—

- (१) छायानट, (२) हिंदोल, (३) शंकरा, (४) वसंत,
(५) ललित, (६) बाहार, (७) दरवारीकानडा.

Theory :—In addition to the theory learnt in previous years, the candidate is required to know the theory portion included in Pp. 21 to 44 of the Kramik 4th Book.

All other rules regarding the theory and the practical examinations are the same as those prescribed for the First Year Examination in Arts. (See Page 67.)

A candidate must obtain at least 30% marks in the practical Viva-voce and written examinations separately to pass the examination in this subject.

5. Drawing and Painting

Two Papers—(Three hours each)—100 marks each.

The Papers will contain questions on the prescribed portion given below :—

- I. Building sketches in scale and perspective. *
- II. Advanced Memory Drawing with Pictorial Designs in Black and White.
- III. Still Life in Colours.
- IV. Portrait Drawing from Life in Black and White.
- V. Advanced Anatomy.

A candidate must obtain at least 30% of the total number of marks in Drawing and Painting to pass the examination.

* Perspective for Art students by Richard G. Hatton.

6. *Modern Indian Language (Mother-tongue.)*

Two Papers—(Three hours each)—100 marks each.

The rules and syllabus relating to this subject are the same as are prescribed for the First Year Examination in Arts.

(See Page 68.)

N. B. :—(1) In all other Voluntary Subjects not mentioned above, there shall be two Papers of three hours each carrying 100 marks each.

N. B. :—(2) Courses in subjects other than those that are given above, will be sent on application. A list of recommended and appointed text-books is published every year and will be sent on application.

Examination for the Degree of Graduate in Arts.

This examination shall be open to candidates who have passed the Second Year Examination in Arts of this University.

SYLLABUS.

Compulsory Subjects.

1. *Modern Indian Language (Vernacular Composition.)*

One Paper—(Three Hours)—100 marks.

1. The paper shall consist of (a) an essay or essays on a subject bearing on the contents of the books recommended for reading, and (b) a piece or pieces in English for translation into the Vernacular.

2. The essay or essays based on the subject-matter of the books recommended for reading shall not demand a detailed knowledge of the contents of those books.

3. More subjects will be set for the essays than the candidates are expected to write on.

4. The piece or pieces for translation into the Vernacular shall be chosen from any of the Text-books in English appointed for that Year's Examination.

5. Candidates shall forward to the Examiners, along with their answer-books at least six essays including exercises in

translation, written neatly and legibly in a note-book separately kept for the purpose.

These essays and exercises in translation should be written under the guidance and supervision of a responsible Professor or lecturer in the Vernacular concerned, or in the case of a candidate appearing privately, of a person of similar qualifications; and shall bear a certificate that the same have been written by the candidate herself. The examiners may assign to these essays, marks which shall not exceed 20 at the highest.

A candidate must obtain at least 30 p.c. marks in Modern Indian Language (Mother-tongue) to pass the examination.

2 English.

Three Papers—(Three hours each)—100 marks each.

Paper I will contain questions on prescribed Prose Books. Prose Paper will contain at least one question on prose style.

Paper II will contain questions on prescribed poetry books. The Poetry Paper will contain at least one question on Poetic or Dramatic Art as illustrated in the text.

Paper III will contain questions on Composition on one of several alternative themes relating to the books or the subjects prescribed for the examination.

A candidate must obtain at least 30 p.c. of the total number of marks in English to pass the Examination.

History Group :—

3. Sociology.

One Paper—(Three hours)—100 marks.

The Paper will contain questions on the Theory of Sociology with special applied principles with reference to Indian conditions.

Domestic Science Group :—*4. Psychology and Study of Child Mind.*

One Paper—(Three Hours)—100 marks.

The Paper will contain questions on the prescribed syllabus which is given below :—

(a) Nature, aim, scope and problem of Psychology and its relation to Logic, Ethics and Metaphysics, Applied Principles, Method of Psychology, Characteristics of mind, its faculties or activities and their mutual relations. Description of the brain and the nervous system. Theories of the connection between mind and body. Sensation, Perception, Imagination, Memory and the Laws of Association, Conception, Abstraction, Generalisation, Language as an instrument of thought. Psychological aspects of Reasoning and knowledge. Feeling, nature of Emotions and Theories regarding them, Willing Desire, Attention, Reflex action, Voluntary action, Voluntary conduct and formation of Character. (b) Comparative view of the child mind and adult mind. Contents of the child mind Development and growth of its faculties. The principles of habit and its use in training of the child mind. Childrens' curiosity; its Development. Different types of Children. Will in children. Formation of character and its factors; environment, heredity and will, moral sentiments and their growth. Correction and punishment of children.

A Candidate must obtain at least 30% marks in Psychology and Study of Child Mind to pass the Examination.

Optional Subjects.*1. Classical Language (Sanskrit).*

Three Papers—(Three Hours each)—100 marks each.

Papers I and II will contain questions on the prescribed text-books and Paper III shall contain some unseen passages of the type of the prescribed texts for translation. The Papers will also contain questions of a critical and historical nature bearing on the text.

A candidate must obtain at least 30% of the total number of marks in this subject to pass the examination.

2. *Physical Sciences.*

Two Papers—(Three hours each)—100 marks each.

Practical Examination—100 marks.

Paper I will contain questions on Chemistry.

Paper II will contain questions on Physics.

N. B. :—The practical examination in Physics will be for 3 to 4 hours and that in Chemistry will be for 3 to 6 hours.

The Syllabus is given below :—

Chemistry...

Theory :—

Organic Chemistry—Subject-matter as contained in 'A Class-book of Organic Chemistry' by Cohen; Macmillan & Co.

Physical Chemistry :—

Subject-matter as contained in the Elementary Physical Chemistry for School by Fenton; Cambridge University Press.

Practical :—

- i. Determination of melting point. Boiling point.
- ii. Density including that of vapours.
- iii. The Gravimetric determination of the following metals and radicals as occurring in most simple substances, Silver, Lead, Copper, Iron, Aluminium, Calcium, Chromium, Magnesium, Manganese, Potassium, Tin, Chlorides, Sulphates, Carbonates and Sulphides.
- iv. Preparation of alcohol from sugar, iodoform from Alcohol, Ethyl Acetate from Acetic acid, oxalic acid, Nitrobenzene.

Physics.

Theoretical :—

General Physics and Mechanics.

Motion in a circle and motion of rotation.

Simple Harmonic Motion.

Cavendish's Experiment.

Simple Pendulum.

Deviations from Boyle's Law.

Elasticity.

Surface tension, Viscosity, Solution, Diffusion.

Osmosis.

Bending of rods.

Torsion of wires.

Heat.

The Gas Thermometer.

Absolute scale of Temperature.

The two specific Heats of gases, Dulong's and Petit's Law, Vapour Density.

Measurement of conductivity of solids, liquids and gases. Spheroidal State.

Rowland's and Mayer's Methods of determining mechanical Equivalent of heat.

Conversion of Heat into work.

Sound.

Sounding bodies, simple harmonic motion, Frequency Pitch, loudness, quality, Siren, compounding of vibrations, Lissajous figures.

Wave motion, transverse and longitudinal harmonic waves, Sound waves, velocity of sound, reflection and refraction of sound.

Interference, resonance, monometric flames, beats, forced vibrations, resonators.

The Musical Scale. Harmonics and overtones.

Vibrations of rods, strings and plates. Tuning fork, and columns of gases.

The ear, musical instruments, wires and reed instruments, The phonograph, vibrations of air in pipe. Kundt's experiment.

Light.

Theories of the nature of light.

Dispersive power. Achromatic Prisms, Direct vision, Spectroscope.

Spectra, Fraunhofer's Lines.

Interference, Diffraction and Plane polarisation. Double-Refraction (Elementary notions only).

Electricity and Magnetism.

Action of one Magnet on another,

Time of vibration of a Magnet.

Measurements of Magnetic field intensity.

Capacity. Tension along tubes of force.

Dielectric Constant. Quadrant Electrometer.

Electromagnetic Units.

Field due to a current in a straight conductor.

Specific Resistance.

Magnetic Induction. Permeability. Magnetic Shell.

Magnetic field due to a solenoid.

The Earth inductor.

Foucault current.

Gramme armature.

Series, shunt and compound field Dynamos.

Telegraphy with and without wires (elementary notions):-

Thermopile and E. M. F. produced by heat.

Electrolytic Dissociation, Storage cells.

Discharge through rarefied gases and Elementary idea. about the Electrons.

Practical.

- 1 Balance, Sensitiveness and Methods of weighing.
- 2 Use of Travelling microscope.
- 3 Determination of Young's Modulus of a wire.
- 4 Determination of Modulus of a bar.
- 5 Determination of 'G' by simple pendulum.

- 6 Determination of Surface Tension.
- 7 Velocity of sound in air by resonance.
- 8 Velocity of sound in glass by Kundt's apparatus.
- 9 Determination of Pitch by sonometer.
- 10 Determination of Refractive index by microscope.
- 11 Focal lengths of lenses.
- 12 Magnifying power of Telescope and Microscope.
- 13 Spectrometer, Refractive index. Mapping of Spectra.
- 14 Law of Cooling.
- 15 Specific Heats with cooling correction.
- 16 The Deflection and oscillation magnetometers.
- 17 Calibration of a tangent Galvanometer.
- 18 Potentiometer.
- 19 Resistance of Coils, Battery and Galvanometer.
- 20 Resistance of an electrolyte.
- 21 Electrical determination of J .

At least 15 of the above list of experiments.

A candidate must obtain at least 30% of the total number of marks in Physical Sciences to pass the examination.

3. History and Economics.

Three Papers—(Three hours each)—100 marks each.

Paper I will contain questions on Indian Economics.

Paper II will contain questions on Elementary Principles of Politics.

Paper III will contain questions on an Outline History of the World.

A Candidate must obtain at least 30% of the total number of marks in History and Economics to pass the examination.

4. Music.

One Paper—(Three Hours)—120 marks.

A Practical Examination—180 marks.

The Paper will contain questions on the prescribed portion which is given below :—

The books prescribed will be

- (१) हिंदुस्थानी संगीत पद्धति, क्रमिक पुस्तक चौथे.
- (२) अभिनव रागमंजरी by Vishnu Sharma Pandit.
- (३) अभिनव तालमंजरी by Pandit Appa Tulsi.

The following Ragas are prescribed:—

- (१) शुद्धकर्णाय, (२) जयजयवेंती, (३) रामकली, (४) पूरिया, (५) मायाकीमल्लार, (६) अडागा, (७) मूलतानी.

Theory:—The whole of the theory given in the Fourth Kramik Book.

The candidate must be able to tune the तंत्रा correctly and then sing to its accompaniment the songs she may be asked to sing, with proper ताल, स्वर and तानs, without the aid of the book in an attractive style.

The candidata must exhibit good Swar and Raga Dnyan, and must be able to note down on the black-board music passages sung to her correctly.

All the rules regarding the theory and the practical examinations are the same as those prescribed for the First Year Examination in Arts. (See Page 67.)

A candidate must obtain at least 30% marks separately in the written and practical examinations to pass in this subject

5. *Drawing and Painting.*

Four Papers—(Two Hours each)—75 marks each.

The Papers will contain questions on the prescribed syllabus which is given below :—

1. Land Scap Painting. (water or oil colour)
2. Life Study in Oil Painting.
3. Advanced Figure Composition in any colour,* water or oil.
4. Anatomy :—Figure-Drawing by Richard G. Hatton.

A candidate must obtain at least 30% of the total number of marks in Drawing and Painting to pass the examination.

* Figure Composition by Richard G. Hatton.

6. Modern Indian Language (Mother-tongue).

Three Papers—(Three Hours each)—100 marks each.

Paper I will contain questions on books from standard authors for detailed and critical study.

Paper II will contain questions on books for general study not involving detailed textual knowledge.

Paper III will contain questions on the subject chosen for further and more critical and wider study.

Other rules are the same as for the First Year Examination in Arts. (See Page 68.) A candidate must obtain at least 30% of the total number of marks in Voluntary Modern Indian Language (Mother-tongue) to pass the examination.

N. B. :—(1) In all other Voluntary subjects not mentioned above there shall be three Papers of three hours each carrying 100 marks each,

N. B. :—(2) Courses in subjects other than those that are given above will be sent on application. A list of recommended and appointed text-books is published every year and will be sent on application.

SECTION II.

Examination for the Degree of Proficient in Arts.

General Regulations

- (1) Any Graduate of the Indian Women's University or any Lady Graduate of any other University, that may be recognized for the purpose by the Syndicate, may, after a period of not less than two years after her graduation, be admitted to the Examination for the Degree of P. A. (Proficient in Arts)
- (2) The Candidate will be examined in a subject chosen by her out of the subjects prescribed by the Senate in accordance with the Syllabus laid down from time to

time by the Syndicate in consultation with the Board of Studies concerned.

The subjects at present prescribed are as follows :—

- (1) A modern Indian Language. (Mother-tongue).
 - (2) English.
 - (3) History.
 - (4) Domestic Economy and Hygiene.
 - (5) A Classical Language.
 - (6) Physical Sciences.
 - (7) Natural Sciences.
 - (8) Comparative Religion.
 - (9) Ethics and Philosophy.
 - (10) Mathematics.
 - (11) Pedagogics.
 - (12) Music.
 - (13) Drawing and Painting.
- (3) A Candidate wishing to appear for the Examination shall intimate to the Registrar in writing the subject chosen by her at least 8 months before the time of the Examination. (The P. A. Examination will be held when necessary in the first week of June).
 - (4) A Candidate must forward to the Registrar a fee of Rs. 25 along with her application.
 - (5) A Candidate may submit with her application, a thesis in any special branch of the subject she has selected. The thesis shall be accompanied by a preferatory note giving a full account of the course of her reading with a complete list of books she has studied or consulted. She shall also state what portion of her thesis she claims as original. The thesis may be accepted in lieu of the whole or a part of the Examination.
 - (6) The Syndicate will, after receipt of an application with or without thesis, appoint a Committee of not less than three specialists in the subject for examining the Candidate.

- (7) The Committee, after examining the thesis, will determine the number of papers in which the Candidate will have to appear.
- (8) If the thesis be accepted in lieu of the whole examination, the Syndicate will declare the Candidate to have passed the Examination.]
- (9) If the thesis be accepted in lieu of a part of the Examination, the Candidate shall be informed of the papers in which she has to appear, at least three clear months before the date of the Examination.
- (10) In order to pass the Examination, a Candidate must obtain at least 40 p. c. marks of the total number of marks. The candidate will be declared to have passed the examination in second class if she obtains 50% of the total marks and in the first class if she obtains 65% of the total marks in the subject of the examination.
- (11) Failure to pass the Examination will not disqualify a Candidate from presenting herself at any subsequent P. A. Examination on a new application being forwarded and a fresh fee being paid.

SYLLABUS IN GUJRATHI.

Candidates will be expected to show a sound knowledge of the texts from a literary point of view, and will be expected to show an acquaintance with the social life and custom of the people of Gujrat as seen in Gujrathi Literature.

There will be six papers, each of which will be of three hours' duration and will carry 100 marks each.

Paper I :—Prose

Paper II :—Poetry

Paper III :—Drama

Each of these papers shall include texts from ancient and modern writers and the paper on Drama shall also require general study of original dramatic writings and an acquaintance with translations in Gujrathi from Sanskrit, English and Indian as well as foreign languages.

Paper IV :—History of Language, Grammar including Rhetoric, Comparative Philology.

Paper IV will be on the History of the Gujrathi Language with special reference to the Prakrit

and Apabramsha influences, Grammar including Rhetoric, Comparative Philology and a study of at least 100 lines of old Gujrathi.

Paper V :—Criticism and the History of Literature.

Paper V will be on the criticism and the history of Literature with a critical study of the writings of one of the recognized critics.

Paper VI—An Essay or Essays and Translations from and into Gujrathi.

List of Text-Books Prescribed.

Paper I Prose :—

सरस्वतीचंद्र भाग ४ थो (प्रकरण १७ थी २३) by G. M. Tripathi.
साक्षर जीवन (पृष्ठ १ थी ९२) by G. M. Tripathi.
सुदर्शन गद्यावली, आंक १५१ थी १५९ (पृष्ठ ६५३-७३६).

Paper II Poetry :—

नव्याख्यान (मालगकृत) Edited by Ramlal C. Modi.
सुभद्राहरण (प्रेमानंद) by A. B. Jani.
दयाराम काव्य मणिमाला भाग १ ले गुजराती.
कविताओजमात्र. Edited by N. P. Shah.
हिन्दुओनी पडती by Narmadashankar.
केटलाक काव्यो भाग रजो by N. D. Kavi.
सन्देशिका by A. F. Khabardar.
पूर्वालाप:— by M. R. Bhatt.

Paper III Drama.

जयाजयन्त by N. D. Kavi.
मत्स्यगंधा अने बीजां चार नाटको by Batu Umarwadia.
अभिज्ञान शाकुन्तल by याज्ञिक, खल्लर and ठाकोर.

Paper IV. History of the Language, Grammar including Rhetoric, Comparative Philology.

Books prescribed :—बृहद् व्याकरण by K. P. Trivedi.
गुजराती भाषानो इतिहास by Vrajlal Kalidas Shastri.
Wilson Philological Lectures by N. B. Divatia,
Lectures 3 & 4.

Books Recommended:—

Linguistic Survey of India by Grierson, Chapter I, Part II, portion pertaining to Gujrati.

उत्सर्ग माळा by Vrajlal Kalidas Shastri.

अलंकारचंद्रिका by Savitanarayan.

पिंगळ पिंगळ by Dalpatram Dahyabhai Kavi.

पद्यरचनाना प्रकार by K. H. Dhruva.

Paper V. Criticism and History of Literature.**Books prescribed:—**

नवल ग्रंथावली भाग रजो by Navalram.

Milestones in Gujrati Literature, chapter V, Pp. 64 to 95 and chapter VII, Pp. 215 to 252 by K. M. Jhaveri.

Further Milestones in Gujrati Literature, chapters II, IV, & V, by K. M. Jhaveri.

Books Recommended:—

१ थी ७ परिषदना प्रमुखानां भाषणो.

मनोमुकुर भाग १ ले by N. B. Divatia.

साहित्य प्रवेशिका by H. G. Anjaria.

Paper VI. An Essay or Essays, and Translations into and from Gujrati.**SYLLABUS IN SANSKRIT**

1. Every candidate for the P. A. Degree Examination in Sanskrit shall be required to offer only one of the following groups, in which there shall be four papers of three hours' duration each, the remaining two papers of three hours' duration each being compulsory for all.

- | | |
|----------------------|-------------------------------|
| A. Vedic Literature. | E. Epigraphy and Palæography. |
| B. Dharmashastra. | F. Prakrits. |
| C. Darshanas. | G. Vyakarana. |
| D. Sahityashastra. | |

2. The papers in these groups shall be distributed as mentioned below:—

A. Vedic Literature.

- Paper 1. Selections from Rigveda and Atharvaveda.
- Paper 2. Selections from Yaska's Nirukta.
Sayana's Introduction to Rigveda.
- Paper 3. MacDonnell's Vedic Grammar and Rigveda
Pratishakhya.
Pingala's Chhandassutras and Arnold's Vedic
Metre.
- Paper 4. Selections from Taittiriya Sanhita.
Aitareya Brahmana (Last Chapter).
Selections from Shrouta Sutras.

B. Dharmashastra.

- Paper 1. Ashvalayana and Baudhayana Grihya Sutras.
- Paper 2. Vasishtha and Gautama Dharmasutras.
- Paper 3. Yajnyavalkya Smriti with Mitakshara.
A general knowledge of the pertinent Mimansa
principles will be expected.
- Paper 4. Selections from Sanskararatnamala.

C. Darshanas.

- Paper 1. Taittiriya Upanishads with Shankarabhashya
- Paper 2. Shriraka Bhashya 2.
- Paper 3. Tarkasangraha with Dipika.
- Paper 4. Shabarabhashya 1 and Laugakshi's Arthasangraha.

D. Sahityashastra.

- Paper 1. Selections from Classical Sanskrit Poetry.
- Paper 2. Selected Sanskrit Dramas.
- Paper 3. Kavyaprakasha 3 to 8 Ullasas.
- Paper 4. Bharatiya Natyashastra—Chapters 18, 19 & 20.
Dasharupaka.

Sahityadarpana—Parichheda 6.

E. Epigraphy and Palæography.

Paper 1. Ashokan Inscriptions.

Paper 2. Fleet's Gupta Inscriptions.

Paper 3. Rapson's Ancient Indian Coins.
Allan's Catalogue of Gupta Coins.

Paper 4. Buhler's Indian Palæography with Plates.

N. B. :—Papers in Prakrits and Vyakarana will be determined later.

3. The Compulsory papers for all the candidates shall be as given below :—

Paper 5. General History of Sanskrit Literature.

Winternitz's History of Sanskrit Literature is recommended. Questions, however, of a general nature will be asked.

Paper 6. Essay and Translations from and into Sanskrit.

SYLLABUS IN ENGLISH.

Six Papers shall be set, each of three hours' duration, carrying 100 Marks.

Paper :—1. Middle English.

Paper :—2. Modern Drama :—Six Plays representative of the development of English Drama from 1580—1890.

Paper :—3. (a) Outlines of the History of English Literature from the earliest days up to modern times. (b) A special period of the History of English Literature, together with a particular study of three poets and prosaists of the period. The following are the special periods of the History of English Literature :—1550-1650 ; 1600-1700, 1700-1800, 1800-1900.

N. B.—Thirty marks to be assigned to :—(a) Outlines of History of Literature, the remaining seventy marks to (b) The special period of English Literature.

- Paper :—4 A special literary form with illustrative texts
- Paper :—5 Twentieth Century literature—Drama, Poetry, Short Story, The Novel and other forms. Five texts will be prescribed.
- Paper :—6 (a) Essay. (b) Two or three unseen passages for criticism. Candidates will be asked to appraise the literary value of the passages set and to give reasons for their opinions.

N. B.—Fifty marks to be assigned to the Essay, and the remaining fifty marks to the criticism question or questions.

List of Text-books Prescribed.

Paper :—I. Chaucer :—The Prologue and the Knight's Tale.

Books recommended —

- 1 The Pier Plowman Social and Economic History, Book III, by Niemeyer. (Philip & Son)
- 2 Chaucer and His England by G. G. Coulton (Methuen)
- 3 The Poetry of Chaucer by R. K. Root (Houghton Mifflin)
- 4 Chaucer by G. H. Cowling (Methuen).

Paper :—II. Modern Drama

Books recommended :—

- 1 Tamburlaine the Great—Marlowe
- 2 As You Like It—Shakespeare
- 3 Hamlet—Shakespeare
- 4 Venice Preserved—Otway (Dent)
- 5 The Rivals—Sheridan (Oxford)
- 6 Ghosts—Ibsen (Heinemann)

Paper :—III. (a) Short History of English Literature by George Saintsbury (Macmillan).

(b) The period from 1550 to 1650 :—

EXAMINATIONS.

Poets :—Spenser, Marlowe, Milton (up to 1650)

Prosaists :—Bacon, Ben Jonson, Sir Thomas
Browns.

Paper.—IV Epic :—Illustrative texts.

- 1 The Iliad—Prose translation by Lang, Leaf and Meyers (Macmillan).
- 2 Dante's Divine Comedy—Translation by Cary (Bell).
- 3 Paradise Lost—Milton.
- 4 Idylls of King—Tennyson.

Books recommended :—

- 1 Epic and Romance by W. P. Ker (Macmillan).
- 2 English Epic and Heroic Poetry by M. Dixon (Dent).

Paper :—V.

- 1 Poetry :—The Golden Treasury of Modern Lyrics, Book II by Binyon, with notes by J. H. Fowler.
 - 2 Oliver Cromwell by John Drinkwater (Sidgwick and Jackson).
 - 3 The Old Wives' Tale by Arnold Bennet (Hodder and Stoughton).
 - 4 Short Stories of To-day by J. Marriott (Harrap).
 - 5 Humour of To-day by F. H. Pritchard (Harrap).
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SECTION III.

Examination for the Diploma in Teaching.*General Regulations.*

1. A candidate must have passed the G. A. Degree Examination or any other equivalent examination recognised for that purpose by the Syndicate and in addition must, after graduation, have served for at least two years on the staff of a high school recognised for that purpose by the Syndicate to the satisfaction of the Head Master of such a high school.
2. The Candidates will be required to pass an Examination in two Parts as follows in accordance with the following regulations.
Part I.....Written Examination.
Part II.....Practical Examination.
3. The Examination in Part I will be held in March and the Examination in Part II will be held in April on such dates as may be fixed by the Syndicate. Students may appear for both Parts in one and the same year and those who pass in any one of the Parts will be allowed to appear for the remaining Part at an Examination held in any of the subsequent years.
4. Candidates who wish to appear for Part I, Part II or both must apply to the Registrar by the 31st of January and must forward a fee of Rs. 10 for each of the Parts.
5. Failure to pass in either of the Parts will not disqualify the Candidate from appearing again for the Examination held in a subsequent year provided a fresh fee is paid.
6. Candidates must obtain 40 p. c. of the total number of marks in each of the Papers prescribed for Part I and must obtain 50 p. c. of the total number of marks for Part II in order to pass the Examination. Candidates who will obtain 60 p. c. of the total in both parts taken together will be declared to have passed in First Class.

SYLLABUS

The Examination for the Diploma in Teaching will consist of two Parts.

Part I—Written Examination.

Part II—Practical Examination.

In Part I, candidates will be examined in the following subjects. Four Papers will be set, one on each of the four subjects. Further, each Paper will be of three hours' duration carrying 100 marks.

1. Principles of Education.

The study of the fundamentals of educational theory in its social, ethical, philosophical and psychological aspect.

2. History of Education.

This includes the history of European education, beginning from Rousseau and the history of Indian education, ancient and modern. History of education should be regarded as a history of the evolution of educational ideals and the systems in which they were (or are) embodied.

3. The Practice of Education.

School management and Hygiene and a knowledge of class management and general and special methods of teaching various subjects.

4. Recent Developments in Education.

The problems of education that are due to modern conditions in India and Europe and the experiments that are undertaken to solve these problems.

In Part II—Practical Examination—the candidates' ability to hold the interest of a class and her skill in teaching will be tested.

(A) Candidates will have to give twenty lessons under the supervision of a Master of Method recognised for that purpose by the Syndicate. They must keep a Diary of Demonstrations attended, lessons witnessed and given. They must have a Journal containing notes of lessons given and the comments on those lessons made by a Master of Method. The

Diary and Journal shall be produced at the time of the Examination. Marks up to 150 will be given for the work done during the year. Examiners will be guided in this by the report of the Master of Method and by their own inspection of the Diary and the Journal.

- (B) Candidates shall give two lessons in the subjects they offer. Marks will be assigned to these two lessons out of a total of 250 marks. Two of the following subjects must be selected.

(a) English; (b) A Modern Indian Language (Mother-tongue); (c) A Classical Language; (d) Mathematics; (e) History; (f) Geography; (g) Science.

List of Text-books Prescribed

PAPER I.

Principles of Education.

- Detailed Study :—1. Introduction to Psychology by Loveday and Green (Oxford).
 2. An Introduction to Child Study by W. B. Drummond (Arnold).
 3. The Educative Process by Bagley (Macmillan).

- Supplementary Reading—1.—Education, its Data and First Principles by Nunn (Arnold).
 2.—Social Psychology by McDougall (Methuen).

PAPER II.

History of Education.

- Detailed Study :—1. A Summary of the History of Education by Wodehouse (Arnold).
 2. Doctrines of Great Educators by Rusk (Macmillan).
 3. Ancient Indian Education by Keay (Oxford).

- Supplementary Reading :—1. Education and Statesmanship in India by James (Longmans)

2. A History of Education in Ancient India by Muzumdar, (Macmillan).

PAPER III.

The Practice of Education.

- Detailed Study:—
1. School Organization by Wren (Longmans)
 2. Principles of Teaching by Raymont (Longmans).
 3. Suggestions for the consideration of teachers and others concerned in the work of Public Elementary Schools issued by the Board of Education, England and published by H. M. Stationery Office, London.
 4. Instruction in Indian Secondary Schools by Mackenzie (Oxford).

- Supplementary Reading:—
1. School Hygiene by Shaw (Macmillan).
 2. The New Teaching by John Adams (Hodder and Stoughton).
 3. Direct Teaching of English by Wren (Longmans).

PAPER IV.

Present-Day Problems.

- Detailed Study:—
1. Modern Developments in Educational Practice by Adams (University of London Press).
 2. Educational Movements and Methods, edited by John Adams (Harrap).
 3. The Changing School by Ballard (Hodder and Stoughton).

- Supplementary Reading:—
1. Mental Tests by Ballard (Hodder and Stoughton).
 2. Education on the Dalton Plan by Parkhurst (Bell).
 3. The Montessori Method by H. W. Holmes (Heinemann).

SECTION IV.

COURSE

FOR THE

**Primary School Teachers' Diploma
Examinations.****General Regulations.**

1. The Course shall consist of three years with a University Examination at the end of each year.

2. A Candidate shall have to pass in each of the subjects mentioned below :—

(I) Theory of Education, (II) Practice of Education, (III) Vernacular, (IV) Arithmetic, (V) History, (VI) Geography, (VII) Hygiene, (VIII) Nature-Study, (IX) Drawing and Educational Hand-Work, (X) Singing, (XI) Needle-work, (XII) Physical Exercise.

3. The Syndicate, in consultation with the Board of Study appointed for the Examinations, will, from time to time, prescribe or recommend text-books in the various subjects of the Examinations.

4. As soon as practicable, after the conclusion of the Examinations, a list of successful Candidates will be published with the total number of marks and the class obtained by each Candidate.

5. A Certificate, signed by the Registrar, will be given to those who pass the Examination.

6. Failure to pass the Examination will not disqualify the Candidate for again presenting herself at the same examination held in any of the subsequent years.

7. In order to pass the Examinations, the Candidate must obtain 33 p. c. marks in the Individual subjects and 40 p. c. in the grand total. In the Practice of Education, however, Candidate must obtain 33 p. c. marks in Practical (Year's Work) and 33 p. c. marks in the Lesson to be given in the pre-

sence of the Examiner. Candidates getting 50 p. c. and 66 p. c. marks will be declared to have passed the Examinations in the Second and First Class respectively.

8. A Candidate who fails only in one subject and obtains 45 p. c. marks in the aggregate shall be allowed to study for the next Higher Examination and to appear for it, but she shall not be declared to have passed in the Higher Examination unless and until she has passed the Lower Examination in that particular subject.

9. A Candidate who fails only in one of the subjects at an examination shall be allowed to appear only in that subject at the same Examination held subsequently and, if she passes, the Certificate for that Examination shall be given to her, but if she fails in more than one subjects she shall be exempted from being examined only in the subject or subjects in which she has secured at least 45 p. c. marks.

10. As at present laid down, the Examinations will begin, unless otherwise notified, in the month of March.

Primary School Teachers' Diploma Junior First Year Examination

The Junior First Year Examination will be open to those who have passed the Government Vernacular Final Examination for Girls or any other Examination recognised for the purpose by the Syndicate and who have kept two terms at a Training Institution recognised for the purpose by the Syndicate.

SYLLABUS.

1 Theory of Education

One paper—(Three Hours)—100 marks

The Paper will contain questions on

- (i) General Principles of the Theory of Education and School Management.
- (ii) Modern Methods of teaching subjects prescribed for Infants, Standards I and II.

A Candidate must obtain at least 33% marks in the Theory of Education to pass the examination.

2. Practice of Education.

- (i) A lesson to be given in the presence of the Examiner(50).
 (ii) The Year's Teaching Work(50).

N. B. (1) Candidates will be required to prepare notes on two lessons assigned by the Examiners and to teach the particular one chosen by the Examiners. In preparing Notes etc., no private help is to be given.

N. B. (2) Candidates are expected to give 40 lessons under the guidance of an appointed supervisor and to keep a record of notes prepared for such lessons together with the remarks and criticism of the supervisor concerned. The record will be taken into consideration in assigning marks to 'The Year's Teaching Work'.

A Candidate must obtain at least 33% marks in Practical (Year's Work) and 33% marks in the Lesson to be given in the presence of the Examiners separately to pass the examination.

3. Vernacular

One Paper—(Three hours)—100 Marks

Oral Examination—50 Marks

The Paper will contain questions on the prescribed Syllabus which is given below:—

- (a) Prose : Text—The 7th Departmental Reader. Selected 100 Pages. The critical study of the Departmental First and Second books with a view as to how they should be taught.
 (b) Poetry : 5 pieces from the 7th Departmental Reader to be understood and learnt by heart.
 (c) Grammar :—

(१) शब्दांच्या आठ जाती व त्यांचे प्रमुख भेद

(२) लिंग, विभक्ति, वचन, हीं विकरणें

(३) क्रियापदाने काळ, अर्थ, पुरुष व प्रयोग

- (४) सर्वं स्वरसंधि व मृदादेश, कठोरदेश आणि अनुनासिकादेश हे व्यंजनसंधि.(वर्णांचे भेद कठोर व मृदु, तसेंच कण्ठ्य, तालव्य इत्यादि स्थानांवरून होणारे.)
- (५) वाक्याचे प्रकार व शुद्धवाक्य-पृथक्करण .

(d) Essay-writing :—Description of familiar objects and scenes to be written in Modi.

ORAL:—50

- (a) Dictation :—from the portion read.
- (b) Modi Reading :—Printed matter.
- (c) Balbodha Reading.
- (d) Recitation.

A Candidate must obtain at least 33% marks in Vernacular to pass the examination.

4 Mathematics.

One Paper—(Three Hours)—80 marks.

Mental Arithmetic—20 marks.

The Paper will contain questions on the following Syllabus :—

- (a) Revision of the work done in standards I—VI. Simple examples in simple Proportions, Time, Work and Speed; Simple Decimal Fractions, Averages and Percentages; Simple Interest.
- (b) Principles and Methods of Teaching Arithmetic to Infants and Standards I—II.
- (c) Mental Arithmetic (20).

A Candidate must obtain at least 33 % marks in Mathematics to pass the examination.

5 History.

One Paper—(Two hours)—75 marks.

The Paper will contain questions on the General Outline of the History of India of the period ending with 1707.

A candidate must obtain at least 33 % marks in History to pass the examination.

6 *Geography.*

One Paper—(Two hours)—75 marks.

The Paper will contain questions on the following Syllabus :—

- (a) Detailed knowledge of India.
General knowledge of Asia.
- (b) Map-drawing of India and Bombay Presidency.
- (c) Physical Geography :—
 - (i) The Earth, its size and shape. The Moon and its phases. The equator and the climatic zones.
 - (ii) The two motions of the Earth. Day and Night and the Seasons.
- (d) Portions prescribed for Standards II and III with a view to teach the subjects.

A Candidate must obtain at least 33% marks in Geography to pass the examination.

7 *Drawing and Educational Handwork*

Practical Examination—(Three Hours)—100 marks.

The syllabus is as given below:—

- (a) Drawing on black-board or brown paper, objects in special connection with the Primary Courses for Infants, Standards I and II.
- (b) Practice in the subjects included in the Primary School-syllabus Standards I-VI inclusive; (Object-Drawing; Nature-Drawing; Colour-Drawing and Memory-Drawing.)
- (c) Clay Modelling—Simple objects for Infants and Standards I and II, or a course of one year's brush work suitable for Infants, Standards I and II.

A Candidate must obtain at least 33% marks in the Practical Examination in Drawing and Educational Hand-Work to pass the examination.

8 Needle Work.

Practical Examination—(Three Hours)—100 marks.

The syllabus is given below:—

- (a) Sadra, Angi or Peharan to be cut and sewn.
- (b) Cutting out and tacking a Sadra, Angi or Peharan; measurements to be given by the Examiner.
- (c) To demonstrate how to take a lesson in Needle-work, distribution of material etc., to teach hemming, running and filling.
- (d) A small specimen of Kashida embroidery to be worked on canvas or on a coarse linen and to be made into any useful article.

A Candidate must obtain at least 33% marks in the Practical Examination in Needle-work to pass the examination.

9 Physical Exercise.

Practical Examination—(Three hours)—100 marks.

The syllabus is as given below:—

- (a) In the Junior First Year Class, Candidates will be expected to have attained a certain amount of proficiency in the performance of physical exercises that are common to Indian girls but they will not be examined in this subject.
 - (b) Information about the girls' games in general (Rules, regulations and methods of playing and the knowledge of organising them in a systematic way).
- N. B.*—Certificate about the completion of the course is required from the Superintendent of the Normal School.

A Candidate must obtain at least 33% marks in the Practical Examination in Physical Exercise to pass the examination.

10 Singing,

Practical Examination—(Three Hours)—100 marks.

The Syllabus is given below:—

- (a) Musical scales.
- (b) Exercises and songs
- (c) Musical recitations of poems from book I, II and

III and singing of songs like आर्या, दिंडी व साकी and common metres.

A Candidate must obtain at least 33 % marks in the Practical Examination in Singing to pass the examination.

11 Nature-Study.

One Paper—(Two Hours)—75 marks.

The Paper will contain questions on the following syllabus:—

I, General aims and objects of Nature-Study.

II. Plant-study:—Parts of plants and their uses and functions. Roots:—To distinguish between Mono and Dicotyledons. Their uses and functions. Experiments to show that (i) roots absorb food for plant; (ii) that the roots give strength to the plant (iii) that they tend to go away from light and seek food from the ground. (iv) that they find out their food for the plant.

Stems:—Their parts, functions and uses. To distinguish between Mono and Dicotyledons. Areal and under-ground stems. Difference between a root and a shoot. Areal roots of stems. Stems' uses:—To show and arrange an experiment to show the use of stem.

Leaves:—Their uses. To arrange an experiment to show that leaves are necessary for plant-life. Simple and compound leaf. To distinguish between a leaf of a Mono and Dicotyledonous plant from the arrangement of their veins. To classify leaves from their shapes (ten simple examples)

Flowers:—Flowers of different forms and shapes. (Papilionaceous; Bell-shaped; Wheat-shaped; Cucurbita; Hibiscus (single). Canna, Rose &c. Uses:—To prepare fruit. Store of honey. To attract insects etc. Parts of flowers and their uses.

Fruit:—Formation of fruit from flowers (Cucurbita Pomegranate, Guava, Bean etc.)

Pollination and Dispersal of seeds.

III. Observation of a few local plants from the point of view of conditions of life, e. g. water, air, warmth, food and

kinds of food stored. Best media of growth and the effect of inadequate supply and environment. Respiration. To name plants growing in different seasons (five from each season).

Effect of water on annual plants:—Plantain, grass, maize creepers etc.

Storage of food:—in potato, onion, wheat, rice, jwari, groundnuts and such other oil-producing plants.

Best Media of growth:—For the above and general plants.

Starving the plants:—To experiment to show that plants grow best when they get good food and ground.

IV. Animal and Bird-study:—General observation of their modes of living etc. with a view to teaching the Infants and Standards I and II.

V. Observation of the sky, rain, Sun, Moon and weather-charts.

VI. Gardening:—General care of the garden. Planting seeds that grow quickly with an object of showing that plants have life and growth. Forming plots for plants.

N. B.:—Candidates are expected to set easy and simple experiments requiring such apparatus as can be available even in village schools. Candidates are required to maintain collection necessary for the practical work and journals with their observations duly entered. A maximum of 20% marks are assigned for experiments and practical work.

A Candidate must obtain at least 33% marks in Nature Study to pass the examination.

12 Hygiene.

One Paper—(Two Hours)—75 marks.

The Paper will contain questions on the following syllabus:—

I. General Talk on Hygiene.

II. General structure of the body—its principal parts and uses.

Bones:—Their kinds and uses.

Joints:—Various kinds of joints.

Muscles:—Importance, kinds and the hygiene of Muscles.

Skin:—Importance. Kinds and the hygiene of Skin.

Respiratory system.

Digestive system.

III. Cleanliness:—Care of skin, teeth, eyes, ears, mouth, nails and hair.

Clean clothes and bedding. The importance of bathing.

How to keep a room clean.

Healthy occupations:—Personal habits.

IV. Health and exercise:—The fundamental laws of health—work, rest, sleep and exercise. Effect of regular exercise on the body, lungs, muscles &c. The amount of exercise to be taken and when.

V. Air:—Composition of Air—its uses. Experiments of Oxygen to show its effect on life. Quantity of air required by an individual. Breathing organs and how to use them. Vitiating of air and its dangers (by respiration, combustion, decomposition of matter, germs &c.) Effects of over-crowding. Some bad habits (e. g. covering the head during sleep &c.) How to obtain fresh air—general rules for ventilation in schools and dwellings. Ventilation of sleeping rooms.

VI. Food:—Why food is required in the body. General principles of diet. Different kinds of food and their values. Vegetable food, animal food. Mixed diet. Wholesome and unwholesome food. Diseases due to improper and unwholesome food. Effects of cooked food on digestion (boiling, roasting, frying etc.) Unripe or spoilt fruits. Amount of food daily required by man, woman and child. Time of taking food and regularity in taking food. Dangers of rapid eating or creating deficient food. Need for mastication. Preservation of food from flies, dirt, germs &c. Cleanliness of vessels.

Milk:—Its value. Pure and impure milk. How to detect and purify it. Diseases arising from using impure milk. How milk should be used.

VII Water:—Sources of water (rain, rivers, springs, tanks and wells etc.) Different uses of water. Evil effects of stagnation of water. Impurities in water and their effects. Pure drinking water and its care—filtration. How to render impure water safe for drinking. Amount of drinking water required by an individual. How to store water. How to keep chaffy and drinking vessels clean. Effects of insufficient water supply. Special arrangements as regards drinking water for children in schools,

Other beverages:—Tea, Coffee, Cocoa, Alcohol—their properties and evil effects.

VIII Special attention to the teaching of Hygiene in Infant Classes and Standards I and II.

A Candidate must obtain at least 33 % marks in Hygiene to pass the examination.

Primary School Teachers' Diploma Senior First Year Examination.

The Senior First Year Examination will be open to those who have passed the Junior First Year Examination and who have kept two terms at a Training Institution recognized for the purpose by the Syndicate. It will also be open to those who have passed the Entrance Examination of this University or any other examination recognized for the purpose by the Syndicate.

SYLLABUS,

1. Theory of Education.

One Paper—(Three Hours)—100 marks.

The Paper will contain questions on the following Syllabus :—

- (a) The order and laws of development and growth of human powers.
- (b) Knowledge of certain selected school forms and returns.
- (c) Modern methods of teaching the ordinary school subjects—standards III and IV.

A candidate must obtain at least 33% marks in the Theory of Education to pass the examination.

2 Practice of Education

- (a) A lesson to be given in the presence of the Examiner. (50)
- (b) The Year's Teaching Work. (50)

N. B. (1) Candidates will be required to prepare notes on two lessons assigned by the Examiners and to teach the particular one chosen by the Examiners. In preparing notes etc. no private help is to be given.

N. B. (2) Candidates are expected to give 40 lessons under the guidance of an appointed supervisor and to keep a record of notes prepared for such lessons together with the remarks and criticism of the supervisor concerned. The record will be taken into Consideration in assigning marks to 'The Year's Teaching Work'. Candidates who are exempted from appearing for Junior First Year Examination and are directly admitted in the Senior First Year class are required to give 60 lessons instead of 40.

A candidate must obtain at least 33% marks in Practical (Year's Work) and 33 % marks in the Lesson to be given in the presence of the Examiners, separately to pass the examination.

3 Vernacular.

One Paper—(Three Hours)—100 marks.

Oral Examination—50 marks.

The paper will contain questions on the following Syllabus.

- (a) *Prose* :—Select 100 pages from the 7th Departmental Reader or a book of the type of 'कुलाचा ताट्या.'
Rapid Reading :— 100 Pages of a book of short stories, or of a novel.
- (b) *Poetry* :—300 lines (of which 100 shall be modern) to be understood and learnt by heart.
- (c) *Grammar* :—

१. शब्दांच्या जाति व पोटभेद. शब्दांचे लिंग, वचन, विभक्ति ही विकरणें. विभक्तीचे प्रमुख अर्थ. क्रियापदांचे काळ, अर्थ, पुरुष व प्रयोग ह्यांची विशेष माहिती.

२. सर्व स्वरसंधि व पहिल्यां वर्षापेक्षा आणखी जास्त प्रचारांत येणारे व्यंजनसंधि.
३. वाक्य व वाक्यांश यांतील फरक व वाक्यांशावरून वाक्य व वाक्यां-वरून वाक्यांश तयार करितां येणें. मिश्र वाक्यांचें पृथक्करण करितां येणें.

(d) Descriptive essay on simple subjects to be written in Modi or Balabodha

ORAL 50.

- (a) Modi Reading :— Easy Manuscripts.
- (b) Metres :—General information of simple metres from books such as Vritta Darpana.
- (c) Dictation from portions read.
- (d) Balbodha Reading.
- (e) Recitation

A Candidate must obtain at least 33 % marks in Vernacular to pass the examination.

4 Mathematics.

One Paper—(Three Hours)—80 marks.

Mental Arithmetic—20 marks.

The Paper will contain questions on the following Syllabus:—

- (a) Add to that of the previous class:—Simple examples in Compound Interest. Present Worth and Discount. Profit and Loss and Square Root,
- (b) Principles of Arithmetic which have to be taught to standards III and IV.
- (c) Mental Arithmetic continued from the Junior First Year.

A Candidate must obtain at least 33% marks in Mathematics to pass the examination.

5 History.

One Paper—(Two hours)—75 marks.

The Paper will contain questions on

- (a) History of India of the period ending with 1857
- (b) General Administration of a Province.

A Candidate must obtain at least 33% marks in History to pass the examination.

6 Geography.

One Paper—(Two hours)—75 marks.

The Paper will contain questions on

- (a) Asia and Europe in outline with special knowledge of the British Isles. Important countries of Europe with their Capitals, peoples, products, Government and commercial relations with India.
- (b) Physical Geography:—
 - (i) Winds—Land-breezes and sea-breezes.
 - (ii) Eclipses.
 - (iii) Latitudes and Longitudes.
 - (iv) The Gulf-stream.

A Candidate must obtain at least 33% marks in Geography to pass the examination.

7 Drawing and Educational Handwork.

A Practical Examination—(Three hours)—100 marks.

A Practical Examination will contain questions on the following Syllabus:—

- (a) Drawing on brown-paper or on black-board, objects in special connection with the Primary Course for standards III and IV.
- (b) The same as for the First year.
- (c) Clay modelling. Simple objects for Standards II and III or a specimen of basket-work or a course of one year's brush work suitable for Standards II, III and IV.

A Candidate must obtain at least 33% marks in the Practical Examination in Drawing and Educational Handwork to pass the examination.

8 Needle-Work.

A Practical Examination—(Three Hours)—100 marks.

The questions will be set on the following Syllabus:—

- (a) A Jacket to be cut out and sewn.
- (b) Each student to cut out and fit a jacket to fit herself.
- (c) To demonstrate how to teach setting on a band, button, holding and making loops and darning.

A Candidate must obtain at least 33% marks in the Practical Examination in Needle-work to pass the examination.

9. Physical Exercise.

A Practical Examination—(Three hours)—100 marks.

The Syllabus is given below:—

- (a) Knowledge of games and plays and their organisation;
- (b) To instruct a class of infants Standards I, II and III about games suitable for Infants and standards I, II and III.

N. B. Certificates about the completion of the course to be produced from the Superintendent of the Normal School.

A Candidate must obtain at least 33 % marks in the Practical Examination in Physical Exercise to pass the examination.

10 Singing.

A Practical Examination—(Three hours)—100 marks.

The Syllabus is given below:—

- (a) Exercises and Songs.
- (b) Pieces of Poetry from Books III and IV. Songs suitable for Infants and Standards I—IV in connection with their nature-lessons.
- (c) Singing of Abhangas and common metres.

A Candidate must obtain at least 33 % marks in the Practical Examination in Singing to pass the examination.

11 Nature-Study.

One Paper—(Two hours)—75 marks.

The Paper will contain questions on the following Syllabus:—

I. Revision of the portion prescribed for the Junior First Year with a view of coaching the Infants.

II. *Plant-Study* :—(a) Roots :—Kinds of roots. (1) Tap Roots, (2) Fibrous, (3) Bulbous, (4) Areal Roots, (5) Adventitious Roots, (6) Parasitic Roots.

(b) Classification of roots according to shapes and forms.

(c) Stems :—Kinds of stems. 1 Mono- and Dicotyledonous Stems. Erect, climbing, creeping and underground. Corn, Bulb, Tuber, Thorn, Tendrils, Phylloclade.

(d) To Perform the experiments (done in the last year) and to teach them in the classes.

(e) Leaves :—1 Their relation to air, heat, light and water. 2 Their arrangement on the stems. 3 Kinds of leaves. 4 Veination. 5 Forms of leaves.

(f) Functions of leaves :—Respiration and transpiration. Experiments to show the above.

(g) Flowers :—Pollination (by winds, insects and cross-pollination). Fertilization.

(h) Fruit :—Formation of fruit. Climatic conditions of fruit coverings.

(i) Observation of some 15 local plants with a view to see the effect of air, heat, light, water and food.

III. *Animal-Study* :—(a) Classification of birds according to claws, beaks, food and habitation.

(b) General habits and characteristics of birds.

(c) Colours, time of nesting. Taking care of the young etc.

IV. *Observation of Moon* :—phases of the Moon. Formation of clouds (kinds :—heavy and light). Effects of winds on the clouds. General observation of the effects of clouds on rains, atmosphere etc. Rocks, soil and their relations. Effect of water, heat, cold winds on the rocks and soil. Kinds of 4 different soils. Weather charts.

V. *Gardening* :—Continued. . . Rose-budding. . . Grafting.
Seasonal crops 2.

N. B.—Candidates are expected to set easy simple experiments requiring such apparatus as can be available even in village schools. Candidates are required to maintain collections necessary for the practical work and Journal with their observations duly entered. A maximum of 20% marks are assigned for experiments and practical work.

A Candidate must obtain at least 33% marks in Nature-Study to pass the examination.

12 *Hygiene.*

One Paper—(Two Hours)—75 marks.

The Paper will contain questions on the following Syllabus :—

I. *Physiology* :—

The heart and circulation of blood and its composition. Brain and the nervous system. The lymphatic system. The excretory system. Structure of the tongue, nose and throat.

II. *Clothing* :—

Kinds of clothing. Suitable materials for various seasons from a hygienic point of view. Dangers of wet clothes. The washing of different kinds of clothes. General hints on dresses. Clean clothes and bedding.

III. *Dwellings* :—

Position of the houses. Choice of dwellings. Causes and prevention of damp. Protection from flies and mosquitoes. Some simple housing laws to be observed in Cities. House-cleaning and cleaning of schools. Disposal of refuse and sewage.

IV. *Food* :—

Simple hints on cooking. Cleaning of cooking utensils. Healthful beverages and how to prepare them.

V. First Aid :—

Its importance. Bleeding :—Arteries and Veins. Fractures :—Simple and compound. Uses of splints and bandages. Poisoning :—Corrosive and non-corrosive. Remedies. Snake-bites and other bites. Drowning :—Artificial respiration. Burning :—Dressing of wounds.

VI. Infectious diseases :—Causes, prevention and treatment.

(1) Malaria, (2) Influenza, (3) Dysentery, (4) Measles and Small-pox, (5) Tuberculosis, (6) Itches and other skin diseases. Isolation of infectious persons.

Special attention to the hygiene of Standards II—IV.

A Candidate must obtain at least 33% marks in Hygiene to pass the examination.

Primary School Teachers' Diploma. Second Year Examination.

This Examination will be open to candidates who have passed the Senior First Year Examination and have kept two terms at a Training Institution recognized for the purpose by the Syndicate.

SYLLABUS

1. *Theory of Education*

One Paper—(Three Hours)—100 marks.

The Paper shall contain questions on the following Syllabus :—

- (a) The order and laws of development and growth of human powers. A detailed knowledge of management, school organisation and discipline; knowledge of certain selected school forms and returns.
- (b) Modern Methods of teaching the ordinary school subjects in Primary Girls' Schools. Teaching the full Primary Course.

A Candidate must obtain at least 33 % marks in the Theory of Education to pass the examination.

2. Practice of Education

(a) A lesson to be given in the presence of the examiner. (50.)

(b) The Year's Teaching Work (50.)

N. B.—(1) Candidates will be required to prepare notes on two lessons assigned by the Examiners and to teach the particular one chosen by the Examiners. In preparing Notes etc. no private help is to be given.

N. B.—(2) Candidates are expected to give 40 lessons under the guidance of an appointed supervisor and to keep a record of notes prepared for such lessons together with the remarks and criticism of the supervisor concerned. The record will be taken into Consideration in assigning marks to 'The Year's Teaching Work'.

A Candidate must obtain at least 33% marks in the Practical (Year's Work) and in the Lesson to be given in the presence of the Examiners, separately to pass the examination.

3. Vernacular

First Paper—(Three Hours)— 100 marks.

Second Paper—(Two Hours)— 50 marks.

Paper I will contain questions on Prose, Poetry and Rapid Reading.

Paper II will contain questions on Grammar and Composition.

The Syllabus is given below :—

(a) *Prose* :—150 pages of some noted author.

(b) *Poetry* :—Selected poems—lines 400—from *Nava-neeta* or a similar book to be understood and learnt by heart.

(c) *Rapid Reading*:—A Drama from a standard Author.

(d) *Grammar*:—

- (१) दामले यांच्या शास्त्रीय व्याकरणातील विवेचनास अनुसरून शब्दांच्या जाति, पाठभेद, त्यांच्या व्याख्या, लिंग, विभक्ति, वचन, विभक्त्यर्थ यांचा तर्कानुसार विचार.
- (२) वरीलप्रमाणेच क्रियापदाने काळ, अर्थ, पुरुष व प्रयोग यांचा विचार.
- (३) प्रमुख विसर्गसंधि व पूर्वीचे प्रमुख स्वरसंधि व व्यंजनसंधि.
- (४) कोणत्याही प्रकारच्या वाक्याचे पृथक्करण करिता येणे व नामवाक्य, विशेषणवाक्य व क्रियाविशेषणवाक्य यांचे स्वरूप ओळखून, इत्या त्या वाक्याचे दुसऱ्या प्रकारच्या वाक्यांत रूपान्तर करिता येणे.

(e) Essay on simple subjects to be written in Modi or Balabodha.

A Candidate must obtain at least 33 % marks in Vernacular to pass the examination.

4. Mathematics

One Paper—(Three Hours)—100 marks.

The Paper will contain questions on the following Syllabus:—

- (a) Simple Mensuration.
- (b) Principles of the Arithmetic that are to be taught to Standards V, VI. Principles of teaching Mental Arithmetic.
- (c) Native Accounts—A knowledge of posting a ledger and a balance-sheet.

A Candidate must obtain at least 33% marks in Mathematics to pass the examination.

5 History

One Paper—(Two hours)—75 marks.

The Paper will contain questions on

- (a) History of India of the period ending with 1920.
- (b) General Administration of India.

A Candidate must obtain at least 33% marks in History to pass the examination.

6. *Geography*

One Paper—(Two hours)—75 marks.

The Paper will contain questions on the following Syllabus:-

- (a) The world in outline with special reference to the British Possessions. Africa, America and Oceania (general information).
- (b) A critical study of the courses laid down in History and Geography for Standards V, VI, (girls' schools) with a view as to how they should be taught.

A Candidate must obtain at least 33% marks in Geography to pass the examination.

7. *Drawing and Educational Handwork*

A Practical Examination—(Three hours)—100 marks.

The questions will be set on the following syllabus:

- (a) Drawing on brown paper or the black-board, objects in special connection with the Primary Course for standards V and VI.
- (b) The same as in first two years.

A Candidate must obtain at least 33% marks in the Practical examination in Drawing and Educational Handwork to pass the examination.

8. *Needle-work.*

A Practical Examination—(Three Hours)—100 marks.

The questions will be set on the following Syllabus.

- (a) Specimens of hemming, stitching, filling, setting in a band, top sewing, button holes, loop sewing in a button, patching, darning, putting in a gusset openings used for bandies and parkars. Students will

be required to keep a needle-work note-book into which specimens of each stitch learnt, should be separately tacked with demonstration, showing how each stitch should be taught... .. (80)

- (b) To cut out and fix any of the three garments specified in the previous classes (20)

A Candidate must obtain at least 33% marks in the Practical Examination in Needle-work to pass the examination.

9. *Physical Exercise*

A Practical Examination—(Three Hours)—100 marks.

The Syllabus is given below:—

- (a) To show personal proficiency and to instruct a class in Standards III and IV (60)
- (b) Games and breathing exercises suitable for senior pupils. Organization of the plays. (40)

N- B.:—Certificate is to be given by the Head of the Normal School.

A Candidate must obtain at least 33% marks in Practical Examination in Physical Exercise to pass the examination.

10. *Singing.*

A Practical Examination—(Three Hours)—100 marks.

The questions will be set on the following Syllabus:—

- (a) Exercises and Songs.
- (b) Pieces of poetry from Book IV, songs suitable for Standards II, III and IV, in connection with their Nature-lessons.
- (c) Singing Common Metres. Some selected popular Ragas.

A Candidate must obtain at least 33% marks in Singing to pass the examination.

11. *Nature-Study.*

One Paper—(Two hours)—75 marks,

The Paper will contain questions on the following Syllabus:—

I. Revision of the portions for the First Two Years in a detailed form.

II. *Plant-Study*:—Difference between aquatic and land-plants. Flowering and non-flowering plants, Ferns, Mosses, Spirogyra, Mushrooms, their parts and general growth. Parasites. Lichens.

III. *Animal and Insect-Study*:—(a) Difference between an insect and an animal. Classification of insects. True and false insects.

(b) True Insects:—Butterfly, Mosquito, Bee, Housefly, Cockroach, Grass-hopper.

False Insects:—Scorpion, Spider, Ticks, Earth-worms, Snail, Bivalve etc.

(c) General observation of insects and life-history of the following insects:—Mosquito, Housefly, Spider, Bee, Ant, Cockroach, Grass-hopper, Frog, Fish

(d) Caring of insects and animals:—Frog, Fish, Silk-worm, Butterfly, Honey-bee (Any two of these).

IV. Observation of heavenly bodies:—Stars and the twenty-seven Nakshatras (नक्षत्र) and to assign their position in the sky with the aid of astronomical rules.

V. Formation of dew, mist, hailstones and their relations to one another.

VI. Measurement of rainfall and temperature and how to teach them in Lower Standards.

VII. Aims and objects of Nature-study and why it should be taught in the schools. Nature-study in village schools.

VIII. *Gardening*:—Tending, planting and manuring. Taking care of plants, Grafting, Cross-pollination in cucurbita, snake-gourd, Gulbakshi, bean, pea and such other simple plants.

N. B. :—Candidates are expected to set easy and simple experiments requiring such apparatus as can be available in village schools. Candidates are required to maintain collections necessary for the practical work and Journals with their observations duly entered in. A maximum of 20% marks are assigned for experiments and practical work.

A Candidate must obtain at least 33% marks in Nature-Study to pass the examination.

12 Hygiene.

One Paper—(Two Hours)—75 marks

The Paper will contain questions on the following Syllabus:—

- I. Revision of the work done in the First Two Years.
- II. Physiology:—Revision-work with more detailed information. Structure of the eye and the ear. Lighting and the care of eyes.
- III. Infant Care.—Infant, food, rest, and clothing etc. Diseases common in childhood, their causes and prevention.
- IV. Home—Nursing:—Care of the patient. The sick-room. Use of the thermometer. Invalid's diet and how to prepare it. Simple methods of nursing. The use of a few simple medicines.
- V. Infectious diseases:—1 Sore eyes, 2 Plague, 3 Cholera, 4 Ring-worm, 5 Guinea-worm. Isolation of infectious persons. Practical methods of disinfections. Accidents and emergencies.
- VI. School-Hygiene:—Site of school. Light and ventilation. Class-room cleanliness. Arrangement of classes. Special efforts made to instil the idea of cleanliness in children and the school in general.

VII. Some hygienic principles to be followed in daily life. General aims and objects of Hygiene.

VIII. Physical exercise and its importance in schools. Lessons in health, postures, drill and other exercises. Systematic arrangement of school-work and home-work to avoid mental fatigue etc.

A Candidate must obtain at least 33 % marks in Hygiene to pass the examination.

CHAPTER VI, Affiliated Institutions.



Arts Colleges.

Shreemati Nathibai Damodher Thackersey College for Women, Poona.

“Mahila Pathashala” as this College was formerly called, was the premier college of the University. It was started by the Hindu Widows’ Home Association, which may fitly be called the mother of the University. The idea of starting this college was conceived simultaneously with that of founding the University. It was fructified by the liberal offer of Mr. M. K. Gadgil, a colleague of Prof. Karve and a member of the H. W. H. Association. Mr. Gadgil at a great self-sacrifice promised to contribute Rs. 1000 annually for a period of ten years, to defray the expenses of the College. The College was started on 5th July 1930, with five students in the first year class, with Prof. D. K. Karve as the Principal. When he was relieved to work as the Organizer of the University, Mr. N. M. Athavale, M. A., was appointed the Principal. During the first four years, when this was the only College of the University, it was in serious financial straits. The life-workers of the H. W. Home worked at great monetary and personal sacrifice and had to bend all their energies to the one task of keeping it going. It was a signal proof of their tenacity of purpose and iron determination, that in 1919-20, they cheerfully agreed to reduce their small salary of Rs. 75 per mensem by Rs. 15, in order to cut down the working expenses of the College. In spite of all these self-sacrificing efforts, however, at the end of this period of four years the Home found itself in debt to the extent of Rs. 20,000

In 1920 the College was offered a donation of Rs. 50,000 by the well-known scholar, the late Mr. Bhawe of Thana. This donation, the first of its kind in the Deccan, for girls’ education had, however, to be refused as the H. W. H. Association had to decide to hand over the College to the University.

In June 1920, the late Sir Vithaldas Thackersey offered to the University his princely gift of 15 lakhs and the University took over the College from the H. W. H. Association, although

the staff was retained as it was. The College is now managed by a Board consisting of the representatives of the Syndicate and the life-workers of the H. W. H. A. working as whole time professors at the College.

After taking over the College, the University named it as "Shreemati Nathibai Damodher Thackersey College for Women" and took all the financial responsibility of working it. The College was then shifted from its original home at Hingne to its present site at Yerandawane, in the city-limits of Poona, where spacious buildings were erected with the help and advice of the late Sir Vithaldas. Sheth Mulraj Khatav also gave a donation of Rs. 35000 and the commodious Khatav Makanji Hostel was built. There is an accommodation for about 50 students.

The College has now made provision for the teaching of Sanskrit, History and Economics, Physical Sciences and Drawing in addition to the compulsory subjects. There is a modest laboratory with all the necessary equipment for the teaching of Physical Sciences, Biology, Human Physiology, etc. A library with about 8000 volumes has also been developed so far.

There are 32 students in the college this year. So far, the College has sent out 46 graduates and many of them are occupying posts of honour and responsibility in social and educational atmosphere.

The staff of the College is as follows :—

N. M. Athavale, M. A.	Principal and Professor of Physical Sciences.
Sahityacharya Dr. H. R. Divekar, M. A.	Professor of Sanskrit.
D. Litt. (Paris). V. M. Joshi, M. A.	Professor of Psychology and Marathi.
R. H. Kelkar, M. A.	Professor of History and Sociology.
R. K. Lagu, M. A.	Professor of English.
V. G. Mydeo, M. A.	Lecturer in English and Marathi.
Dr. V. G. Agashe, M. B. B. S.	Lecturer in Biology, Human Physiology and Hygiene.
V. B. Gadgil	Lecturer in Drawing.

**Shree Lalshankar Umiyashankar Gujrat Mahila Pathashala,
Ahmedabad.**

According to a resolution passed by the first Gujrat Educational Conference, held in 1916, a body was formed under the name of "the Gujrat Stree Kelavani Mandal," for spreading education throughout Gujrat. This Mandal was carrying out the work of organizing the courses of studies for private high schools for four years and instituted the "Shalanta" examination in 1920 for which 3 candidates appeared. In order to give facility for these students for higher study, the Mandal approached the Women's University and being assured of grant-in-aid, opened the Gujrat Mahila Pathashala, under the auspices of Dewan Manubhai N. Mehta on 30th August 1920. There were in the beginning only three students in the F. Y. A. Class. The College was affiliated to the University in 1921 and it became full-fledged in 1922.

The Trustees of the Lalshankar Umiyashankar Memorial Funds having agreed to bear as much as nearly half the expenses for the maintenance of the College, it was named after the donor. So from 1923 the Pathashala is known as S. L. U. Gujrat Mahila Pathashala. This being the only collegiate institution for girls in Gujrat, except the Baroda College, students are attracted from places such as Surat, Navsari, Bombay and even Bhavnagar.

Among the voluntary subjects allowed by the University regulations, special arrangement has been made for teaching of Drawing, Music, Gujrati and English. There are 26 girls in the College at present.

The staff of the College is as follows:—

Prof. Jethalal G. Shah, M. A. (Principal)

Lady Vidyagauri R. Nilkantha, B. A. (Honorary).

Prof. Navalram J. Trivedi, M. A.

Dr. Manharlal N. Kavi M. B. B. S.

Miss Indumati H. Mehta, P. A.

Mr. Vishnuprasad S. Atre. (Gwalior Diploma in Music.)

Mr. Kalyanji S. Shukla, D. T. O. (Lecturer in Drawing.)

Maharani Chimanabai Mahila Pathashala, Baroda.

In 1923, a First Year Class was opened, by kind permission of the Principal, in Baroda College. One full-time paid professor was appointed and some of the Professors of Baroda College and others gave lectures in certain subjects receiving honoraria at the end of the year. The next year a Second Year Class was opened and the following year the Final Class. Since this year (1925) College Classes have been working regularly.

Mrs. Sharda Mehta acted for a time as Hon. Principal and was succeeded by Professor D. P. Amin.

In 1928, the Classes were transferred to the Maharani High School, being held in the morning hours. An additional full-time Professor was appointed, others very kindly continuing to act as honorary workers.

The expenses were defrayed in the first year from the interest on one lakh of rupees which was for one year donated by Her Highness the Maharani Saheb of Baroda. In the years 1925, 1927 and 1928 Government also granted Rs. 3,000, a year for the upkeep of the Institution. In 1929 the Government of Baroda agreed to grant Rs. 4,000, a year for three years.

From the beginning, the affairs of the College were conducted by a small Committee which met under the Presidency of R. B. Hargovandas D. Kantavala. An Association called the Baroda Stree Kelavani Mandal has now been formed and steps are being taken for its registration. It has appointed a Committee which acts as a Board of Management.

The College started with 3 students. Now the number on the roll is 27. The present Staff consists of :—

Miss M. A. Needham, B. A., (London).	Hon. Principal
Prof. D. P. Amin, M. A.	Vice-Principal
Prof. S. V. Deshpande, M. A.	Professor.
Dr. J. Mehta, M. A., Ph. D.	} Part-time
Prof. S. N. Wadia, M. A.	
Dr. S. Patel, M. B. B. S.	} Hon. Professors
Mr. D. R. Joglekar, B. A.	
Mr. R. Shah, B. A. (hons.)	} Lecturers, or
Mr. M. R. Majumdar, M. A.	
Miss Vasumati Dighe, G. A.	} Workers.
Physical Culture	

Training College for Women.



Adhyapikashala, Hingne.

The Adhyapikashala is the only institution for training women teachers for primary schools, affiliated to and aided by the Women's University. It was started in 1917 by the Hindu Widows' Home Association, Hingne, owing to the enthusiastic initiative of the late Prof. G. M. Chiplunkar, and was affiliated to the University in the same year.

The range of the institution and the standard of studies are generally the same as prescribed by the Government Education Department for their training colleges for women. The Certificate Examinations are conducted by a Board appointed by the Syndicate of the University every year. Since the recognition of the Certificates, awarded by the University, by the Bombay Education Department, admission in this College is restricted to those who pass the Departmental Vernacular Final Examination, and an examiner suggested by the Department is included in the Board of Examiners.

The Training College is now recognised and aided by the Education Department and the First Year Senior and Second Year Certificates are now recognised as equivalent to the certificates issued by the Department to their trained teachers.

The Primary School conducted by the H. W. H. at Hingne serves the purpose of the Practising School and is also recognised and aided by the Government. Another Primary School is started on the premises for children of the neighbouring villages and is named after Mrs. Anandibai Karve in recognition of her valuable services to the Home. This school as well as the Primary School at Deccan Gymkhana Colony, Poona, conducted by the Maharashtra Education Society, supplement the facilities for practice in teaching.

As the College is a residential institution the pupil-teachers get all the benefits of boarding-life and they participate in all social and extra-curricular educational activities in full co-operation with the students of the Mahilashram High School.

The total annual expenditure comes up to Rs. 7,500 approximately, which is met partly by the University and Govern-

ment grants and partly by the Hindu Widows' Home Association. Besides the College expenses almost all the pupils are maintained free of charge by the Home. The number of students has now risen upto 26 and there is every prospect of the Adhyapikashala doing a great service to the cause of primary education by supplying efficient women teachers for Marathi schools.

High Schools.

Mahilashram, Hingne.

The Mahilashram High School, the oldest of all the schools conducted on the lines laid down by the Women's University, is one of the institutions managed by the Hindu Widows' Home Association at Hingne which was founded in 1896, by Prof. D. K. Karve, and which conducted a boarding school for girls and women with the usual curricula until June 1916 when the Women's University was started. This school became the nucleus of the University and supplied the first batch of the candidates for the Entrance examination held by the University in June 1916. The successful candidates were taken in the First Year Class of the College which was also started by the Widows' Home.

The School is situated on a healthy site four miles away from the city of Poona and all the students stay in the Boarding House under the supervision of the Lady Superintendent. The girls are in her sole charge outside of school hours. The premises are kept clean and there are many plots of ground for various games, indigenous and foreign, and the girls are encouraged, in fact compelled, unless there be any reasonable excuse, to take exercise under the supervision of women teachers. There are two Girl-Guide Companies and it is the ambition of the authorities to make Guides of all the girls.

Special and specious rooms with tolerably adequate apparatus and equipment are provided for the following subjects:

Natural Science, Geography, Music, Drawing, and Nature-Study. Incidentally, there is a small garden and a collection of some animal and bird pets which make the study of vegetable, animal and bird life, both interesting and real. The girls are expected to look after the garden and they learn the rudiments of kitchen-gardening.

There is a Debating Society called the 'Dnyanabhilashini Sabha' in which girls are expected to take active interest. Two manuscript magazines are conducted by the girls themselves and the Vyavastha Mandal or the Council of Management composed of representatives from each Form is meant to teach the girls the principles and practice of self-rule and self-discipline and also of representative government.

The School being residential, there are ample facilities for practical teaching of Domestic Economy, including cooking, attending on the sick, etc. Girls have to do by turns almost all the domestic duties which will be expected of them in cultured homes. Care is taken that not more than half an hour per day is taken up by these duties. The daily life of the students is well regulated throughout the day and care is taken to impress them with the fundamental ideal of its founder, Prof. D. K. Karve, viz., "Plain living and high thinking". Daily half an hour is utilized for giving moral and religious instruction of a liberal nature.

The School has an adequate staff of about five graduates and three under-graduates, and six trained and special teachers. This School has been the main feeder for the College and has rendered very useful service in that direction since 1916.

The Government has during the past two years sanctioned a grant of Rs. 1250, but considering that the expenditure comes to about Rs. 10,000 a year, it is not adequate.

**Shreemati Nathibal Damodher Thackersey Kanyashala,
Poona City.**

This school is the outcome of zealous and public spirited efforts of one man, the late Mr. G. M. Chiplunkar. Since the conception of the school he worked devoutly for it and the school stands as a monument to his achievement, for, who would have foreseen that the school which started with only one girl on its roll on its opening day in 1918 would develop in the short period of less than a dozen years into the premier school of the Indian Women's University with more than 400 students taking education in it.

Originally, the school was conducted under the supervision of a Local Managing Committee, the service of Mr. Chiplunkar who was the Life-Member of the Hindu Widows' Home Association, being lent for the time. However, later on, the Widows' Home took charge of the school and in July 1920, when the Indian Women's University became responsible for all the expenditure of the school, accepted responsibility for its working. Now a Committee of three members appointed by the Syndicate of the University and 4 or 5 life-workers of the Hindu Widows' Home who give their time to the work of the University College form the Board of Management of the School.

The changes in the housing conditions of the school kept pace with changes of control and the growth of the school. Finally a new building was built by the University on a site bought for the purpose, a part of the expenses of which was borne by the Lande Trust. The opening ceremony of this Vithal Raghoba Lande Building, at the hands of Sir Leslie Wilson, the then Governor of Bombay, was a land-mark in the history of this school. The building is adjoined by a good playground.

This change raised the status of the school and gained public confidence which resulted in the remarkable rise in the number of students. Several rooms in a neighbouring house had to be rented at an annual cost of Rs. 1000 and more and even then many students had to be refused admission for want of accommodation. Indeed one of the pressing needs of the

school at the present moment is an additional building better adapted to educational purposes than a private house.

There are many activities in the school besides the regular studies. There are three debating clubs for groups of students according to classes and in one of them English Story-telling is substituted every alternate week. Students of Standard V conduct a Manuscript Quarterly named 'Taraka' and a monthly single-sheet News-paper is conducted by the School. Magic lantern lectures, and concerts given by the students with the help of the Music teacher are occasional features of the school. Three special classes for teaching harmonium and satar-playing and needle-work are conducted to satisfy the special aptitudes of students. Recently, physical training has been made a regular feature of the school routine by adding 15 minutes to the long recess every day for this purpose and Surya-Namaskars are alternated with drill and games. In addition to this, two Companies of Girl Guides are organised under a trained Captain.

The Annual Social Gathering and Prize distribution ceremony, the celebration of one or two Hindu Holidays, on which mothers and sisters of the students are invited to the school, and the 'Sharadeeya Mahotsava', which comes in September, when elocution competitions are held among students, are the important social activities of the school.

Out of the 43 girls that have passed the Entrance Examination 18 have joined the University College and 7 have taken the Degree till now. Out of three students who joined the Medical School one has taken L. C. P. S. Besides, a number of girls from the school have passed the Drawing Examinations of the Bombay School of Arts and the Vernacular Final Examination of the Bombay Education Department.

The untimely death of the founder of this school last December has been a great calamity for the school. Those who have seen his persistent efforts will not fail to give him credit for the development of a splendid school within such a short time in spite of tremendous difficulties. His work was ably seconded by a number of women teachers among whom may be

especially mentioned Mrs. Varubai Shevade, a Life-Worker of the Hindu Widows' Home Association and Miss Balubai Khare, the present Head Mistress of the School.

The good work thus started requires to be continued, particularly in the matter of efficiency, if the school is to maintain its proud position as the premier school of the University. It is to be hoped that more funds are available to secure better equipment and a number of permanent teachers on the staff of the school and the Hindu Widows' Home will spare an able Life-Worker to carry on the work in the same spirit in which the late Mr. Chiplunkar conducted it.

Shri Jivkore Vanita Vishram, Ahmedabad.

This premier girls' school of Ahmedabad with 342 girls on its roll, had its humble beginning in Saraswati Mandir which was founded in 1906 in the private house of Mrs. Ruzman Ben, daughter of the late well-known Dewan Bahadur Ambalal Sakarlal and mother of Shrimati Sulochana Ben who is at present the moving spirit of the Vanita Vishram.

Although the Institution was started for widows and grown up women, two years later the name was changed to Vanita Vishram and developed into a regular school for girls. Finally, in June 1926, with the efforts of Mrs. Sharada Mehta and others, the Mahila Vidyalaya was established in the name of Shrimati Jivkore Ben, wife of the well-known Seth Somnath Rupjidas Patel, who donated a munificent sum for the building.

Now the Institution has three departments viz. The Vanita Vishram proper or Widows' Rest House, the School and the Industrial Class. 13 widows and 7 unmarried girls reside in the Vishram at present. The school is divided into two branches—the Kumari Mandir and the Vidyalaya. The Industrial class is held for 2½ hours in the afternoon and 18 elderly women attend it to learn high class sewing.

Attention is paid to moral instruction and physical education. There is a regular lesson of half an hour every day for the former besides observing some festivals. Physical educa-

tion is compulsory. Mrs. Kanta Patel, G. A. is rendering valuable help free of charge. Drill, Indian Game, Lathi, Indian Clubs, Lexim, etc. are included in the programme.

Music is systematically taught as an optional subject while the Garba Dance, for which the girls are specially trained and have become famous, has enabled the school to contribute its share in agreeably moulding the social life of Ahmedabad.

The Bhagini Samaj or Sisters' Association of which outsiders can also become members, the Debating Society and the private Yearly Magazine called the 'Usha' are the activities organised besides the regular school curricula.

Mr. Kaushikram V. Mehta, B. A., Ex-Director of Public Instruction, Bhavnagar, is the Head of the School and he is supported by an adequate staff of well-qualified teachers.

There are at present 342 girls in the English Classes. Looking to the great demand for higher education on the part of the girls, the Institution has a brilliant future before it.

The school is managed by a Local Committee composed of capable ladies and gentlemen. Shrimati Sulochana Ben, who has sacrificed her time, money and energy for the cause, is the soul of the management.

Mahila Vidyalaya, Surat.

The Surat Mahila Vidyalaya owes its origin to the enthusiasm and enterprize of educationists at Surat who in 1919 started an independent institution for the education of girls and elderly women where they hoped to impart a type of education specially suited to the needs and requirements of women.

In 1920, the institution came to be affiliated to the University where the latter was in a position to give it some grant, but mainly because there was unity of ideals between the University and the institution. In 1922, it was recognised by Government and is since being helped by the Department of Public Instruction. Out of a total expenditure of nearly Rs. 11,000 the Government pays nearly 30 per cent and the University pays about Rs. 2500 a year.

The School has a decent building of its own with a gymnasium attached to it costing about Rs. 70,000 and due importance is given to physical exercise and games. There is also a library and a laboratory recently provided for the School. There are at present 210 pupils on the rolls and there is also a branch of the school in Haripura, another part of the city where more than 50 students receive instruction.

The School has been an important feeder of the University and has been successfully preparing students for the Entrance Examination. This School has an element of stability as it has a building of its own and has also a permanent fund the interest of which is available for current expenditure. The School is being ably conducted by Mrs. Tarabai Pradhan, B. A. and is satisfying a real want for a girls' high school in Surat and has all along been well-spoken of by the Government and University inspectors.

The names of the principal donors of the School are:—

Sheth Meghajibhai Jivandas	Rs. 25,000
R. B. Khandubhai Desai	Rs. 15,000
Bai Nanigavri Atmaram	Rs. 10,000
Family of the late	
R. B. K. G. Desai	Rs. 7,000

Kanyashala, Malvan.

Started in a small rented room without any furniture or other accessories, with only 10 girls on 14th June 1914 this school was the first English school for girls not only in Malvan or the Ratnagiri District but in the whole of Konkan. Without a single farthing in hand to start with, Mr. K. S. Desai, the Organiser, alone conducted one-class-school for six months. During the period of first three years some teachers from the local boys' high school actively helped by devoting their time to this school and Mr. Desai, in addition to his teaching work, travelled over many places and enlisted sympathies and obtained financial help.

In the year 1918, under the guidance of Professor Karve, the Female Education Society of Malvan was developed to control and stabilise the school, and its scope was widened in order to make it a full high school. In 1920, an application was made to the Education Department of the Bombay Presidency to recognise and register the school for grant-in-aid. The local Municipality was also approached for help and both these sources brought in annual grant.

In 1920, the school rose up to its full height and was affiliated to the University. The University started to give annual grant and the school could afford to maintain a fully paid staff. Up to the last year 10 girls have passed the Entrance examination out of whom 3 joined the B. J. Medical School of Poona, one took the B. P. N. A. Diploma and one of them having taken her G. A. Degree from the Women's College in Poona, took over the charge of this school as Lady Superintendent. The school also sends girls for the Vernacular Final Examination and for the Elementary and Intermediate Grade Drawing Examinations and good results are shown.

Special attention is given to Physical and Moral training while Girl Guiding has been introduced recently. Small handicrafts, school-gardening, debating society, Co-operative Society and a quarterly manuscript Magazine are other activities in which girls take intelligent interest. In view of the small and poor population of the town and backwardness of society, the present attendance of 49 is not discouraging.

The annual expenditure of about Rs. 5600 is met by the annual grants, annual subscriptions and other contributions. The permanent fund of the society is Rs. 11000 and the Endowment Fund amounts to Rs. 2700. The Managers are hoping to have their own school building in the near future after which the school is sure to prosper in every respect.

Maharani High School for Girls, Baroda.

This High School came into existence as a separate Institution in June 1917. Although High School Classes were opened in 1907, they were attached to the Women's Training College working under the Education Department of Baroda.

In 1917, the number of high-school students became 154 and the school was removed to its present building pleasantly situated on Sursagar Tank under the principal-ship of Miss Mabel A. Needham. Since then, the number has increased to 519 and additional accomodation has been acquired.

From the beginning, the school has been affiliated to the Bombay University and many students have passed the Bombay University Matriculation. In 1922, after a visit of Prof. Karve to Baroda, the high school was affiliated to the Women's University also since when it has annually sent up girls for the Entrance Examination of this University, 49 girls from 1922 to 1930 having been successful in passing the Entrance Examination, and 5 in gaining the S. S. C. Certificate.

In 1925, a Boarding House was opened. It now houses about 60 high school and a few college students. Besides preparation for the two Universities, preparation is also given for the examinations of the Sir J. J. School of Arts (Bombay), Royal Drawing Society (London), for the Baroda Guild of Needlework and Fabrics and for the Mangal Sutra Examination conducted by the School of Indian Music, Baroda.

Drawing, Needle-work and Singing are taught in the first five standards after which a choice is allowed. Attention is paid to Physical Education and health throughout the student's, school career. Ten Minutes' Drill is taken daily and generally two longer periods for Drill and two periods for games are given every week. The school is medically inspected twice a year and when remedial measures are advised, the guardians are informed.

There is a large number of free-studentships; besides, many scholarships are awarded every year to deserving students. The Shahabai Parab Book Loan Fund lends books for study, free of charge, to deserving students.

The annual prize giving, the social gathering, the school sports, competitions in outside sports, in House Matches, Girl Guide Companies and Blue Bird Flocks, the management of libraries, Co-operative Stores and school "Houses" give scope to girls to co-operate with others in learning to manage their own affairs.

Kanyashala, Satara.

This school was the first outcome of the attempts of Prof. Karve to spread Secondary Education among girls far and wide by starting high schools in District Towns where there was no such provision previously. He opened this school at the request of local people. Although a few girls were attending boys' school, parents in general were not willing to send their girls there and the curriculum in the boys' school was also not suitable to girls. Mrs. Kamalabai Deshpande, a Life-Member of the Hindu Widows' Home Association of Poona, being well-known in Satara, came forward to work for the school from the beginning and the Widows' Home willingly lent her services to the new school which started with only six girls on the roll.

A local body, named as the Kanyashala Mandal, was organised to control the school, and under its guidance and with the persistent efforts of the workers, the school grew steadily until it became a full high school in 1925 and sent a student for the Entrance examination. At present there are 80 girls in the school and 8 girls have passed the Entrance examination so far. Two students have also passed the Drawing Certificate examination. The school is developing activities such as elocution, music, recitations, etc. and some of the girls have earned good credit for the school at the time of competitions held at the time of Prof. Karve's Jubilee Celebrations at Hingne, among the schools started by him. So also a special prize for harmonium playing was won by a girl at the Musical Conference held in Ahmedabad in 1926.

The exercise of Namaskars is made compulsory in the school, as a result of which two girls from this school won prizes in the Namaskar-competition held at Satara two years ago by the Chief of Aundh.

Mrs. Kamalabai Deshpande, the first Lady Superintendent of the school, was compelled to take leave for reasons of health in September 1928 and she is at present in Europe reading for Ph. D. at the Prague University,

The annual expenditure of the school is about Rs.6000 which is mainly met by public subscriptions and donations besides the annual grant from the Women's University which has been coming since 1926 and the grant of Rs. 1000 which the Government have been pleased to give since 1928.

The school is at present being conducted by Miss Shantabai Ketkar with the help of a full-time staff of seven teachers and four part-time teachers for fine arts. The school has satisfied a long-felt want in Satara and there is no doubt that it has come to stay and grow.

**Shreemati Nathibal Damodher Thackersey
Kanyashala, Bombay.**

In accordance with one of the conditions of the Thackersey Gift, this School was started by the University in 1924, at Thakurdwar, Bombay, with Marathi as well as Gujrati side. Mr. L. B. Nayak was the first superintendent (honorary) of the school and he made good efforts to popularise the school. But the buildings and the surroundings at Thakurdwar were far from satisfactory and the school did not prosper properly. After one year the number of students was only 23 on the Marathi side and there were no Gujarati girls at all. The Syndicate of the Indian Women's University, therefore, decided to hand over the Gujrati side to the Vanita Vishram, Bombay and since 1925 the Marathi side is being developed separately and maintained by the University.

After about one year, the school was shifted to the Khetwadi main Road, where it began a new life with only 12 students. Since then, the School grew steadily and progressed satisfactorily and the number rose to 150. As the building at Khetwad; was inadequate for the evergrowing need of the School, a new place had to be found out. At the beginning of 1930, it was shifted to its present spacious building on Girgaum Back Road. At present, it has 221 girls on the roll. The School is now a full-fledged high school and since last year it has started sending up girls for the Entrance Examination of the University. In 1930, 12 girls appeared out of whom 7 passed.

The growing popularity of the school shows that there is a real necessity of such a school in Bombay. Since 1925, the School is under the able management of Mrs. Sitabai Annigeri, a graduate of the University, and a life-worker of the Hindu Widows' Home Association, Hingne, which has lent her services to the University.

There are many extra-curricular activities started in the school. The School Debating Society is being successfully conducted during the last four years, and a quarterly manuscript magazine is also published by the students. There is also a Girl Guide Company in the School.

The total expenditure of the school comes to nearly Rs. 13000 out of which Rs. 3000 are realized from fees. The rest is borne by the University. The University and Government Inspectors have expressed their satisfaction with the working of the school and it is hoped that it will receive a liberal grant from the Government.

Vanita Vishram English School, Bombay.

It was to fulfil the desire of the late Sir Vithaldas Thackersey that the Women's University was making efforts to develop a Gujrati high school in Bombay along with Marathi Kanyashala, but they proved of no avail until the late Mr. M. T. Gajjar, the then Honorary Secretary of the Vanita Vishram started the first two classes connected with the Sir Mangaldas Vernacular School in December 1924 and got the school affiliated to the Women's University, with an annual grant of Rs. 3000 per year, for a period of 5 years, in the first instance. The school was under the control of the Principal of the Vanita Vishram Training College. For 2½ years this school was a mere continuation of the Vernacular school.

In 1926, after the sad demise of Mr. Gajjar, Mr. Hiralal M. Mehta, Solicitor, became the Honorary Secretary and on the recommendations of the Education Committee of the Vanita Vishram Institutions, appointed by him, the English School was separated and given under the charge of Mrs. Sha-

rada Diwan, M. A., who became the Honorary Principal of the School in June 1927. There were 35 students on the roll at the time.

With the efficiency and the experienced guidance of the new Principal, the school developed rapidly and became a full high school in 1929 with 110 students on the roll. This year 5 students were sent up for the Entrance Examination out of whom 3 passed.

The school has now an adequate and efficient staff and is maintained partly out of the Vanita Vishram Funds and partly from the Women's University Grant. It is also recently recommended for Government Grant. Light fees are charged to paying students but there are 15 free students. 13 students are staying at the Hostel attached to the Vanita Vishram.

The school meets on the top-floor of the Vanita Vishram which is quite commodious and airy. A well-equipped Science Laboratory is also maintained. The open garden adjoining the Vanita Vishram is used for games, drill, badminton, tennis and other out-door exercises. Arrangements are also made for indoor games in the recess. A Quarterly illustrated Magazine named 'Nutan Gujrat' is brought out and there is also a debating society which is attended earnestly by the students. Garba and Sports are the other activities held in Navaratra and X'mas respectively. Parents of students and ladies and gentlemen from the city are invited for these occasions. There are also educational excursions 3 or 4 times a year.

The school has surely a promising future.

Mahila Vidyalaya, Belgaum.

Ever since the establishment of the Women's University, Prof. Karve has been thinking of opening high schools for girls in the moffussil. He was, therefore, very glad to go to Belgaum at the request of some local people and open a high school which came into existence on the 27th May 1923 under the management of Mrs. Banubai Aho, a graduate of the University and one of the Life-Members of the Hindu Widows' Home Association, Poona. The school started with only five

girls but within three years it developed into a full high school. During the second year the number went as high as 76, but now there are 65 girls on the roll.

A local society under the name of Mahila Vidyalaya Mandal has been formed to control the school which has been registered and recognised by the Government Education Department. A little annual grant is received from the Government as well as from the District Local Board and Municipality. The Women's University also gives an annual grant. Besides these, the school depends on the kind and generous help given by the public. The annual expense of the school is about Rs. 5900.

Since 1924, the School has sent 47 girls for the Vernacular Final Examination and 36 have passed. Every year a girl from this school has stood first and won the prize.

Practical lessons in cookery in addition to those in Sewing, Drawing, and Music are imparted in this school. In the timetable, provision is made for physical culture, such as Namaskars and the native games. Satisfaction about the work of the school is expressed by many distinguished persons and educational experts who have visited the school. Besides, the Lady Superintendent of the school, credit, for efficiency of the school, goes to Messrs. R. G. Khot and B. D. Manerikar, pleaders of Belgaum, who are on the Managing Committee, and who have also done teaching work in the school for a number of years, being among the early proprietors of the school.

Mahila Vidyalaya, Bhavnagar.

Three enthusiastic young men, Messrs. Amritlal Dani, Chunilal Shah and Bhupatray Mehta, who had made the Surat Mahila Vidyalaya a full-fledged high school and a very flourishing institution after strenuous efforts for a period of about 6 years, decided to try the same experiment in their own place in Kathiawar, viz. Bhavnagar. With co-operation of Balvantray G. Mehta and the help of prominent local people, the Bhavnagar Stri Kelavani Mandal was formed to promote the school, which was started with 14 girls in June 1925 under the headmastership of Mr. Dani.

The Bhavnagar Darbar recognized the worth of the Institution and sanctioned a grant equal to half its expenses to it in 1926-27. The Vidyalaya increased in its reputation and utility every year and it became a full-fledged high school in 1927 when it was affiliated to the Women's University and began to receive the annual grant. The annual expenditure of more than Rs. 7000 is defrayed partly from the above grants and partly from public subscriptions.

Besides the regular high school classes, the Vidyalaya also conducts a Mahila Varga (Ladies' Class) for grown up married women and widows, who are taught reading, writing and arithmetic and they can join any class for the study of any special subject according to their aptitude and merit.

Amongst the other activities of the school are included the celebration of National Days when women of the city are invited and programmes of Garba Dance (folk-dance), story-telling, games, etc. are arranged and publication of books which was started on account of an earmarked donation for the purpose.

The school is carrying on various experiments on Education notable of them being 'Concentric Method in History' and Direct Method (परिचयप्रद्धति) in Sanskrit. The evils of the Examination system have been eliminated from the Vidyalaya as much as possible and students are freed from the bother of cramming and burden of examination. Folk-lore, physical culture and medical examination have an important position in the routine of the school and yield very good results. Occasional picnics and trips to places of interest, and games as well as dramatization of historical and literary subjects are specially encouraged. A Balasamaj conducted by the girls and a periodical named 'Hansvahini' gives an opportunity to students for self expression and self-government.

Unfortunately for the school, Mr. Amritlal Dani passed away at the early age of 32. Besides the foundations of scholarships in his memory, the School itself stands a perpetual monument to his devoted services. Mrs. Vinodini R. Yajnik, B. A. who has been the Lady Superintendent from the very beginning, is now in England taking Diploma in Educa-

tion. She will take charge of her work again after her return. The school has an experienced staff with Miss Jyotirbala Hora, a graduate of the Women's University, as the Head Mistress. Two students now being trained at the Mahila Pathshala of Ahmedabad will probably join the school after their graduation.

The total number of students is now 51, which cannot rise very quickly owing to our social conditions. Four girls have passed their Entrance Examination from this school and three have secured the S. S. Certificate. Of these, three are at present studying at the Mahila Pathshala at Ahmedabad for their graduation. The school, first of its kind in Kathiawar, is highly spoken of by eminent educationists and prominent men and women.

Kanyashala, Sangli.

The Kanyashala owes its origin to the desire of Prof. Karve to see a high school for girls started at every prominent place. When he went to Sangli, in 1925, there was already a school called Mahilavidyalaya teaching the whole primary and the first three English standards, financed by the State and conducted by H. H. the Ranisahab of Sangli as the President of the Women's Education Managing Board. Prof. Karve decided to continue the work done in this school and start classes to admit the girls from this school after they finish their course at the Mahilavidyalaya.

A local Association called Kanyashala Mandal was organised to promote the school and Their Highnesses the Chiefaahab and the Ranisahab of Sangli and some leading persons from the town were approached for their sympathy and support. Some money was collected which formed the nucleus of fund for the school, which was started in June 1925, with the Fourth Standard Class under the management of an under-graduate of the Women's University.

Every year, except in 1928, a new class was added and the school grew gradually. In 1928, the school was affiliated to the

Women's University and began to receive their annual grant which was a substantial help to the school. The same year H. H. the Chiefsahab of Sangli was pleased to sanction a donation of Rs. 747 and it is hoped that the help will be continued.

This year there are 31 students in the school in the four classes (standards IV to VII). The first batch of students was sent this year for the Entrance examination. The Lady Superintendent of the school is a graduate of the Women's University and she looks to the internal management and discipline of the school. She is the only woman teacher on the staff. The President and Secretaries of the Managing Committee are also in close touch with the school as they do some honorary teaching work in addition to subscription work.

The want of an adequate and regular staff is a handicap that will make efficient progress slow. But in time to come it is hoped that with the generous help from H. H. the Chief Sahab of Sangli and other charitable people the school will be able to have efficient staff and will become a pride to the city of Sangli.

Kanyashala, Wai.

For a long time a few people sent their daughters to the Dravid Boys' High School of Wai but when Prof. Karve went there in 1925 on his usual tour, the citizens readily responded to his appeal to start a school for girls and a class in English (First Standard) was started under the superintendence of Mr. Kathavate and Rao Bahadur Datar, retired sub-judges of high social position. There were 9 girls at the beginning and another class was added next year, which gained confidence and an organised constitutional body, with the two promoters as its President and Vice-President, named as Kanyashala Mandal, Wai, came into existence to manage the school.

The difficulty of funds was relieved by the promoters' efforts to collect subscriptions at Mahabaleshwar and other places and grants were obtained from the Municipality, Government and some liberal contributors. In 1927, a third class of Third English Standard was started and through Prof:

Karve, the services of Miss Vanamalabai Dhaneshwar (now Mrs. Tuljapurkar) were obtained, to fill in the office of the Lady Superintendent. The school became popular and the number of students rose to 50. A feeder class of Marathi Fourth Standard was added. A Building with a large open space in front was then rented and the school shifted there from the rooms which were liberally handed over to the school by Mr. Valdiya, a land-lord of Wai. This new place gives facilities for play and good accomodation for classes and it is now rented on a long lease.

This school has not been fortunate enough to have a Lady Superintendent for a long time. But it was recognised both by the Government and the Women's University and it progressed well. Now the school has Mrs. Sharadabai Sathaye at the head and the present staff is quite adequate and consists of experienced and trained teachers. The school has now provision for teaching Sewing and Embroidery, Music and Physical Exercise such as Namaskars and games, Hygiene and there is also a class of hosiery. Thus the people of Wai realise the advantages of a separate school for girls. The number of girls is at present 51.

It is hoped that the school will become a full high school in the near future and will have its own building with all conveniences and a permanent head-mistress.

Mahila Vidyalaya, Ratnagiri.

In the Ratnagiri district, well-known for its illiteracy and poverty, there was no other high school for girls than the Kanyashala at Malvan, till the end of 1924. In that year Mrs. Malatibai Joshi, a graduate of the Indian Women's University came to settle in Ratnagiri, and on the 1st of January 1925, she opened a class for girls in her own house with the help of her husband Mr. Janardan V. Joshi, a pleader, who had just started practising there. There were only 8 girls in that class of English First Standard.

The public of Ratnagiri was very indifferent about this school and Mr. and Mrs. Joshi had to struggle hard to keep it going. It is a tremendous achievement for Mrs. Malatibai Joshi

to have succeeded in bringing up the school to a complete junior high school stage with the first four English classes. Mr. Joshi had to undergo a great personal sacrifice of money and time to keep it going. But their efforts have been well awarded.

In January 1920, the school was inspected by the Inspectress of Girls' Schools and it was recognised by the Government for annual grant-in-aid. The first grant of Rs. 250 was received in 1929. The School was also recognised by the Indian Womens' University and a grant of Rs. 200 was received in the same year.

The school is now well stabilized with the help from the Government and the Women's University and there are great prospects that the school will be a full-fledged high school under the able management of Mr. and Mrs. Joshi within a short time. There are 31 pupils on the roll this year and the annual expenditure is about Rs. 2250. The inspectors of the Government as well as those of the Women's University have been satisfied with the work that is being carried on so devotedly and it is hoped that the public will show better appreciation than what they have done so far.

Saraswati Mandir, Sholapur.

Although the school conducted by this Association, which was affiliated to the University in 1929, was started in 1925, this Association has been going on regularly for the last 25-30 years, with the object of spreading culture and education among girls and women through various means such as home-classes, lectures, discussion-meetings, study-groups, etc. A small primary school and boarding for poor girls was also started in 1910, when Mr. Balaji Bhaskar Joshi, an enthusiastic pensioner, came to stay in sholapur and took up the work in his hand. This school, however, dwindled after Mr. Joshi left in 1919, as there was no regular income coming in.

In 1922, another attempt was made to start a middle school with the help of some teachers from the Haribhai Devakaran High School, but it failed. Finally, Mr. V. A. Modak, a life member of the Hindu Widows' Home Association of Poona, came to stay in Sholapur for his health and he

took up the organization of this school in his hand. Miss Banubai Deshpande came forward to work as the Lady Superintendent, on a very meagre salary and the school was started in 1925. Although Mr. Modak had to leave in 1927, he gave it a good start. Shet Hirachand has given a donation of Rs. 12000 for the School building which is now being built. The School receives a little annual grant from the Women's University since its recognition in 1928. Recently, the School has started a primary school which will be very useful as a feeder and it is hoped that within a short period the School will become full-fledged and fulfil the long-felt want of a high school in this big district town.

CHAPTER VII.
The University.
1930-31.

I
Members of the Senate

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SYNDICATE.

Chancellor

Sir C. V. Mehta, M. A., LL. B. (Graduates' Electorate)

Vice-Chancellor

Dr. Y. G. Nadgir, M. S., F. O. P. S. (Graduates' Electorate)

Elected Syndics

Prof. D. K. Karve, B. A. (Hindu Widows' Home Association, Hingne)

Prof. V. M. Joshi, M. A. (General Electorate)

Mr. K. O. Desai, B. A., LL. B. (Gujrat Stri Kelavani Mandal,
Ahmedabad)

Lady Premilla V. Thackersey (Thackersey Family)

Mrs. Sharadegauri Mehta, B. A. (Graduates' Electorate)

Prof. K. R. Kanitkar, M. A., B. Sc., (Graduates' Electorate)

Prof. G. C. Bhate, M. A. (Graduates' Electorate)

Ex-Officio Syndics

Prin. N. M. Athavale, M. A. (S. N. D. T. College for Women
Poona), Registrar

Prin. J. G. Shah, M. A. (S. L. U. Gnjrat Mahila Pathshala,
Ahmedabad)

Prin. Mabel A. Needham, B.A. (Chimnabai Mahila
Pathshala, Baroda)

ORDINARY FELLOWS.

(1) Elected by the Electorate of Associations.

(a) Hindu Widows' Home
Association, Hingne
Mr. B. S. Kamat, B. A.
R. B. Prof. D. L. Sahasra-
buddhe, M. Ag. M. Sc.

Prof. R. H. Kelkar, M. A.
Mr. R. K. Bhide, B. A.
Prin. N. M. Patwardhan,
M. A. L. T.
Mr. V. A. Modak, B. A., B. T.

(b) Gujrat Stri Kelavani
Mandal, Ahmedabad

Dr. Suman t B. Mehta, M. B.
Mr B. P. Thakore, B. A.
Mr. M. U. Almoula, B. A., B. So.

(d) Jivkore Vanita Vishram,
Ahmedabad

Mr. R. J. Thakore, B. A., LL. B.
Mr. K. N. Dessai, M. A., LL. B.

(e) Female Education Society,
Malvan

Mr. P. A. Dhond, M. A.

(c) Mahila Vidyalaya Mandal
Surat,

Mr. H. D. Nanavati, B. A., LL. B.
Mr. V. C. Jadhav, B. A.
Mrs. Tarabai Pradban, B. A.
Mr. G. N. Kazi, B. A.

(f) Kanyashala Mandal, Satara
R. B. R. R. Kale, B. A., LL. B.

(g) Stri Kelavani Mandal,
Bhavnsagar

Mr. C. N. Shah, B. A.

(2) Elected by the Patrons' Electorate.

Prof. V. G. Mydeo, M. A.
Mr. G. K. Gadgil, B. A., Bar-at-Law
Dr. H. R. Divekar, M. A., D. Litt.
Prof. S. N. Chapekar, M. A. LL. B.

Mrs. Varubai Shevade, G. A.
Mr. V. N. Deshpande, B. A., LL. B.
Dr. T. C. Khandwala, L. M. & S.

(3) Elected by the Graduates' Electorate.

Mr. N. C. Kelkar, B. A., LL. B.
Mrs. Saralabai Naik, M. A.
Prof. M. R. Paranjpe, M. A., B. So.
Prof. G. R. Paranjpe, M. A.
Sir M. B. Ohaubal, B. A. LL. B.
Mr. R. D. Karve, M. A., & Co.
Prof. V. B. Naik, M. A.

Prof. V. G. Apte, B. A.
Prof. A. B. Gajendragadkar, M. A.
Mrs. Srirangamma, B. A.
Mr. B. D. Karve, B. Sc., B. T., M. Ed.
Prof. D. V. Potdar, B. A.
Dr. P. L. Vaidya, M. A., D. Litt.

(4) Elected by the Educated Ladies' Electorate.

Dr. Miss Kashibai Nowrange,
B. A., L. M. & S.
Dr. Miss Krishnabai Kelavkar,
L. M. & S.
Mr. G. R. Deo, B. A., B. L.
Dr. Miss J. Jhirad, M. D.

Mrs. Sulochanabai 'Hudalikar, B. A.
Mrs. Zubaida-Syed, M. A., S. T. C.
Miss Balubai Khare, P. A.
Dr. N. L. Ranade, B. A., M. B. B. S.
Prof. N. K. Behere, M. A., B. Sc., L.T.

(5) Elected by the General Electorate.

Dr. Mrs. Sundarabai Kirtane
L. M. & S.
Dr. S. K. Belvalkar, M. A., Ph. D.
Prof. G. H. Kelkar, M. A.
Prof. G. B. Kolhatkar, M. A.
Prof. R. K. Lagu, M. A.

Prof. Y. D. Joshi, M. A.
Mr. Y. R. Date, B. A., LL. B.
Prof. N. G. Damle, M. A.
Prin. B. N. Kar, M. A., B. So.,
LL. B.

(6) Co-opted by the Senate.

Mr. Javermal Amarsing, B. A.	Mr. Gokuldas M. Shah
Mrs. Snehalatabai Pagar, M.A., B.Sc.	Mr. R. V. Parulekar, M. A., T. D., M. Ed.
Mrs. Shantabai Kashalkar, B. A.	
R. B. N. K. Kelkar	Mrs. Hansa Mehta, B. A.
Prof. D. D. Kapadia, M. A.	Miss I. N. Bhagwat, B. A. (Oxon.)
Dr. G. R. Tambe M. A., B. Sc., L. M. & S.	

(7) Nominated by the eldest male heir of the Thackersey Family.

Shet Madhavjee D. Thackersey	Dr. Jivraj N. Mehta, M. D.
Lady Vidyagauri R. M. Nilkantha, B.A.	Prin. N. M. Shah, M. A.

(8) Ex-Officio Fellows (Trustees).

Prin. J. R. Gharpure, B. A., LL. B.	Mr. K. S. Jatar, C. I. E.
-------------------------------------	---------------------------

II**Boards of Studies.****1. Bengali.**

Mr. S. V. Mukerjee, B. A. (Oxon.), F. R. S. S. (Lond.)

2. Domestic Science.

Dr. Y. G. Nadgir, M. S., F. C. P. S.

Mr. S. V. Joglekar, B. A.

3. Drawing.

Mr. V. B. Gadgil (Convener)

Mr. R. M. Rawal

4. English.

Prof. R. K. Lagu, M. A. (Convener)

Prof. G. H. Kelkar, M. A.

Mrs. Sharadagauri Mehta, B. A.

5. French.

Mr. R. D. Karve, M. A., etc. (Convener)

Mr. V. G. Rao

6. Geography.

Mr. R. J. Gokhale, B. A. (Convener)
Mr. P. K. Atre, B. A., B. T., T. D. (Lond.)

7. Gujrati.

Mr. H. G. Anjaria, M. A., LL. B. (Convener)
Mr. K. C. Desai, B. A., LL. B.
Prof. Navalram J. Trivedi, B. A.

8. Hindi.

Sahityacharya Dr. H. R. Divekar, M. A., D. Litt. (Convener)
Prof. B. D. Varma, M. A.

9. History.

Prof. R. H. Kelkar, M. A. (Convener)
Prof. R. P. Patwardhan,
Prof. K. T. Shah, B. A., B. Sc., Bar-at-law.

10. Kanarese.

Mr. V. B. Joshi, (Convener)
Mr. R. H. Deshpande

11. Marathi.

Prof. V. M. Joshi, M. A. (Convener)
Prof. D. V. Potdar, B. A.
Prof. S. N. Chapekar, M. A. LL. B.

12. Mathematics

Mr. R. D. Karve, M. A. (Convener)
Prof. V. B. Naik, M. A.

13. Music.

Mr. D. K. Joshi, (Convener)
Mr. V. N. Bhatkhande, B. A., LL. B.
Lady Vidyagauri Ramanbhai Nilkantha, B. A.

14. Pedagogics.

Prof. R. K. Lagu, M. A. (Convener)
Mr. R. V. Parulekar, M. A., T. D., M. Ed.
Mr. N. M. Patwardhan, M. A., L. T.

15. Physical Sciences.

Prin. N. M. Athavale, M. A., (Convener)
 Prof. K. R. Kanitkar, M. A.
 Prof. G. B. Kolhatkar, M. A.

16. Psychology & Philosophy.

Prof. V. M. Joshi, M. A. (Convener)
 Prof. N. G. Damle, M. A.
 Prof. A. K. Trivedi, M. A.

17. Sanskrit.

Sahityacharya Dr. H. R. Divekar, M. A., D. Litt. (Convener)
 Dr. P. L. Vaidya, M. A., D. Litt.
 Prof. S. V. Deshpande, M. A.

18. Sewing and Needlework.

Mrs. Sharadagauri Mehta, B. A. (Convener)
 Mrs. Lahanibai Pradhan
 Mrs. Sitabai Annigeri, G. A.

19. Sindhi.

Mr. Javermal Amarsing, B. A. (Convener)
 Mr. Lalchand P. Jagtiani, B. A., S, T. O.

20. Sociology.

Prof. R. H. Kelkar, M. A. (Convener)
 Dr. G. S. Ghurye, M. A. Ph. D.
 Prof. G. C. Bhate, M. A.

21. Urdu and Persian.

Prof. B. D. Varma, M. A. (Convener)
 Prof. Shaik Abdul Kadir
 Prof. M. T. Patwardhan, M. A.

III**Succession Lists.****Chancellors.**

1916 Sir Ramkrishna Gopal Bhandarkar, M. A., Ph. D.
 1920 Sir Mahadeva Bhaskar Chaulbal, Kt., B. A., LL. B.,
 K. C. L. E., C. S. I.

1926 Sir Chunilal V. Mehta, M. A. LL. B.

Vice-Chancellors.

1916 Dr. Raghunath P. Paranjpye, M. A., B. Sc., D. Sc.

1921 Prof. Dhondo Keshav Karve, B. A.

1921 Sir Lallubhai A. Shah, Kt., M. A., LL. B.

1926 Dr. Raghunath P. Paranjpye, M. A., B. Sc., D. Sc.

1927 Mr. Balak Ram, M. A., I. C. S.

1929 Dr. Y. G. Nadgir, M. S., F. C. P. S.

Registrars.

1916 Prof. Dhondo Keshav Karve, B. A.

1917 Sahityacharya Dr. H. R. Divekar, M. A., D. Litt.

1924 Prin. Narayan Mahadev Athavale, M. A.

Trustees.

1917-27 Mr. V. T. Agashe, L. C. E.

1917-24 Mr. V. R. Gupte, B. A., LL. B.

1924 Prin. J. R. Gharpure, B. A., LL. B.

1927 Mr. K. S. Jatar, C. I. E.

CHAPTER VIII.

Graduates of the University

: 0 :

P. A.

No.	Name	Years of Graduation	College	Present Occupation
1	Miss Ketkar Godavari	1926	P*	
2	Miss Khare Balubai	1928	P	Head Mistress, S. N. D. T. Kanyashala, Poona.
3	Miss Metha Indumati	1930	A	Lecturer S. L. U. Gujrat Mahila Pathshala, Ahmedabad.
G. A.				
1	Mrs. Shevade Varubai	1919	P	Lady Superintendent, Mahila-shram, Hingne Budruk.
2	Mrs. Deshpande Kamalabai	1920	P	Studying at Prague, Czechoslovakia for Ph. D.
3	Mrs. Karve Revatibai	1920	P	Staying in Africa.
4	Miss Oka Gangubai (Now Mrs. Satyabhamabai Patwardhan)	1920	P	Head Mistress, Female Training College, Baroda.
5	Mrs. Chintamanibhatals Rukminiamma	1921	P	Serving in Lady Willingdon Training College, Madras
6	Miss Ketkar Godavari	1921	P	
7	Miss Khare Krishnabai	1921	P	Social Service in Bombay,
8	Mrs. Annigeri Sitabai	1922	P	Lady Superintendent, S. N. D. T. Kanyashala, Bombay.
9	Mrs. Bhatavadekar Shantabai	1922	P	
10	Miss Chavan Sonubai	1922	P	Lady Superintendent, Govt. Girls' High School, and Inspectress of Schools, and Municipal Councillor, Kolhapur.
11	Mrs. Deo Sumatibai	1922	P	
12	Mrs. Joshi Durgabai	1922	P	Political movement in Berar.
13	Mrs. Khedkar Gangubai	1922	P	

*A —S. L. U. Gujrat Mahila Pathshala, Ahmedabad.

B —Mahila Pathshala, Baroda.

P —S. N. D. T. College for Women, Poona.

No letter is marked against Private Candidates.

No.	Name	Years of Graduation.	College	Present Occupation
14	Miss Kukade Kamalabai	1922	P	Now Mrs. Soudaminibai Pantavaidya.
15	Miss Shevade Malatibai (Now Mrs. Anandibai Joshi,)	1922	P	Lady Superintendent, Mahila Vidyalaya, Ratnagiri.
16	Mrs. Aho Banubai	1923	P	Lady Superintendent, Mahila Vidyalaya, Belgaum
17	Miss Dar Rupkishori	1923		Now Mrs. Rupakishori Hukku
18	Miss Deshpande Banubai	1923	P	
19	Miss Khare Balubai	1923	P	Lady Superintendent, S. N. D. T. Kanyashala, Poona.
20	Mrs. Trivedi Savitagauri	1923	A	Conducts Sharada Mandir, Ahmedabad.
21	Mrs. Desai Padmavati	1924	A	Teacher, Vanita Vishram, Bombay.
22	Mrs. Gangubai Lele	1924	P	Died
23	Mrs. Patel Kanta	1924	A	Lady Superintendent, Ranoobhai Kanyashala, Ahmedabad.
24	Miss Thakore Kumud (Now Mrs. Thakore)	1924	A	Teacher, Maharani Girls' High School, Baroda.
25	Mrs. Thakore Nandgauri	1924	A	Now Mrs. Kantibai Thakore.
26	Miss Dhaneshwar Vanamalabai	1925	P	Now Mrs. Vanamalabai Tuljapurkar.
27	Miss Ketkar Mathubai	1925	P	Studying at Paris for Ph. D.
28	Miss Ketkar Shanta	1925	P	Lady Superintendent, Kanyashala, Satara.
29	Miss Rajwade Pilubai	1925	P	Now Mrs. Padmavatibai Mardlik.
30	Miss Sardeshpande Venkubai (Now Mrs. Sushila Kothiwani)	1925	P	Lady Superintendent, Shrimati Dadibai Deshmukh Hindu Girls' High School, Nagpur.
31	Mrs. Athavale Sushilabai	1926	P	Now Mrs. Indirabai Bhagwat

No.	Name	Year of Graduation	College	Present Occupation
32	Miss Desai Manhar	1926	A	Now Mrs. Dhanavantrai B. Desai
33	Miss Dhaneshwar Sushilabai	1926	P	Teacher, Girls' School Yeotmal
34	Miss Gadre Anusuya	1926	P	Teacher, S. N. D. T. Kanyashala, Poona
35	Miss Joglekar Dwarka	1926	P	Now Mrs. Dwarkabai Sane
36	Miss Joshi Kaveribai (Now Mrs. Karve)	1926	P	Teacher, S.N.D.T. Kanyashala Bombay
37	Mrs. Kotwal Kamalabai	1926	P	
38	Mrs. Mehta Manjula	1926	B	Lady Superintendent, Barton Female Training College, Rajkot
39	Miss Mehta Sarala	1926	B	Now Mrs. Jyotindra Mehta
40	Miss Rajwade Yamunabai	1926	P	Now Mrs. Hardikar
41	Miss Thakore Kalavati	1926	A	
42	Miss Thakore Kanta	1926	A	Now Mrs. Babubhai Desai
43	Miss Jadhav Subhadrabai	1927	B	Teacher, Maharani High School for Girls, Baroda
44	Miss Ketkar Draupadibai	1927	P	Lady Superintendent, Kanyashala, Sangli
45	Miss Samant Vithabai	1927	P	Now Mrs. Manoramabai Lele
46	Miss Thakore Shanta	1927	A	
47	Miss Thakore Sumati (Now Mrs. Ranjit Chhatrapati)	1927	A	Teacher, Vanita Vishram, Bombay
48	Miss Agate Sakhubai	1928	P	Now Mrs. Ramabai Bakhale
49	Miss Hora Jyotirbala	1928	A	Lady Superintendent, Mahila Vidyalaya, Bhavnagar
50	Miss Joshi Krishna	1928	P	Teacher S. N. D. T. Kanyashala, Poona
51	Miss Ketkar Champa	1928	P	Teacher, Chandaramji Hindu High School, Bombay
52	Miss Khare Durga	1928	P	Teacher, Kanya Gurukul, Dehra Dun.

GRADUATES

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No.	Name	Year of Graduation	College	Present Occupation
53	Mrs. Lele Kashibai	1928	P	Lady Superintendent, Saraswati Mandir, Sholapur
54	Miss Mehta Indumati	1928	A	Lecturer, S. L. U. Gujrat Mahila Pathshala, Ahmedabad
55	Mrs. Patwardhan Ushabai	1928	P	
56	Miss Sathaye Vimala	1928	P	Now Mrs. Vimala Kunte-
57	Miss Tikekar Shanta	1928	P	Teacher, Mahila Vidyalaya, Belgaum.
58	Miss Desai Gangubai	1929		Lady Superintendent, Kanya shala, Malvan.
59	Mrs. Inamdar Muktabai	1929	P	Teacher, Kanyashala, Satara
60	Mrs. Joshi Sindhubai	1929	P	
61	Miss Pawar Indumati	1929	P	Now Mrs. Indumati Rama.
62	Mrs. Patwardhan Lilabai	1929	P	
63	Miss Dighe Vasumati	1930	B	Hon. Teacher in Physical Training in Maharani Chinnabai Mahila Pathshala, Baroda
64	Miss Marathe Ushabai	1930	P	Now Mrs. Ushabai Bapat

I.

Candidates who have passed the Entrance Examination.

—————: 0 :—————

- 1916
- 1 Mrs. Annigeri Sitabai
2 Mrs. Athavale Sushilabai
(Mrs. Indirabai Bhagwat)
3 Miss Gadgil Yesubai
(Mrs. Ajrekar)
4 Miss Patwardhan Yamubai
- 1917
- 5 Mrs. Aho Banubai
6 Miss Ohavan Sonubai
7 Mrs. Dani Venubai
8 Miss Ketkar Godubai
9 Miss Khare Krishnabai
10 Mrs. Khedkar Gangubai
11 Miss Kukode Sitabai
(Mrs. Sushilabai Deo)
12 Miss Lohogaonkar Venubai
13 Miss Oka Gangubai
(Mrs. Satyabhamabai
Patwardhan)
14 Pathak Yesubai
- 1918
- 15 Mrs. Chintamanibhatla
Rukminiamma
16 Miss Dar Rupakishori
(Mrs. Rupakishori Hukku)
17 Mrs. Joshi Durgabai
18 Miss Kore Sundarabai
19 Miss Kukaday Kamalabai
(Mrs. Soudaminibai
Pantavaidya)
20 Mrs. Lele Gangubai (Dead)
21 Miss Lotlikar Premabai
22 Miss Soman Ambubai
- 1919
- 23 Bhatavdekar Shantabai
24 Miss Deshpande Banubai
- 25 Miss Sardesai Kamalabai
(Mrs. Kirtane)
26 Miss Shevade Malatibai
(Mrs. Anandibai Joshi)
27 Mrs. Tambole Gangubai
- 1920
- 28 Mrs. Bhat Girijabai
29 Miss Dixit Vimalabai
30 Miss Khare Balubai
31 Mrs. Vaishampayan Anandibai
- 1921
- 32 Mrs. Javadekar Sushilabai
33 Miss Karnik Kashibai
34 Miss Ketkar Shantabai
35 Miss Naralkar Malatibai
36 Miss Pawar Kamalabai
37 Mrs. Rege Yesubai
38 Miss Renavikar Krishnabai
- 1922
- 39 Miss Dar Bilasvati
40 Mrs. Deo Sumitrabai
41 Miss Desai Dhanalaxmi
42 Miss Desai Gangubai
43 Miss Desai Manahargauri
44 Miss Desai Nirmala
45 Miss Dhaneshwar Vanamala
(Mrs. Vanamalabai
Tuljapurkar)
46 Miss Divanji Vasumati
47 Miss Gadre Anasuya
48 Mrs. Gogte Gangubai
49 Miss Kelkar Venubai
50 Miss Ketkar Draupadibai
51 Miss Ketkar Mathubai
52 Mrs. Kotwal Kamalabai
53 Miss Masurekar Gokulbai
54 Miss Mehta Manjula
(Mrs. Manjula Mehta)

- 55 Miss Mehta Saralagauri
(Mrs. Jyotindra Mehta)
56 Miss Rajwade Pilubai
(Mrs. Padmavatibai
Mandlik)
57 Miss Rajwade Yamubai
(Mrs. Hardikar)
58 Miss Sardeshpande Venkubai
(Mrs. Sushila Kothiwan)
59 Miss Thakore Jayagauri
60 Miss Thakore Kalavati

1923

- 61 Miss Bhide Aubai (Mrs.
Ushabai Patwardhan)
62 Miss Bhide Kamalabai
63 Miss Damle Godubai
64 Miss Deshpande Durgabai
65 Miss Dhaneshwar Sushilabai
66 Miss Joglekar Dwarkabai
(Mrs. Dwarkabai Sane)
67 Miss Joshi Kaveribai
(Mrs. Karve)
68 Miss Kazi Suidiya
69 Miss Ketkar Godubai
70 Mrs. Kukaday Tarabai
71 Miss Manglorkar Varadabai
72 Miss Marathe Krishnabai
73 Miss May Grace
74 Miss Mehta Mugdha
75 Miss Munciff Freney
76 Mrs. Mydeo Ambubai
77 Miss Paralkar Gangubai
78 Mrs. Pradhan Janakibai
79 Miss Razdan Katyayanes-
wari

- 80 Miss Salunke Bhanumatī
81 Miss Samant Vithabai
(Mrs. Manoramabai
Lele)
82 Miss Thakore Kanta
(Mrs. Babubhai Desai)

1924

- 83 Miss Apte Indira
84 Miss Dadiburjor Navajbai
85 Miss Desai Venubai
86 Miss Hora Mallika
87 Miss Hora Sulabha
88 Miss Joshi Chandrabai

- 89 Miss Kamat Sushila
90 Miss Khot Malatibai
91 Mrs. Kotnis Rakhambai
92 Mrs. Lele Kashibai
93 Miss Majumdar Chandrabai
94 Miss Mehta Indumati
95 Miss Naringrekar Sundarabai
96 Miss Pai Shantabai
97 Miss Pantavaidya Vithabai
98 Miss Pathakji Vasantika
99 Miss Pendse Putala
100 Miss Raoji Kumud
101 Miss Sawant Subhadra
102 Miss Thakur Shanta
103 Miss Thakore Tanman
104 Miss Tikekar Shanta
105 Miss Tyabji Sohalla

1925

- 106 Agte Sakhu (Mrs. Ramabai
Bakhale)
107 Bhide Banubai
108 Chatterjee Subhasini
109 Damle Banubai (Mrs. Kama-
labai Sohoni)
110 Dave Chandrika
111 Desai Lilavati
112 Desai Surbala
113 Desai Vimala
114 Deshpande Varubai (Mrs.
Shalinibai Parasnis)
115 Devatia Sagarika
116 Garood Gangu (Mrs. Lilavati
(Patwardhan))

- 117 Gune Sushila
118 Hora Jyotirbala
119 Jamnerkar Lila
120 Joshi Krishna
121 Joshi Vanlila
122 Kale Malati
123 Ketkar Champavati
124 Khare Durga
125 Majmudar Dhimati
126 Modi Sharada
127 Parchure Veenu
128 Vaidya Chimna

1926

- 129 Athavale Kashi

- 130 Gadre Sushila
 131 Kalamkar Indirabai
 132 Kale Sindhu
 133 Karandikar Chapala
 134 Kolatkar Indumati
 135 Lele Yamuna
 136 Phatak Yamu
 137 Pawar Indumati (Mrs.
 Indumati Rama)
 138 Thakore Padmavati
- 1927
- 139 Ardye Sitabai
 140 Chandekar Mamata
 141 Deulgaonkar Shevanti
 142 Dighe Vasumati
 143 Divanji Sudha
 144 Gavaskar Sushila
 145 Gurtu Dhanarajpati
 146 Joshi Sonu
 147 Majmudar Shrimati
 148 Marathe Usha (Mrs. Ushabai
 Bapat)
 149 Mehta Kalavati
 150 Mehta Usha
 151 Padalkar Kamala
 152 Pandya Vina
 153 Pathakji Saroj
 154 Sathaye Sharada
 155 Thakore Bhadra
 156 Thakore Chandramati
 157 Trivedi Iravati
- 1928
- 158 Ashtana Dhirvati
 159 Camodia Shanta
 160 Desai Indumati
 161 Desai Sarala
 162 Desai Shakuntala
 163 Deshpande Nalini
 164 Devaskar Godavari (Mrs.
 Aparna Deshpande)
 165 Doshi Subhadra
 166 Ekbote Kamala
 167 Engineer Sushila
 168 Gawankar Hirabai
 169 Gidwani Papani
 170 Gokhale Sonubai
 171 Gupte Manorama
- 172 Hashmatrai Saraswati
 173 Joag Jyotsna
 174 Karadia Gulbai
 175 Karadia Shirinbai
 176 Ketkar Narmada
 177 Macasare Rajas
 178 Mehta Bhadra
 179 Mehta Nalini
 180 Naik Vatsala
 181 Oka Durga
 182 Padalkar Indumati
 183 Paradkar Kamla
 184 Paralikar Kamala
 185 Paranjpe Manu
 186 Paranjpe Shanta
 187 Pathak Sumati
 188 Patkar Indira
 189 Patkar Shalini
 190 Patvardhan Indirabai
 191 Pawar Padmavati
 (Mrs. Asaikar)
 192 Prabhune Shanta
 193 Puranik Tarabai
 194 Saraiya Kumud
 195 Sardesai Minakshi
 196 Sarmalkar Indira
 197 Sathaye Krishna
 198 Sheth Kusum
 199 Shiras Dwarka
 200 Shukla Labhagauri
 201 Talwalkar Dwarka
 202 Thakore Pranagauri
 203 Vaidya Shanta
- 1929
- 204 Agarkar Kamala
 205 Bhat Vimal
 206 Bhat Divali
 207 Chichundikar Sakhubai
 (Mrs. Shantabai Mudholkar)
 208 Dani Jayakumari
 209 Desai Nirmal
 210 Desai Shanta
 211 Desai Shanti
 212 Deshpande Lila M.
 213 Deshpande Lilavati
 214 Dhruva Shwetabala
 215 Dixit Lila
 216 Gawaskar Hira

LIST OF CANDIDATES

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- | | |
|---------------------------------|----------------------------|
| 217 Gokhale Krishna | 262 Dongre Krishna |
| 218 Gokhale Venu | 263 Doctor Nalini |
| 219 Gore Indumati (Mrs. Thatte) | 264 Gaitonde Gulab |
| 220 Kale Sundar (dead) | 265 Gokhale Indira |
| 221 Kathavate Gangu | 266 Haldankar Bannu |
| 222 Khare Au | (Mrs. Suhasini Malvankar) |
| 223 Lele Manu | 267 Java Saraswati |
| 224 Lele Venu | 268 Joshi Chandra |
| 225 Marathe Godu | 269 Joshi Nirmala |
| 226 Masand Devi | 270 Khale Sumati |
| 227 Mehta Behroz | 271 Kharkar Gulab |
| 228 Mehta Flora | 272 Malandkar Gopika |
| 229 Mehta Gambhir | 273 Manohar Manu |
| 230 Mehta Hemlata | 274 Marathe Vimala |
| 231 Mehta Jayavidya | 275 Mehta Pushpavati |
| 232 Mehta Vasanti | 276 Mehta Savita |
| 233 Naik Rangu | 277 Mitra Arundhati |
| 234 Pandit Karsukh | 278 Mitra Renuka |
| 235 Pathak Sulochana | 279 Muranjan Sonu |
| 236 Pradhan Lilavati | 280 Nagpurkar Nalini |
| 237 Pradhan Sushila | 281 Natu Chandra |
| 238 Peters Daisy | 282 Oka Bannu |
| 239 Randive Malati | 283 Pai Shalini |
| 240 Rathore Nirmala | 284 Palejwala Hanifa |
| 241 Sapre Bindu | 285 Palekar Ahilya |
| 242 Sathe Shanta | 286 Paralkar Indira |
| 243 Sheth Sumitra | 287 Paranjpe Kamala |
| 244 Telang Dwarka | 288 Phatak Prabhavati |
| 245 Thakore Vimala | 289 Pradhan Shanta |
| 246 Trivedi Jamna | 290 Sane Indumati (Baroda) |
| 247 Trivedi Jashvanti | 291 Savkar Salu |
| 248 Tyabji Hamida | 292 Shah Shanta |
| 249 Umrani Sita | 293 Shah Vinodini |
| | 294 Shah Zaveri |
| | 295 Shaligram Ohampavati |
| | 296 Shringarpure Tara |
| | 297 Shroff Rama |
| | 298 Thakur Sarla |
| | 299 Tipnis Kumudini |
| | 300 Trivedi Rama |
| | 301 Vatwe Yamu |
| | 302 Vighne Kamal |
| | 303 Wagle Shanta |
| | — |
| | 304 Miss Thakore Sumati |
| | (Passed in 1924) |

II.

Students who have passed the Second Year Examination
(formerly Third Year) of the Primary School
Teachers' Diploma.

1920

- 1 Mrs. Bapat Sunderabai
- 2 Mrs. Kalvari Savitribai
- 3 Mrs. Mehendale Ambubai

1921

- 4 Mrs. Joshi Yesubai
- 5 Mrs. Kane Janakibai
- 6 Mrs. Vartekar Vithabai

1922

- 7 Mrs. Bhawe Kamalabai
- 8 Mrs. Hardikar Krishnabai
- 9 Mrs. Joshi Anasuyabai
- 10 Mrs. Joshi Krishnabai
- 11 Mrs. Kalamkar Chimubai
- 12 Mrs. Koli Bhimabai
- 13 Mrs. Pathak Krishnabai
- 14 Mrs. Toraskar Gangubai

1923

- 15 Mrs. Ardye Sitabai
- 16 Mrs. Chitnis Sitabai
- 17 Mrs. Godbole Anubai
- 18 Mrs. Joag Sakhubai
- 19 Mrs. Koparkar Venubai
- 20 Mrs. Sohoni Yesubai

1924

- 21 Mrs. Gogte Yamubai
- 22 Mrs. Limaye Ohingubai
- 23 Mrs. Mone Bhikubai
- 24 Mrs. Sabnis Anasuyabai
- 25 Mrs. Takle Saibai

1925

- 26 Mrs. Abhyankar Umabai
- 27 Mrs. Barve Girijabai
- 28 Mrs. Gore Janakibai
- 29 Mrs. Joshi Kashibai
- 30 Mrs. Joshi Krishnabai
- 31 Mrs. Khatavkar Janakibai
- 32 Mrs. Kulkarni Laxmibai
- 33 Mrs. Parmanand Sonubai
- 34 Mrs. Purandare Laxmibai

1926

- 35 Mrs. Bapat Sonubai
- 36 Mrs. Deshpande Godubai
- 37 Mrs. Kelkar Durgabai
- 38 Mrs. Kittur Kamalabai
- 39 Mrs. Sane Janakibai

1927

- 40 Mrs. Kalele Saraswatibai
- 41 Mrs. Kulkarni Yeshodabai
- 42 Mrs. Rajahansa Ahalyabai

1928

- 43 Mrs. Bokil Venubai
- 44 Mrs. Panse Shantabai

1929

- 45 Mrs. Gadnis Godubai
- 46 Mrs. Mehendale Saraswatibai
- 47 Mrs. Nagarkar Sunderabai
- 48 Mrs. Vaidya Gangabai

1930

- 49 Mrs. Kulkarni Radhabai
-

CHAPTER X

Convocation Addresses

— 0 —

(1924.)

By Diwan Bahadur G. S. Rao, M.A., LL.B., of Bombay.

(*Delivered on 15th June 1924 at the S. N. D. T. College for Women, Poona.*)

Mr. Chancellor, Members of the Senate, Ladies and Gentlemen,

It is now eight years since this University was founded for the higher education of Women in India, and it is a matter for sincere congratulation that what was before, an experiment, is now an accomplished fact. The University stands now on a permanent footing and its future is assured. It is showing signs of vigorous growth and vitality. Starting without any funds, the financial position of this University is improved at present to such an extent that there is a balance of over two Lacs of rupees to its credit. The late Sir Vitaldas D. Thackersey has endowed this University with a grant of 15 Lacs of rupees, yielding an annual income of Rs. 52,500, which is utilised for meeting the current expenses of the University. The Corpus is also granted on certain conditions which I hope will be fulfilled at no distant date. He has also given a loan of Rs. 186,000/- without interest for the purchase of a suitable site near the City of Poona for erecting College buildings. The site has been purchased and the College buildings have been erected, which were formally opened by Sir Hormusji A. Wadia a year ago. A friend of Sir Vitaldas, Shet Mulraj Khatav, has also made a gift of Rs. 35,000 for the erection of a hostel attached to the College. The hostel is now ready. The site of the College and hostel is admirably suited for an educational Institution like this. Add to this other dona-

tions made from time to time during the last 8 years amounting to about Rs. 210,128 and annual subscriptions amounting on an average to Rs. 9,000.

The munificence of Sir Vithaldas has placed the University on a sound financial footing and enabled it to extend the sphere of its usefulness and activities. There are at present 10 Institutions connected with this University. Two of these are conducted by the University, namely,

- (1) Shrimati Nathibai Damodher Thackersey,
College for Women, Poona.
- (2) Shrimati Nathibai Damodher Thackersey
Kanyashala at Poona.

The remaining eight are affiliated to the University. These are—

- (1) The Gujerat Mahila Pathshala or College of Ahmedabad.
- (2) Vanita Vishram High School of Ahmedabad.
- (3) Mahilashram High School at Hingne.
- (4) The Normal Training School at Hingne.
- (5) Mahila Vidyalaya of Surat.
- (6) Kanyashala of Malvan.
- (7) Maharani Girls' High School at Baroda, and
- (8) The Mahila Pathshala of Baroda.

These Institutions are furthering the cause of this University at different centres in the Bombay Presidency.

Lastly, it is gratifying to note that 25 ladies have taken the degree of G. A. of this University, which corresponds with the B. A. degree of the Bombay University and most of these Lady Graduates are working in the cause of female education at different places, while 18 Lady teachers have gone out of the Normal Training School affiliated to this University.

This is a record of progress of which you have every reason to be proud. It is the result of the strenuous efforts, the unflinching faith, the indomitable will, and the self-sacrificing spirit of Prof. Karve and his learned Colleagues, whose devotion to the cause of female education is worthy of all praise. It gives promise of a bright future. If you continue to work with the same energy,

zeal and enthusiasm and with the same spirit of self-sacrifice with which you have worked in the past, I have not the slightest doubt that your efforts will be crowned with success beyond your most sanguine expectations.

It appears you have adopted the idea of women's University from Japan. Fifty years ago the women of Japan were as illiterate and uneducated as the women of India. But when schools and colleges were thrown open to girls, female education made such rapid progress and there was such general demand for the higher education of women that a women's University was started about the year 1900 and within 12 years after its establishment it turned out as many as 1243 female graduates; in addition to these the Girls' High Schools sent out 896 undergraduates or matriculates who did not pursue the higher Course with the result that educated Ladies are found to be a great National asset in Japan and are taking their proper place and share in the intellectual, moral, social and political advancement of their country. If Japan is a First Class Asiatic power, if it is the foremost civilised Nation in the East, it is in a large degree due to the men and women of culture who are now working hand in hand for the good of the nation.

If the Women's University has given such an impulse to the spread of higher education among women throughout Japan, why may we not expect this University to produce equally favourable results in this Country? There is a growing demand for the higher education of girls not only in this Presidency but also in other parts of India. A movement has already been started (under the leadership of the late Sir Asutosh Chaudhari) for establishing a University for women in Bengal. A similar movement is on foot in the United Provinces and also in Sind. And I feel confident that the example of Bombay will be followed in other Provinces also, so that we shall see in course of time Women's Universities established in every Province of India, whose aim and object will be to give the women of India a sound liberal education which will enable them to take their proper place in society and discharge their sacred duties in life with credit to themselves and benefit to the Country. Let their education be suited to their special needs and requirements. Home-life is the chief sphere of woman's activities. She is the ministering

angel at the family hearth and in the family circle. Let her education be such as to make her a good wife, a wise mother and a useful member of society.

“The entire object of education,” says Ruskin, “is to make people not merely do the right things but enjoy the right things, not merely be industrious but love industry, not merely be learned, but to love learning, not merely be just but to hunger and thirst after justice.”

These words enshrine ideals which are no doubt difficult of attainment. But it is our duty to hold fast to these ideals. The aim of liberal education is the broadening and strengthening of our human sympathies, of our understanding of men and of society, the cultivation of power to find joy and delight in all that is noble, beautiful, and true.

In the words of Herbert Spencer—“The one and whole work of education may be summed up in the concept—Morality.”

Lord Reading in his address at the last Convocation of the Delhi University said:—“University education has a double aspect. It has an obvious influence for good in the case of the individual, but it has an even more supreme importance for the country as a whole. The Universities in India set the standards of national morals and character. A heavy responsibility has been laid upon them. It is their task not only to disseminate knowledge and to provide the youth of India with a training for life, but they have a wider duty. In their responsibility for the intellectual welfare of the people of India as a whole, it is for them to strive to build and elevate the character, to lift up the mind of the people to a higher intellectual plane and to set pure standards of taste.

“The Universities are the trustees of higher education. They are the guardians of its hall-mark. They must jealously watch that its excellence suffers no adulteration, that those who desire it do not receive a shadow in place of the real substance. They must fearlessly attack and expose worthless substitutes for higher education and maintain unimpaired, the higher estimation in which their honours and degrees should be held. Popularity is not difficult of attainment, but a false popularity based on an imitation of real achievement is a calamitous heritage. Tinsel may

glitter but it has no value as compared with gold. The volume of production will avail nothing if the quality of the output falls short of the best standards. In my view these are the ideals to be kept before us in our conception of University work in relation to the country and the people as a whole."

Let these ideals be kept in view by this University also in dealing with the higher education of women.

One of the distinguishing features of this University Curriculum is that all instruction is to be given through the medium of the Indian Vernaculars. The reason for adopting this course is that the most natural and efficient mode of instruction is the student's mother-tongue and that English is after all a foreign language and as such it creates unnecessary and artificial difficulties in the way of the Indian student. On this question it must be admitted that there is room for considerable difference of opinion. I concede that the students attending the High Schools find it difficult to follow their teachers and understand the subjects taught when instruction is wholly given in English. This is due to their imperfect knowledge of English. But can this be said of students who have passed the Entrance Examination and entered upon the College course? If your Entrance Examination is not inferior to the Matriculation of the Bombay University, if it exacts from the candidates a fair knowledge of the English Language, I do not think that those who have passed the Entrance Examination would find it difficult to understand the higher subjects taught at College, if the instruction were given in English. The text-books prescribed for the College course in Science, History, Ethics, Philosophy and other subjects are all English text-books. Both, students and Professors, have to refer to these text-books at home and in the Lecture Hall. It could save considerable time and trouble if these subjects were taught in English rather than in vernaculars in which there are no text-books.

Lastly it is to be noted that this College is open to all Hindu Girls. If a Lingayat girl who does not know a word of Marathi joins this College, through what vernacular would you give her instruction? If through her own vernacular, a Canarese Professor will have to be appointed to teach her the various subjects

prescribed for the first, second or third year's course. Not knowing the Marathi Language, she cannot avail herself of the same lectures on the same subjects and in the same class-room.

To obviate these difficulties, it is eminently desirable that the College students should receive instruction in the English Language which has now become the *lingua franca*, the common medium of communication between the different Provinces of India and between the different communities and Nationalities which inhabit this vast country. Remember the English Language is a classical language. It is the growth of Centuries. It embodies the accumulated lore of ancient and modern times. It is a vast store-house of knowledge in every department of human thought and research. It is the source from which the best intellects of our country have drawn their inspiration in working out the social and political progress of our country. An attempt is elsewhere made to substitute Hindi for English. If such an attempt ever succeeds, it would be disastrous to the best interests of our country.

Another suggestion which I would venture to offer for the consideration of the University authorities, is that if your means and circumstances permit, the scope of the University curriculum should be extended so as to include not only the Arts Course but also the Medical Course. Side by side with the Arts College there should be a Medical College connected with this University. There is a great demand for Lady Doctors, who are specialists in Midwifery and in the diseases of women and children. There is also a great demand for trained nurses. There is no sphere of activity in which women are better fitted by nature and education to render greater service to suffering humanity and to their own sex in particular, than the medical profession, which is one of the most honourable and useful professions in life. The services which Lady Doctors and trained nurses are rendering to society in every part of the civilised world are simply invaluable. The statistics of public and private hospitals will show that hundreds of women and children have been cured and rescued from the jaws of death under the skilful and sympathetic treatment of Lady Doctors and trained nurses, who are working night and

day in combating disease and alleviating bodily pain and suffering. I feel sure that if steps are taken to open a Medical College under the auspices of this University and if we provide facilities for the medical education of our alumni, there shall go out from this University a sufficiently large number of Lady Doctors who will be of the greatest service to the female members of Indian Society.

In conclusion I shall address a few words to those Graduates of our University who have taken the degree to-day. I congratulate you on the successful termination of your College career. You have closed one chapter in life. You are about to begin another. Your period of tutelage is over. You are going forth into the world with a mental equipment which will stand you in good stead in whatever sphere of life you may happen to move. Your education does not end with a degree. It is but preparatory for the higher and sterner education of life. It is the foundation on which you can rear a beautiful edifice in future years. You may be proficient in the art of drawing, painting, music, and other accomplishments befitting your sex. You may be great artists but the greatest artist is one who moulds his character and perfects his nature after the best models. Keep therefore the highest ideals of life and conduct constantly before your eyes. Follow in the foot-steps of the noble living and the noble dead. Draw your inspiration from the lives and writings of the great Poets and Saints of Maharashtra, from the works of Shri Dnyaneshwar, Tukaram, Ramdas and Eknath whose influence as moral and religious teachers is felt and will continue to be felt by all classes of Hindus in the Deccan for all time to come. Theirs was not a religion of hatred or antagonism between race and race or creed and creed. It was a religion of love, piety and purity of life. The essence of their teaching is—Devotion and righteousness are twin sisters. They must go hand in hand. Faith without works is dead. There is the germ divine in every human heart and human soul. It is your duty to develop that germ. Develop all that is good and great, all that is pure and noble, all that is loving and lovable in your nature. Be true to your God, true to your Sovereign, true to your Country and true to yourselves. If you follow these precepts, your lives will be a blessing to yourselves and a blessing to others. May you become useful and active members of

society, working hand in hand with men of culture—with men of light and lead, with your partner in life, your brethren, and your fellow citizens, for the intellectual, moral, social and political advancement of our Country. In this noble cause of national regeneration, men and women are bound to work together heart and soul, in peace and harmony, and then only we shall realize the Poet's prophesy :—

“ Everywhere

“ Two heads in council, two beside the hearth,
 “ Two in the tangled business of the world,
 “ Two in the liberal offices of life,
 “ Two plummets dropt for one to sound the abyss
 “ Of science, and the secrets of the mind ;
 “ Musician, painter, sculptor, critic, more ;
 “ And everywhere the broad and bounteous Earth
 “ Should bear a double growth of those rare souls,
 “ Poets, whose thoughts enrich the blood of the World”.

(1925)

By The Rt. Hon'ble Mr. H. A. L. Fisher, M. P.

(*Read on behalf of Mr. Fisher at the convocation held in the Shrimati Nathibai Damodher Thackersey College for Women, Poona, on 28th June 1925.*)

I regard it as a great privilege to have been invited by my old friend and colleague Sir Mahadev B. Chaubal to deliver the Congregation Address to the Indian Women's University. Not only am I glad to have the opportunity of expressing in public the high esteem in which I hold your Chancellor, but it is a special pleasure to be associated even by the slenderest tie with a work so necessary, so beneficent, so full of promise for the welfare of India as that which is being accomplished by the Indian women's University.

I am the more gratified by your Chancellor's invitation because it recalls to my memory an interesting visit which I

paid; in his company to the School of Widows, founded and directed by that distinguished Indian patriot Professor Karve, when I was last in India in the year preceding the outbreak of the Great War. I then had occasion to admire the originality and enthusiasm which had inspired that remarkable enterprise, and I believe that I am not wrong in thinking that it is from the seed planted by Prof. Karve that the flourishing plant of your University has grown.

Though man has been long upon this Planet, social science is very young. We have still much to learn with regard to the art of making existence happy and even tolerable for the vast multitudes of people of all races, colours, creeds and ranks who are called upon to do their part in the social life of their generation. We cannot however err in thinking that to keep one half of the human race in black and abysmal ignorance is not the best way to advance the knowledge or estate of the other, and that if there be any value in education at all, it cannot be exclusively present in one sex and altogether absent in the other. Moreover, since men and women alike have souls and brains, there seems no valid reason why spiritual nourishment should be provided for the husband and denied to the wife, lavished on the brother and refused to the sister.

The idea that equal opportunities of self-improvement should be afforded to both sexes is so simple, when once it has been started, that we wonder that it should have been neglected for so many centuries of human history. But simple ideas are not always easy to discover or to apply. Indeed, it often seems as if the simpler an idea the more difficult is it of discovery.

Certain it is that until comparatively recent times the education of women was very backward even in the most progressive countries of the West. It is no exaggeration to say that a young woman could not obtain a good education in England before 1850. There were no good high schools for girls. Women were excluded from men's Universities and no one had thought of founding a University for women. The attainments of women teachers were deplorably low, the instruction feeble and desultory. The idea that women were fit to receive a substantial education in substantial subjects was non-existent. We have changed all this now. Indeed, there is no department of educational

progress in England in which so much advance has been registered as in the sphere of the education of girls and young women. Whether we have not gone too far in associating the education of the two sexes is a matter with respect to which two opinions are possible. I am inclined to think that some differentiation is desirable and that while at the beginning of the movement for female education it was necessary to demonstrate that women could equal men in the severest branches of academic study, the higher mathematics for instance, or the classical languages of Greece and Rome, it was a mistake to attempt to enforce upon both sexes, as was often done at the secondary school stage, a uniform curriculum. I gladly notice that the authorities who control the curriculum of your University have not fallen into this error but have included certain subjects of instruction, such as Domestic Science, which are peculiarly appropriate to women and are not ordinarily taught to boys.

The choice of the language of instruction must necessarily have been a matter of anxiety for those whose duty it was to frame the constitution of your University. They decided for the vernacular and accordingly the instruction at the Indian Women's University is given in Marathi or Gujarati. I have no doubt that this was fundamentally a wise decision, and that ordinarily speaking Indian girls will make more progress, at least in the initial stages, if they are taught through the medium of the tongue which they have heard from their cradles, than if they are compelled to receive their instruction in a modern language. At the same time the warning notes which have been struck by Dr. Paranjpye and by your Chancellor, Sir M. B. Chaubal, strike me as being eminently wise. In the higher education of the Indian people English must always hold an important place as being the one language common to the whole Indian continent but also as being a modern world-language capable of expressing all the latest ideas in pure and applied sciences. Every Indian scientific student, male or female, ought to be in a position to read and write the language in which so much original scientific work is done. The Indian chemist or biologist who can use English, addresses men and women all the world over. If his ideas are sound and well-expressed they

fly anywhere. If, on the other hand, he knows nothing but his vernacular he is condemned by that very fact to a small audience and to comparative obscurity. I hope therefore that weight will be attached to the wise words of these two distinguished friends of the University, and that while the use of the vernacular is freely practised especially during the earlier stages of the university career, English will not be neglected and that students having any prospect of eminence in scientific subjects may have their attention most powerfully directed to the advisability of obtaining a complete command of that language.

Macaulay, indeed, went too far in one direction. It is possible to go too far in the other.

There seems also, as your Chancellor has already indicated, an incompatibility between a University exclusively educating through the vernaculars and one which is destined to appeal to all India. An all-Indian University, adjuring the use of English, would be compelled to use a very large number of vernacular languages. My strong impression is that your Chancellor was very wise when he adjured you to aim at being not an all-Indian University which in the last analysis would mean a federal and therefore a non-teaching University, but a centre for women's education in the province of Bombay. Here a splendid field of work is open to you. A local University which really teaches is better than a national University which merely examines. The one is a real University, the other is a sham; the one trains the character and fortifies the mind, the other ministers to vain ambition and fills the memory with ill-digested facts. To sow the seeds of an intellectual life in the minds of the women of the Province of Bombay is surely a project large enough to inflame the honourable ambition even of the most zealous and imaginative friend of university education among you. The word education is derived from an old Latin word meaning "nourishment". The well-educated mind is the well-nourished mind, the mind fed upon congenial food which it has assimilated and is not prompted to reject. It is the aim of such a University as yours to spread such a banquet as this before the students who are your guests.

The object of education is not to make us discontented with life but to initiate us into the heritage of knowledge and feelings-

which the noblest minds and characters of the human race have left behind them. We have derived little benefit from our education if it leads us either to quarrel with the common human lot, or to despise our fellows or to deprecate the glories of art and science, literature and nature. An education which destroys or weakens that sense of admiration which is one of the principle glories of youth and one of the chief incentives to honourable action is no education of which we can approve. Life itself holds many disappointments and many sorrows in store for all of us, but during youth a golden opportunity, never to recur, is offered to the students of a University, an opportunity for holding commerce with the great minds of former ages, of tasting the joys of literature, and experiencing the exhilaration of ordered thought and of accumulating a capital store of interest and of knowledge which will serve us through all the vicissitudes of fate. Such an opportunity has been for many centuries offered to men. It is now through the foresight and wisdom of the promoters of this Institution offered to Indian women. That they may avail themselves of it in increasing numbers, so that through the spread of culture and enlightenment in the homes of the people, the general standard of life in India may be raised is my earnest wish as it must be the prayer of all who are concerned with the progress and welfare of this University.

One word more. Among the objects for which you exist is the training of teachers. It has indeed often been said that the teacher is born and not made, but, if this be so, the birth-rate is surprisingly low, and quite insufficient to supply the needs of a populous community. Teaching, of course, requires natural gifts. It demands patience, clearness of speech, some capacity for ordered thought, but these gifts may be greatly improved by a wise course of training. How many quite capable men and women fail to impress their class by reason of some fault of manner or delivery, or some defect of teaching technique which could easily be remedied by training? I have listened to lectures delivered both by Englishmen and Indians at such a breathless head-long speed as to frustrate all the advantages which the lecture was designed to secure. The audience were incapable of following the spoken word. Great orators tell us

that their achievement is the fruit of infinite study; and teaching is in a sense a branch of oratory. It too is a subtle and delicate art, depending, indeed, as does that of oratory, upon the presence of favouring natural qualities, but capable of almost infinite improvement by wise direction.

I lay stress on these considerations because it is obvious that in India as in Britain the success of women's education will depend on the quality of the teachers who give instruction in the schools. If the teachers are good, education will be good. If the teachers are indifferent, the education will be indifferent. No amount of money, no amount of organisation, no amount of political enthusiasm for education can alter the basic fact that everything will depend upon the teacher. Here is the key to the position, here the principal responsibility of a University in the initial stages of an educational movement. To educate a sense of method and thoroughness in the minds of those who are proposing to dedicate themselves to the instruction of youth, and to strengthen the forces which make for continuous self-improvement, in the teaching body is certainly one of the most valuable tasks which a University can propose for itself.

Ought a University to be guided by a political ideal? Certainly not in the narrow sense of the term. A University should stand aloof from the cut and thrust of ordinary day-to-day politics. But in a larger sense, a University should be guided by the great ideal of social and political harmony and by the recognition of the eternal principle—

While interests divide men, justice unites them.

(1926)

By Sir M. V. Joshi.

(*Delivered at Sir Cowasjee Jehangir Public Hall, Bombay, on
Sunday, 27th June 1926, at 5-30 p. m.*)

I am not an educationist and the fact that in spite of this I am called upon to deliver an address at your Annual Convocation, is probably intended to give an opportunity to one of

those who like myself live on the outskirts of the Maratha country and sympathetically watch the growth of the Indian Women's University.

A University may be judged by the ideals it holds up to its alumni. It may also be judged by the inspiration to achievement in life, supplied by the teachings and personal contact of teachers in the University.

The Indian Women's University was founded by no means as a rival institution to existing Universities in this country. The Maratha country is a non-purdah country and a considerable number of girl-students have been taking advantage of the Collegiate Institutions in Arts, Medicine and a few in Law. The Indian Women's University is at present being availed of by female students of this province and *prima facie* the need of such an institution at any rate in this province seems open to question. It has, however, to be remembered that the University appeals to a large circle of women-students outside this province and courses in different vernaculars such as Marathi, Gujrathi, Hindi and Urdu are already laid down.

The growth of branch University representing the several vernaculars is looked forward to, so that ultimately almost the whole of India's womanhood can utilise the scheme. A notable departure has also been made in this University by way of equipping Indian women with knowledge that will make them not only good citizens but will suffice for all calls on womanhood. Unlike European countries where the economic independence of women is a matter of daily growth as a challenge to the male monopoly of effort and achievement, almost every woman here gets a chance to get married and be settled in life. An Indian woman must for the present at any rate be fully qualified to be a citizen, a wife, a householder and mother. Without unduly disparaging the education given to women-students in the existing Universities, it may safely be said that the education now imparted in other Universities falls far short of the present needs of Indian women's life careers. While the method of teaching through vernaculars till the final degree of Indian Women's University gives scope to a larger number of optional subjects being more intelligently and understandably taught to women-

students, the variety of subjects necessary and optional taught in this University gives a pretty full equipment for an Indian woman's life not excluding growth of religious sentiments. Judged by the first test the Indian Women's University upholds the best in Indian culture and tradition and equips its students with knowledge that supplies a basis for a larger, fuller, and more joyful life for Indian womanhood. The Indian woman like all things Indian is not a *tabula rasa* and the system of education adopted in the new University is calculated to utilise and build upon what is best in her life and character.

The Indian Women's University has also another value as an experiment in Indian women's education. The stereo-typed methods and subjects in existing Universities leave no room for experiment. Indian women like Indian men take advantage of existing institutions inadequate as these are to prepare men and women for a fuller life. But an experiment on other lines was needed and I have no doubt that this University is being watched by Government in an attitude of critical but sympathetic patience. Does the Indian Womanhood want a kind of education such as is now offered in the Indian Women's University? Have the public by now demonstrated that there is need for change in the existing type of female education? Judged by figures it may safely be said that there is a slow but tangibly growing realization of the need for such a change.

There were 4 girls in the New College nine years ago; now in 1926 the number is 40. The number taking secondary education leading upto the Matric course for entering the new University College has risen from 100 in 1916 to 1,000 in 1926.

The number of persons who subscribe to the funds of the University is nearly 2,800. The income is nearly 40 thousand besides 52,500 from Sir Vithaldas's Gift. When it is remembered that the Indian Women's University is not yet recognized by the Government and its graduates thus bear no Government hall-mark and have little economic value, the number of women that respond to the new methods and ideals of teaching are encouraging. Certain subjects in existing college courses are a bar to women's collegiate education; in the Indian Women's University a wide range of subjects gives an option and free choice to

students to qualify themselves even if they cannot master certain subjects which ordinarily block their advance. Thus side by side two methods of Women's education are being tried and preparing the way for the survival of the fittest.

It is gratifying to note that the Bombay University itself has adopted vernacular throughout as an option to classical language and is gradually adopting the compartmental system of examinations. The teaching through vernaculars adopted by the Indian Women's University may come in time but the compartmental system has been copied from the new University.

The Indian Women's University, while retaining English as a compulsory subject right till the final degree in the college, does not unduly emphasize an efficiency in English. The knowledge of English even for men has at present a fictitious importance, it is a political necessary concomitant of foreign domination. The non-insistence on efficiency in English has scared many a friend of women's education in India and indeed has been looked upon as an attempt to keep women on a lower level of efficiency than men. The graduate of the Indian Women's University has a very fair knowledge of English, enough to open out the vast treasures of knowledge attainable through the English language. The subject is compulsory all through and the knowledge imparted is quite enough for all practical purposes. At the same time a graduate of this University knows the vernacular far better than the ordinary College graduate and has a good knowledge of History, Sociology, Domestic Science, all these subjects being compulsory. Barring the test of equal efficiency in English, a graduate of this University is a product better equipped for the battle of life than an ordinary graduate of existing Universities. A scrutiny and comparison of the subjects taught fortifies me in the view I have taken.

The students who have graduated from this University might well take encouragement from the fact that their University has taken the right directions in fashioning their lives by equipment suitable to their needs. They will find many occasions for self-appreciation hereafter. Their University has long past the stage of cold neglect; it has even past the stage of derision, it is now in the stage of gaining a gradual appreciation.

Self-suppression has been long the bane of Indian womanhood. Half India is thus submerged. The whole social environment has tended to that result—not excluding an unconscious bias to that end in the Indian woman herself. Your present University is an attempt, a bold and courageous attempt to give the women of India a free scope for self-expression and even for self-assertion. You will now get scope for the variety of talent you possess and rise to the full stature of your height. Indeed, this is part of the movement for emancipation of the women all the wide world over and you may rejoice that the people who have consecrated their lives by service to the Motherland like Professor Karve and others and those that have been inspired to endow this University like Sir Vithaldas Thackersey have chosen this method for the uplift of half humanity in India. The consciousness that you are by no means inferior and in some ways better equipped for life ought to be one of your proud possessions. Some of those that have gone before you like Mrs. Kamalabai Deshpande and several others are, on account of the inspiration received in this University at great personal sacrifice, struggling to found schools on the new model, in spite of financial difficulties and orthodox surroundings, or are helping female education. Almost all are doing useful work in their way and have fulfilled the second test of University teaching viz. achievement on inspiration received from your Alma Mater.

Before I conclude, I would like to give you some friendly advice. I would ask you and all every one of you to have a chart for your own lives. You have to weigh for yourself how far physically, mentally, financially and in every other way you are fitted to espouse the woman's cause and make it your own. To some, humble spheres for work might offer themselves; to others, more responsible and more showy. But whatever you do, you must do it with all your heart and use your opportunities to the full. Every son and daughter of India has a deep sub-consciousness that India has a message for the world; that the somnolent East may yet teach the frenzied West. The world is getting tired of its shows and unrealities; it is seeking peace and salvation beyond the Babel of warring creeds. We all trust that a world-religion, making the world a heaven of rest and peace for all, will yet be given by India.

Towards that consummation, you, as humble workers in the field, may take your own share and your successors will be there to realize the dream—a proud achievement for the human race.

(1927)

By Sir Sankaran Nair.

(*Delivered at Sir Cowasji Jehangir Public Hall, Bombay, on Sunday, 19th June 1927, at 5 p.m.*)

When our rulers had to determine their educational policy in India they decided to adopt English and discard the Classical Languages of the East as the medium of instruction. There was no idea then of educating the masses of the Country. Still less was there any idea of female education.

According to our religion and Sastras, women were generally denied education because it was said that a life according to the Sastras, of obedience to the husband, secured to them the benefits of the good karma of the husband and salvation. Education for livelihood was not indispensable because economic sufficiency was secured to them by our laws, father, husband, children, other relatives, village community, or the king being bound to find it for them. There was thus no demand. Our rulers left it to those who have received English higher education to impart education to others in such form as they thought fit. It was known even then that mass education could be imparted only in the vernaculars. As I said, female education was not thought of but there is little doubt that if it had been suggested at that time, the same principles would have been applied i.e. instruction in English to those who sought it and instruction in the vernaculars to be imparted later to the women in general. The hopes then entertained have been fulfilled. In every social conference the necessity of female education had been emphasized. Dr. Bhandarkar has already told you that in the eighties it was the enthusiasm of the male students that led to the earliest steps for female education being taken in the Bombay Presidency; this is only natural. Professor Karve, the honoured

founder of this Institution, about whom it would be impertinent to say anything at this meeting and Dr. Lande, Sir Vithaldas Thackersey, Shet. Mulraj Khatav, whose munificence has placed this University on a stable foundation, have all been inspired by the ideals imparted by their English education. By far the great majority of those who have made donations are also persons who have received an English education.

At first no special provision having been made for female education, women had to go to schools and colleges maintained for males. When the necessity for female education was recognized, schools and colleges intended solely for women were started; they are not numerous or sufficient. But naturally the educational curriculum was that intended for males and the instruction was imparted in English. Some of those, notably those whose names I have mentioned, felt the necessity in the interests of women in particular and of the nation generally that a different curriculum of studies and imparting instruction in the vernacular is needed and we have this University in which the medium of instruction is a Modern Indian Language—the mother-tongue of the student. It is the language of their home; the language which the pupils learnt at their parents' knees and in which they will speak to their babies. It is the language in which they have learned to say their prayers in childhood. It is the language of fond and endearing associations. In one sense language is no doubt only a vehicle of thought. But there is little doubt it also tends to fashion your minds and in some ways regulate and form your thoughts. Your education therefore for its results to be permanent and effective should be imparted in your own language. In addition, there is also another reason. You have got a sacred literature of your own. That literature will form a part of yourself if your education itself is in that language. Again, the life of Shivaji and the other heroes is an Epic. It is a national possession. It will be a long time before you can dispense with his language and retain the love and veneration which his name justly inspires, both among his friends and foes. But there is also another aspect to this question. Both for your spiritual growth and for your material prosperity, your leaders have to learn the English language and its literature. It is possible that a time

may come when there will be materials in your own language and men and women will arise whose education and knowledge is as far advanced as that of the professors of Europe and you may be able to dispense with foreign literature altogether, but that day is distant yet. On this aspect of the question I shall not dwell longer, as I have nothing to add to what has been spoken before from this chair.

In considering the education you should receive and impart to others, allow me to insist upon the necessity of keeping before you the ideal of your own full development. The first and most important question from this point of view is that of physical education. We cannot separate body and soul and take care of the one to the neglect of the other. You have heard of the Stoic ideal of a sound mind in a sound body. Both devotional worship and Gnana Margam, the path of knowledge, require a strength of purpose and will, a power of concentration, for which a healthy body seems to be ordinarily requisite. The over sensitiveness of women, their inability to face the ups and downs of life like men is attributed to their weak body. You must take your part in games of strength. It will enable you to face competition and take your beating, as they say, like a man.

The Syndicate of the Bombay University has, I understand, formulated a tentative scheme of compulsory Physical Training. They recommended that such training should be given to all students in the first two years of undergraduate study under a director of physical culture; that the students should be periodically examined and classified according to their physique; that a student should not be promoted or admitted to an examination without completing a satisfactory course of physical training. I have no doubt that your Syndicate will take the necessary steps in this direction. Apart from physical culture I have little to say about the subjects taught in this University. The scheme adopted seems to be comprehensive and though it is possible to hold a different opinion as to the varying degrees of importance of various subjects, criticism at this stage by an outsider would not be right and it must be left to the authorities of the University to devise or modify the various schemes in the light of experience gained.

I would like to say a few words in particular to the lady graduates about higher education. In addition to those who have taken their degree this year, there are already forty-two graduates. The majority are engaged in the work of education. A few are already taking active part in civic affairs. This is as it should be. But to the lady graduates, not only of this but of other Indian Universities, I say that you must remember, as I have no doubt you do remember, that you have received this education not only for your own benefit but for the enfranchisement and the advancement mainly of your sex. If you and those who are being educated here, bear in mind the disabilities of your sex and if you have a clear conception of them, you will not rest day and night till you see that education of the right kind is imparted to all your sisters so that by your joint efforts all these disabilities might be removed. Graduates, remember that the women's movement and this Women's University is a part of it, is a world-movement.

There are many who think that the only true womanly sphere of work is the governance of home; that a woman's true function is service of her parents, her husband and Children. They dislike the tendency of the age to equality between man and woman. They regard every reform which gets rid of any distinction as a blow to woman's rightful influence and to well-being of society and equality as subversion of Divine law. If widowed or unmarried, she should devote herself to her relatives, the poor and the afflicted and some are willing to let them become teachers, writers, painters, sculptors, milliners and spinners, but they dread woman's entry into politics. While I agree that your education should not only unfit you but make you better-fitted to perform all the work which has been regarded as peculiarly your own, I do not think that in future you should be confined to those spheres of life. You are not to be an appendage to your husband or anybody else. Your education should not be intended to make you a helpmate of your husband any more than your husband's education should be intended to make him your helpmate. Let those who think that you should be confined to your work in your homes look round. In America, in Europe, the women are claiming equal rights with

men. In Australia also the fight is being carried on with success. You have no doubt heard of what is being done in Turkey for women. The purdah has disappeared, though not without some opposition. Even in Russia the purdah has disappeared among the Musalmans except in a few remote villages. Musalman boys and girls sit together at their lessons in the schools. I trust in course of time separate girls' schools and colleges will disappear in India also and women will insist upon being treated on the same footing with men. In China the women are moving. The widow of Sun Yat Sen, who shares not only her husband's ideals and spirit, but his scholarship and wide experience, is the head of the movement. Her words are remarkable. "Our struggle is not bounded by the Chinese shores and boundaries. It is a world-struggle. Chinese women must take their part in the struggle for freedom of all the oppressed people of the world." So I tell you that you also must take your part in the struggle for freedom. Look at the results already attained in China. The same lady said that while she was in an American College "Freedom for American women seemed just round the corner; for Chinese women it seemed a distant, almost a foolish dream." But she continued, "I was wrong, strong as were the chains that bound the women of China only a few years ago, they have been broken. Our grandmothers may have been 500 years behind the women of America, but our daughters will be 50 years ahead. Chinese women, under the Kuomintang, are wiping out countries." Are you and the women of India alone to sit idle; won't you take your proper place in the fight for women's freedom? First you have to get rid of everything that consecrates you to men's lust. The traffic in women must be got rid of. After the recent revelations in Calcutta and in Bombay, I need not dwell further on this matter. On this question you have got all the civilized world on your side. The question is only one of time but without your open and united endeavour, it may take a long time for the evil to disappear. Our laws and social customs which require or promote or tolerate early marriages are based upon the same notion of women existing for the pleasure of man. We must get rid of it and for that purpose raise the age of consent; marriage or consummation of marriage must come later in life. In this matter you may have to encounter the opposition of the

so-called orthodox India. That opposition is regrettable. Foreigners may hesitate to support us as they may take it to be a religious question. The Government of India with that extreme solicitude for our ancient customs which stand in the way of our progress may not render much assistance. It rests for you therefore to support movements of this character with all your strength. I will not trouble you with all the other questions in which women elsewhere are interesting themselves. I will satisfy myself with drawing your attention to what is being done elsewhere. In one country now an "illegitimate child" does not exist, a child because of its existence is *ipso facto* legitimate, and entitled to the same right as the child of parents who are married. A woman has not only a legal right to her own property but also to half the property conjointly accumulated during marriage. Marriages are regarded as civil contracts. Persons who have been, or are, in actual marital relations without being legally married have the same legal responsibilities so far as the duties of the married couple to one another and to their children are concerned, the object of this being to protect the interests of women and children. Persons who desire to marry have to show proof that they are cognisant of the health of the other party, particularly with regard to venereal diseases, tuberculosis etc., all this is intended for women's benefit. Again, you are undertaking the duty of motherhood not only in your own interests but also in national interests. You should be secured against any consequences detrimental to yourself on account of any physical disability due to it. As mothers you must have at least equal rights with the father over your children with reference to custody, guardianship, marriage.

I do not mean to say that you should attempt to carry out all this now or in the near future. If you have in view not your own individual advancement, but the determination to devote yourself to the good of others, of your sex, you are bound to achieve great results though your success may not be apparent to you. You may not enter the promised land, you may not even see it, but the struggle will be continued by others and eventual success is certain. It may be, long after we are all dead and gone. But if you bear in mind the nature of the task

before you, you will educate yourselves and others and carry on the struggle with that determination, energy which will ensure success. From us males you will encounter no opposition but you will have every support, and it is in the hope that the womanhood of India will soon take its right place along with the women of the other races that this movement has been started and supported and may the guardian angels who preside over the destinies of the world support us to bring about the desired consummation.

(1928)

By Syed Ross Masood

(Nawab Masood Jung Bahadur.)

Director of Public Instruction, H. E. H. the Nizam's Government.

(*Delivered at the N. M. Wadia Amphi-Theatre of the Fergusson College Poona, on 17th June 1928.*)

Mr. Chancellor, Members of the Senate, Graduates of the University, Ladies and Gentlemen,

I thank you most sincerely for the honour that you have conferred upon me by inviting me to deliver the Convocation Address for this year. Your University possesses three characteristics, the combination of which makes it unique amongst the educational institutions of India. The first is that it represents the achievements of the selfless labours of one individual ; the second that it aims at educating that section of the inhabitants of our motherland in whose hands almost alone rests the moulding of the character of future generations ; and the third that it expresses in a material form the efforts of our countrymen to place education on a national and, therefore, truly rational basis.

Coming as I do myself from the Hyderabad State, where too a similar attempt has been made to place education on sound foundations by the creation of a University where everything

is being taught through one of the most important vernaculars of India, I feel that in addressing you to-day, I am addressing a University which, in every sense of the word, is a true sister of the Osmania University of Hyderabad.

The mere fact that both your University and the Osmania University have had to solve problems of a more or less similar nature, is, I hope, guarantee enough of the close intellectual co-operation that I would like to see permanently established between these two centres of learning. You are doing for women what we in Hyderabad are doing to-day for men, and this happy division of labour augurs well for the future intellectual advancement of the people of our motherland.

Ladies and Gentlemen, I long for the day when from the portals of these two Universities, there will go forth into the world, graduates highly equipped intellectually and possessing that fine and sturdy character, which will gain for them that genuine respect in the great world outside without which no constructive work of a lasting nature can ever be achieved. The graduates of this University should look upon themselves as the members of an army whose chief duty it is to fight, wherever they may happen to be, those forces of darkness and dissension which are doing such untold harm to-day to the land of our birth.

Ladies and Gentlemen, it might interest you to know that there was a time in my life when I too, like many of our countrymen to-day, was foolish enough to believe that no vernacular of our country was capable of expressing modern scientific thought lucidly, and that consequently it was necessary for us to continue the use of the English language as the medium of instruction. Just then I was brought into contact with Nawab Sir Hydar Nawaz Jung Bahadur, the present able Finance Minister of the Hyderabad State and at that time the Educational Secretary in His Exalted Highness the Nizam's Government, who, too, like the worthy Founder of this University, held the belief that only education imparted through one of the languages of India could really be assimilated by those born in India.

My frequent discussions with him convinced me of the fact that, whilst all this time I had been groping in the dark, he had already found a way that led to a bright world of hope. When the history of the progress of education in India during the last 20 years comes to be written, the two names that will occupy the most honoured place in it will be those of Professor Karve, the Founder of this University, and of Nawab Sir Hydar Nawaz Jung Bahadur, the man who proposed the creation of the Osmania University to the gracious Ruler of Hyderabad.

The question has often been asked : What is National Education ? And to-day I am going to be guilty of adding yet another answer to the many answers that have already been given, even at the risk of being condemned as a plagiarist. My definition of at least one aspect of National Education is that it is the education of the people of a country, imparted by the people of that country, in the language of that country.

Thus, in my opinion, when in England a schoolmaster teaches his pupils the simple arithmetical fact in English that twice two makes four, and a Frenchman teaches the same fact in the schools of his country in the French language, each of these two teachers is imparting national education to his pupils, in spite of the fact that the subject-matter that is being taught remains identical. What is good for the rest of the world is also good for India. To continue to impart all instruction in the language of a country that is 6,000 miles from our motherland, and at the same time to desire to make that education national, is, to my mind, the height of folly. Whatever be the circumstances that attach us in a close and even intimate bond of union to England, it is as impossible for the language of the people of that country to become our mother-tongue, as it is for us to change the colour of our skin. When we know that even after 600 years of Mussalman rule in India, the language of the masses even in the very capital of the Mussalman did not become Persian, what right have we to believe that an equal number of centuries of English rule, which is in itself a highly problematical supposition, will have the extraordinary effect of making the people of India give up the languages that they have inherited from their ancestors in favour of the language of the present 'accidental rulers of India ? I

ask you in earnestness which of these two—the languages of India or the English language—is more permanent for us? The answer can only be one, namely, that for India it is the Indian languages that must necessarily be looked upon as the more permanent ones. That being so, does not real wisdom demand that those of us who are keen on seeing our country occupy the very highest place in the world of culture and learning, should do all that lies in our power to lay the foundations of our educational system on a basis that has all the features of permanency?

Quite recently, I happened to be present at a function, where the statement was made to me by one of those attending it, that, in his opinion, the Osmania University of Hyderabad, simply because it was teaching everything to its students in Urdu, should be looked upon as an experiment. In answer, I asked this friend of mine whether, when he was blessed with a child and that child turned for nourishment to the breasts of the mother, he considered that action of the child in the nature of an experiment. I narrate this episode to you for, in my opinion, it shows up the fallacy under which many people still continue to labour. It is the use of the English language as the medium of instruction that should be looked upon as an experiment, and not the use of one of the languages of India for that purpose.

Hitherto we had continued to use the English language as a wet-nurse in the false belief that our mother-tongues—the important vernaculars of India—were too sickly to supply our children with adequate nourishment. Fortunately, light has been vouchsafed to us in time, and many of the best thinkers of our country have now begun to realize that, if our children are to have a healthy stature, both intellectually and morally, the milk of the foreign wet-nurse should no longer be their sole diet.

By these remarks of mine it is not my intention to convey to you the idea that immeasurable benefit has not been derived by us from the use of the English language as the medium of instruction; nor is it my intention to disparage in any way the greatness of the knowledge that is contained in that language. My own veneration for the English people, whom the Fates

to-day have made co-workers with us in helping India to fulfil the high destiny that awaits her, is to a very great extent based on the glories of their literature, which I consider, without the slightest doubt, to be one of the very finest products of the human mind. All that I intend to convey to you by what I have just said is that the genius of a people can grow to fullest fruition only in their mother-tongue, and that consequently it is as harmful for the highest intellectual development of our students to be taught everything through the English language as it would be for English students to be taught everything, say, through the German language, in spite of the fact that philologically the German language is more akin to the English language than the English language is to any of the languages of India.

Another harm that the continued use of the English language as the medium of instruction has done and is doing to our country is that it is giving to our already disunited mother-land yet another caste, consisting of those who, whilst alienated on the one hand from the English people by reasons of race and culture, are on the other hand alienated from their own kith and kin by not being able to express their loftiest ideas and most delicate sentiments in the language of their own people. India, alas, is the only country to-day in the civilized world where it is easy to find educated people in large numbers, who, without shame, profess to know the literature of a foreign country more than the literary products of their own ancestors. Such unfortunate people seem to be unaware of the axiom that no nation can gain the respect of the world that is not prepared to respect its own culture, and that no nation can respect its own culture that does not respect the language in which that culture is embodied.

To the world at large, the intellectual India of to-day, with its continued use of the English language as almost the sole serious medium of instruction and expression, appears as a poor weak cripple who, being unable to use the legs that God has given her, is compelled to hobble along painfully and slowly with the help of crutches manufactured in a country 6,000 miles away. I ask you, is this a spectacle from which any credit can accrue to our land? In my opinion, all those people who belittle

such efforts as those of this University, place themselves thereby in a most ridiculous and undignified position, for their refusal to make Indian languages the media of instruction is tantamount to saying that even the Great God above us has been unjust to them inasmuch as He has bestowed on them languages in which it is not possible for them to communicate efficiently their thoughts to each other, and that thereby they have been reduced almost to the position of dumb animals.

My survey of the social life of our country has made me realize another very sad fact. In most Indian families, where there are members who have received their education through the English language, I have found real disunity prevalent, for, whilst the women of the family have been brought up, rightly or wrongly, along the lines laid down by our ancestors, the men, with the smattering of the English knowledge gained in schools, have continued to entertain ideas which are the very negation of those devoutly believed in by the women. It must be clear to you that a household, where the eyes of the husband are fixed on the distant glories of English literature and those of the wife on the beauties of either the great Tulsi Das or Ghalib, cannot, in the real sense of the word, be called a united household. So long as the men of our country continue to look in the direction of the West and women in that of the East, so long will the present cultural disharmony in our homes continue to sap the greater part of that energy on the fullest and most unhampered use of which depends the amelioration of most of those conditions that to-day disgrace India.

To ensure that unity of culture in the domestic life of our country, without which there can be neither collective nor individual happiness for our people, it is necessary to bridge the educational and cultural gulf that at present, unfortunately only too frequently, divides the women from the men in our homes. This can only be done by bringing within the easy reach of the women of our country that knowledge which, for good or for bad, continues to captivate the attention of our men. In other words, this result can only be achieved by making the language which the women have inherited from their mothers as efficient and as great a medium of instruction

as the foreign language through which the men have acquired modern knowledge.

Another advantage will become apparent to you when I tell you that my close study of the social and educational conditions in Japan has shown to me that in that country mothers are a genuine help in guiding the education of their children along sound lines, simply because the language through which knowledge is imparted to their children is the language of the mothers. In India, alas, as we all know, except in some few privileged households such a happy and useful occupation is to-day denied to mothers, on account of the language used for the instruction of their children being foreign to them.

Moreover, to continue to impart all instruction through the English language presupposes that all the students attending our educational institutions must necessarily possess great linguistic gifts. Now there is no nation in the world, except us, that has tried to lay the foundations of its educational system on fallacious presuppositions of this nature. And if it is found that, by giving up the use of the English language as the medium of instruction, whilst the knowledge of that language grows slightly weaker, the knowledge of the different subjects grows stronger and more real, even then, I, for one, would say that to our country at large no harm is done. I would rather have my countrymen speak English not so well as the select few do to-day, than see them foreigners in their own country, ignorant of the merits of their own culture, and unable to use efficiently the language of the land of their birth.

Then again, the ease with which those of us who have received our education through the English language are unnecessarily corrupting our own language, is to be strongly condemned. I have had to face, in the course of my life, many humiliations, but there is none the sting of which has continued to hurt me more than that which I had to face once in a railway carriage on the continent of Europe. I was somewhere in the heart of France, travelling with an Indian friend, and in our compartment there sat a European gentleman whose nationality

we were unable to make out. Desiring to know what time it was, I quite unconsciously put the following question to my Indian friend : " Ap ki watch men kya time hai ? " The answer was given to me by my Indian friend in English. Hearing this mongrel language and noticing our dark faces, our fellow-traveller turned to me and in broken English desired to know to what country we belonged. In answer I told him that we were from India, and I saw his face assume an expression of great perplexity, which made me in my turn ask him why he had put that question to me. The answer that he gave me was : " Sir, I was anxious to know what country it was that even in the 20th century had not in its language words for such an ordinary article as a watch and for such an everyday necessity as time. " This answer made me feel more ashamed of myself than almost anything that has happened to me. The lesson then learnt has never been forgotten, and to me the doctrine of strengthening the great languages of India and of modernising them possesses all the fervour of a religious belief.

Many people, whilst discussing with me this important question of the use of Indian vernaculars as the media of instruction, have frequently tried to deprecate the idea by raising before their own eyes, what I term, the bogey of disunion. They say that if in the different provinces of India the different vernaculars are to be kept alive by being strengthened in this way, then all hopes of ever creating that unity amongst the inhabitants of India, which we all so ardently desire, should be given up. This argument, to my mind, if once accepted as something real, would have disastrous results for, Ladies and Gentlemen, the same argument could also be used by those who are foolish enough to say that there can be no unity in our country unless all the people have the same religion, eat the same kind of food, and dress and walk in the same way.

Let it not be forgotten that the heart of India is great. From time immemorial she has been the mother of varying religions and conflicting philosophies, all of which have been lovingly folded by her to her breast as her own children. Moreover, I ask such people what guarantees have they to offer when they make the statement that, given one language, India will become a united country ? When I gaze on the conditions in

America that are a disgrace to civilization, when I see in America the poor Negro massacred in cold blood and treated worse than we would treat animals, in spite of the fact that he shares with the people of America the language of the people of America; and when I cast my eyes on heroic Belgium and beautiful Switzerland, which, in spite of possessing more than one language, are more united than many countries that are unlingual, would it not be exceedingly foolish of me to accept the statement that for the creation of national unity the extinction of all the languages of a country save one is an essential requirement?

Nature in her bounty has made our country the land of variety. There are to be found in it not only samples of almost all the climates in the world, but also specimens of almost all the flora and fauna of the world. Let it continue to have, in consonance with its inherent quality, also a variety of languages.

Ladies and Gentlemen, the greater the variety at our disposal, the greater will be the beauty of the rainbow-hued culture, which will yet, once again, go forth from our great land to teach to the world, for the second time in the history of mankind, those lessons of piety, charity and toleration, which the greater part of the world is, alas, in these days of materialism, so easily forgetting.

So far as the practical purposes of life are concerned, I am glad to see that you have very wisely made the English language a compulsory subject in your curriculum of studies. The peculiar position of the English language in the political life of India—a position to the importance of which I am bearing testimony to-day by delivering this Address to you in English—makes it the duty of all well-wishers of India to encourage its study as much as is possible; and so long as it continues to be earnestly studied as a language, nothing but benefit can result to our people. It is only its use as the medium of instruction that I consider injurious; and I warn you that if it continues to be used as the medium of instruction much longer in all the schools designed for the education of our girls, the foundations of the social and cultural life of our country will be so seriously weakened that in the future it will not be possible to rear on them any structure of lasting strength or beauty.

You, who are graduating from this University to-day, must never forget that the most sacred duty that the women of a nation have to perform is that they have to be the guardians of its best traditions; and that if once they begin to feel ashamed of those traditions and pass that feeling on to the children they bring up, then they are perpetuating the continuation of that inferiority-complex, which is a disease that brings the surest death to nations.

To me no sight in my country is more painful than that of some of the unfortunate women, who, like some of the foolish men, think it a mark of education to ape the manners and customs of the people of Europe, without remembering the important fact that thereby they are insulting the great culture that they have inherited from their ancestors. The manners and customs of a people are the result of the different stages of evolution through which that people has passed, and they cannot be given up suddenly without causing in the social life of the country as great a wound as is caused to the physical body by the removal of a limb. As the process of evolution is one that is unending, so will the changes in the manners and customs of a people be unending. To try to hasten on this process by the sudden and absurd adoption of the manners and customs of a country, the history of which has evolved on lines entirely different from those of one's own people, is, to my mind, something exceedingly hideous. If we examine carefully the history of our country during the last sixty years, I am sure you will all agree with me in saying that during this period the most constructive work has been done not by the people who had received what we are accustomed to call Western education, but by people, whether Hindus or Moham-medans, who had their character developed by a system of education that was indigenous to our country.

It is only a system of education that fulfils all the peculiar requirements of our country that will give to our people that strength in the legs without which they will never be able to bear that burden which the strain of competition with the rest of the world to-day entails. You have only to look to Japan to see how it is possible to acquire all that is best in foreign

knowledge and culture without allowing it in any way to mar the beauties of our own culture. In Japan, Ladies and Gentlemen, whilst the men are necessarily roughened by the struggle in every-day life outside, the women continue to-day to be the honoured custodians of all that is sacred and beautiful in the culture that has evolved with the nation. The influence of the West in the domestic life of Japan is almost negligible. How I wish that our people, too, could Indianise the culture of the rest of the world with the same ease and without the same loss of national self-respect as has been done and is being done to-day by Japan.

I have been harping so much in this Address on the necessity of preserving what I have continued to call our culture, that there is some fear of my being thought to be a rabid conservative. This danger for me will be averted if I make it clear to you that, in my opinion, the term " culture " in its best sense can never connote anything that proves to be really injurious to any section of humanity. For this reason, I am strongly in favour of our giving up all such customs as the broadening light of scientific knowledge proves to us to be harmful to the best interests of our race, in spite of the fact that they have come down to us as our heritage from our ancestors. I repeat, what I have said before, that I am for evolution rather than for revolution even in things that pertain to those cultural aspects of our life which are usually called domestic or social. To venerate all things old is as foolish as it is to venerate all things new. What I would like is to preach to you all, the necessity of our adopting the same principles of eclecticism as, having been adopted by the Japanese nation, have made that nation the strong and honoured people that it is to-day.

Ladies and Gentlemen, I dream of a day when each great language of India will be represented by such a University as yours. It is only from the rivulets of learning that will flow from such educational springs that there will again be formed that mighty river of knowledge, which, like the sacred Ganges of our motherland, will bring fertility to our intellectual life, which to-day, like the desert of Rajputana, lies barren and empty.

The *alumni* of such institutions, strong in the belief of the greatness of what they have learned, and proud that in every sense of the word they and their knowledge are the products of the land of their birth, will go forth throughout the length and breadth of Mother India to preach, with the sincere fervour of the apostles of old, those doctrines of truth, which, being easily understood by the people to whom they are preached, will put new life into the dumb masses and bring to them the light of that knowledge, which alone dispels all that is weak or evil in a nation.

In a country full of such a heterogeneous population as ours, the only bond of union that can be effective is that of patriotism. Love is a great leveller of all differences, and it is in the love of our motherland and of humanity that the real solution of most of the difficulties, with which our country is to-day faced, lies. It is my firm belief that nothing permanent can ever be built on foundations of hate. The storm, which is at present blowing over India and which is doing so much harm by disturbing the peaceful relations that should exist between the different communities that inhabit our country, is, let us hope, a temporary evil. It should be the duty of all those, whether they be men or women, who desire to be called educated, to do all that lies in their power, to put an end to all such forces as tend to split the inhabitants of our great country into warring groups full of hatred and bitterness for each other.

When nations so different from each other as the French, the English and the German have, in spite of their traditional rivalries and enmities, made war almost a thing of the past by the creation of a league, surely it ought not to be a difficult task for the inhabitants of one country, living, as they do, in the same climate and in the midst of practically the same social and economic conditions, to make at least communal dissensions utterly impossible.

Ladies and Gentlemen, in the not very far distant past, the co-operation between the two great communities that inhabit this land of ours gave to the world of art, a building that, for its beauty, stands unrivalled in the universe. Is it too much to hope that in the very near future they will again prove the in-

trinsic greatness of their ancient civilization by giving to the world at large a new theory of politics to show to those outside India how groups of human beings, with different languages, religions and customs, can yet sink all differences in their devotion to their motherland and form themselves into a people, who, while respecting all the other peoples of the world, continue to gain for themselves and their country that strength and honour which, coming as they do, not from a mere temporary possession of dreadnoughts and machine-guns, but from the most unshakable adherence to ethical beliefs, are destined to be eternal ?

(1929)

By Principal A. B. Dhruva, M. A., LL. B., I. E. S. (Retired)

Pro-Vice-Chancellor, Benares Hindu University.

*(Delivered at the Blavatsky Lodge Hall, French Bridge,
Bombay 7, on Sunday, 23rd June 1929.)*

MR. CHANCELLOR, LADIES AND GENTLEMEN,

I thank the Chancellor and his colleagues on the Syndicate for having given me the privilege of addressing this Convocation of the Fellows and Graduates of the Shreemati Nathibai Damodher Thackersey Indian Women's University. I thank also those friends of women's education in India who have assembled in this Hall and will be pleased to give me a patient hearing.

As I stand before you to day, ladies and gentlemen, I recall with pleasure the thrill with which I read nearly fifteen years ago, Prof. Karve's announcement of his intention to found a University for Indian women. The thrill was a feeling of joy not unmixed with surprize at the idea of starting a Women's University when not even all the principal towns of the Presidency were equipped with a High School for girls. The origin of this extraordinary idea is attributed to a pamphlet describing the Women's University in Japan which was sent by an unknown friend to Prof. Karve shortly before he presided at the Natio-

nal Social Conference in Bombay in December 1915. It would not be surprising if the example of Japan, whose history of the last sixty years is a veritable school-room for modern India, especially in the fields of Education and Industries, impressed Professor Karve very deeply. But it would be hardly fair to his intelligence and character to assume that a casual letter was the cause of his illumination. The cause, as distinguished from the occasion of the great announcement, must be sought elsewhere. Having been an earnest and practical reformer for many years, he realised the difficulties which stand in the way of social reform and female education in India. The hesitation of Orthodoxy to give a warm welcome to the new type of female education, he did not superciliously set aside as mere prejudice, but respected it as a conscientious objection on the part of a certain section—and that a large section—of his countrymen. He saw that if female education is to be made popular and thus a living force in Indian Society, it must be adapted to the needs of Indian life. For this, two things, he thought, were necessary. The time required for completing girls' education should be economised, and secondly, the character of their education should be brought into harmony with the Indian idea of womanhood. The cry against the new education was not a peculiarity of Indian conservatism. In Japan, the first fruits of female education were considered disappointing because the girls who were brought up on American lines were discontented when they returned home to the 'three obediences.' Consequently, a reaction set in, and eventually, the education had to be adapted to the national demand for the particular type which was suitable for Japanese girls. A similar state of things Prof. Karve perceived in India. Next, howsoever much it might be considered desirable to postpone the age of marriage to enable girls to complete their education, it was imperatively necessary that a complete course of secondary and higher education should be devised which could be imparted before their marriageable age was long past. This could be secured, first, by eliminating certain subjects from the boys' courses which were imposed upon girls, and, secondly, by introducing a great educational reform which was overdue even in the boys' colleges, viz., instruction through the mother-tongue.

Here are the two special features of this University, which have a value apart from the special circumstances in which they would seem to have forced themselves upon Prof. Karve's attention.

Of these, the second, though by no means essential to the scheme of Prof. Karve's Indian Women's University, is yet important, since it is an experiment which no other University in India except Osmania has carried out wholeheartedly. Theoretically, as an abstract principle of education, it is admitted on all hands that the mother-tongue of the pupil is the only natural medium of instruction. But objection is taken to its adoption in the special circumstances of India on practical grounds. It is contended that India wants a common national language, and English is the only language which can be made national; secondly, it is said that English is a world-language and, therefore, essential for inter-national correspondence; thirdly, its removal from the place of the medium of instruction is said to be responsible for weak English wherever the new experiment is tried; and fourthly, it is argued that the Indian Vernaculars are yet very poor, and there are no good text-books in the Vernaculars which could be used for the different subjects which are taught in Colleges.

Before we proceed to consider these objections, let it be frankly declared that no objection except the last has any value when placed beside the problem of the day, which is—How to make education *real*? We are entering upon an age in which an ounce of real knowledge will weigh more than a ton of felicitous expressions in a foreign language. Still, let us consider the objections which have been urged in favour of making English the medium of instruction. It is difficult to contemplate with equanimity the first suggestion, that of making English a national language. To my ears, I confess, 'English, a national language for India' involves an inherent contradiction. For Hindustan, the only language that can be national is Hindustani, as English is of the English and German of the Germans. Hindustani is the national language already of more than half the country, and wherever it is not, it has the first right to be made one. But we are not concerned here with the

wider aspect of this problem. *We want a large number of Universities in India of diverse types and founded on a linguistic basis, which will correspond and co-operate with one another just in the way the English and Continental Universities do at present.* At the same time we fully recognize the importance of English as a great world-language and consequently make it a part of our compulsory course, thus meeting the first two objections. The third objection deserves to be considered more seriously. If the student's English becomes weak as a result of its disuse as a medium of instruction, we must trust to other methods of improving it. The use of a language as the medium of conversation is a very good way of teaching it and the method may well be adopted in the period reserved for English. But there is no justification for extending its use to other subjects, which have their own right to being taught well, and this can be done only through the medium of the mother-tongue. The true remedy for this evil, if it really exists, lies in providing better teachers in English as well as in other subjects. Moreover, it should be remembered that India cares for English literature because it is a mine of great and noble thoughts, and one need not confound good English with mere fluency in speaking conversational English such as is spoken in Anglo-Indian homes. The last objection based on the want of text-books in the Vernacular moves in a vicious circle. Text-books in the Vernacular are wanting, precisely because the medium of instruction is not the Vernacular. Besides, education through text-books is, as every educationalist admits, a wrong method. All subjects, except literature, are best taught through syllabuses and not through text-books. The lectures of Professors should make text-books, and not text-books their lectures. The latter method, which has been long in vogue in India, is responsible for the lack of originality which vitiates much of the work done in Indian Colleges.

Let us now pass on to the second feature: We are asked by some of the best friends of female education in India—Why should there be a separate University for women with distinctive courses? My simple answer is: Because men have ignored women too long, unpardonably long, making no provision for their special needs in the Educational system of the country.

The type of education which we have learnt to associate with the name of Macaulay but which we owe no less to the patriotism and far-sightedness of Raja Ram Mohan Roy has been in the land for a full hundred years, and even if we confine our attention to higher education, the major Universities in India have been at work for no less than seventy years. During this long period, the new education is fully justified of its children. It has awakened the country, it has knit together its varied populations, it has, in one word, done much to modernize India. Yet in the direction of women's education it has done precious little. Neither the educational departments of the different provinces have devised and pushed forward any large scheme for the expansion of female education, nor have the Universities pressed the necessity of establishing colleges for women upon the attention of the Government. It will be said that there are colleges for boys where girls can also go and the resulting co-education is desirable for putting an end to the barrier which is at present placed between man and woman in India. I recognize the advantage of co-education, for I am no believer in cloister'd virtue. But, in my humble judgment, the advantage does not compensate for the loss which arises from the absence of separate colleges for women. The advantage can be easily secured by creating opportunities for frequent meeting at inter-collegiate lectures, debates, games, and entertainments. But the stimulus to female education which is greatly needed at present can only come from the establishment of special colleges for women. While recognizing fully that women are human beings quite as much as—can't I say more than?—men, let us not forget that they are human beings who are *women*, and consequently their education should be *partly* different from that provided for men. It is wrong to think that special curricula for women mean or should mean 'soft' subjects. The differentiation of curricula is based on the different needs of the two sexes—or let us say, two natural groups of human beings—constituting the nation. One group has to look after the State, the army and the markets: the other after the home, the nursery, and all those comforts, material and spiritual, which make human life sweet. An individual of one group may be quite as competent as an individual of the other group for discharging

the duties of the latter; and, therefore, there should be no absolute bar laid between the two. But it is waste of national and human energy to duplicate workers in one field, while the other suffers for want of them. Let us try to visualize how much better would be our homes if women were educated to make them special objects of study instead of trying to beat men in their field. An occasional reminder of equality of this kind between man and woman may not be bad for them, but the main business of women and men should be to help each other. Co-operation and not competition is the maxim of new sociology.

There is one criticism to which this University, as it is at present constituted, seems open. Considering the wide area for which it has to cater, it cannot become wholly residential. The advantages of a residential University are no doubt many ; for a common residence of all the members of a University creates a better and more frequent co-operation of professors and students, of professors and professors, and of students and students. But the establishment of a large number of residential Universities in a vast and poor country like India is not a business proposition, and consequently, we must at present remain satisfied with what is next best to it. We should establish a large number of good High Schools and Colleges in different parts of the country which may be non-residential in the beginning, but which may be made residential as soon as practicable. But it should be noted that in estimating the value of federal Universities, the character of constituent Schools and Colleges is often overlooked. These, if made residential, are themselves excellent centres of educational life, which, by their compactness, make for better *esprit de corps* than even huge Universities where it is difficult to create a unity of spirit between an Engineering College and a College of Theology or Medicina. I agree that a local University which really teaches, is better than a National University which merely examines. But it is a mistake to think that a University exists only at the Head Quarters or in the Registrar's Office. Constituent Colleges spread over different parts of the country are the living limbs of a University and a University exists in them just as well as they do in a group of colleges situated within the limits of a

few acres, provided—and the proviso is very important—the constituent colleges have common ideals and common ways of life. In view of the fundamental unity of Hindu civilization, it may not be undesirable to affiliate the Colleges of Gujarat and Maharashtra to a single University, but considering that their differences are quite as important as their points of similarity, it may be advisable to have a separate University for Gujarat in the near or distant future when sufficient funds are available. This is, in my view, a consummation to be immediately wished for. But, until it is reached, there is no reason why the two provinces should not continue to co-operate heartily as they do at present.

Before I conclude, I should like to address a few words specially to the lady graduates of this University.

My young friends, I congratulate you most heartily on your achievement. As a student of Ancient Indian culture, I assure you that, in taking your education, you have fulfilled the tradition recorded by Old Manu who said: “प्राकल्पे तु नारीणां मौजि-
बन्धनाभिष्यन्ते”—i. e. “In times of yore, women were invested with the sacred thread” which marked their admission to the life of students. Hārīta* speaks of two classes of girls—“ब्रह्मवादिनी” and “सद्योवधू” i. e. those who dedicate themselves to study and those who immediately marry. The word ‘सद्यः’—‘immediately’—in this context is significant. Between the two extremes, it implies one more class of girls who did not marry ‘immediately’ after initiation, but spent intermediate years in education as they were originally expected to do before the pressure of the Iron Age altered the old custom and the Upavita Samskara became a sham. It is for you to revive this sacred tradition by your example and precept, and, above all, by the life and conduct which is demanded of a graduate of this University.

The work that lies before you, is immense. You have to bring up the children who will be the makers of India, of

*“द्विविधा स्त्रियो ब्रह्मवादिन्यः सद्योवध्वश्च । तत्र ब्रह्मवादिनीनामुप-
नयनमग्नीन्धनं वेदाध्ययनं स्वगृहे च भिक्षाभ्यर्षेति । सद्योवधूनां तु उप-
स्थिते विवाहे कथञ्चिदुपनयनमात्रं कृत्वा विवाहः कार्यः ॥”

the next generation not by playing the role of lookers-on but by introducing better methods of child-rearing. You have to make Indian homes more sanitary, more beautiful and more peaceful. There is a great amount of welfare-work which you women alone can do. Our innumerable unfortunate sisters ground down by poverty, ignorance and unjust social customs will confide their cares and troubles to you alone. The sick in the hospitals are groaning for relief at your healing hands. At present, for want of lady teachers, elementary education is suffering, which, in the natural course of things, should be in your hands. And, if the education of the child is to be really efficient, it should be individual and not collective as at present, and this reform can be carried out by placing it largely in the home. If some of you have a bent for research, here is your special field, viz., child-psychology in which at present we, men, do little more than read books written by men, and these, again, based on observation of the child-mind and the child-behaviour of Europe and America. Then, again, you have Indian music, with its northern and southern schools, folk-songs and aboriginal music, which you can study scientifically and historically, and compare them with European music and finally develop Indian music on original or syncretic lines. The same thing *mutatis mutandis* for painting. Next, is chemistry of cookery taught in the Royal College of Science? I believe it stops with the study of vitamins. If so, is there not sufficient work for you in the shape of developing the art of cookery for the benefit of the sick, the convalescent and the epicure? Why should your brothers feel attracted to Italian confectionary if you can supply better and more wholesome dishes after a careful, scientific and artistic study of Bengali, Madrasi, Maharastri, Gujarati and Hindustani cookery? Do not imagine that this work is *infra dig* for you, or that we, men, want you to confine yourselves to this and similar work. Indian women have distinguished themselves in the past in various walks of life, as poets, philosophers, scientists, religious teachers and administrators. The Mahabharata, which abounds in stories of different chronological strata, and holds the mirror faithfully to Ancient Indian life, records dialogues which do much credit to the intelligence, culture and commonsense of women, and it is

your right to walk in their foot-steps. Modern India is showing signs of a great national upheaval in science, letters, politics, and social and religious life in which women have begun to take their proper share—which is the happiest augury of the success of the silent revolution which is already upon us. At the same time you will permit me to say that marriage and its consequential responsibilities make up your highest avocation. As my friend—Babu Bhagavandas—observed on one occasion, “the vast majority of women are intended by nature, and at heart prefer to be, not unmarried Misses Sarasvatis, but Grihalakshmis and Annapūrṇās, goddesses of the family home, whose very presence and companionship bring joy and strength into the life of their partners, and make it possible and worthwhile, for them to follow their special vocations successfully.” “Motherhood”, it is rightly said, “is the noblest of priesthoods.”

(1930)

Mr. C. R. REDDY, M. A.

Ex-Vice-Chancellor of the Andhra University

(The following are extracts from the convocation address which was to have been delivered on the 15th June 1930. The convocation was abandoned owing to the tense political situation prevailing in Bombay.)

I The National Awakening.

The Indian Women's University is a racy institution. It is Oriental in the best sense of the term. Its inspiration comes from the great Women's University in Tokyo, the organisation of which served as the model. Karve, the educational Sanyasi, is its founder. It spreads knowledge through the natural medium of vernacular.

But its outlook is not orthodox and reactionary. The spirit is racial but the flow is towards the broadening human future. It is out to satisfy the demands of our Nationalism. It is pre-

paring women workers for all the fields of their special needs and activities. Your graduates are playing an important part in developing women's education. They are serving as members of Local Boards and other public bodies. Citizenship—good, strong and resolute,—is the ideal of this University. You graduates and students, are fulfilling that ideal with conspicuous energy and devotion.

2 Dynamic Citizenship.

But let me tell you that citizenship has two aspects—the routine and the dynamic. Service in existing institutions is of the routine order. The endeavour to create bigger and grander institutions, through which the soul of our country can express itself more fully and uninterruptedly, is dynamic citizenship. The number of those who make themselves comfortable in routine is always large. Those who adventure forth to evolve better worlds and a more spacious life are generally far fewer in number. They are the disturbing factors of our quiet-going routine; the romantic knights who become either martyrs or heroes according as their efforts lead to success or end in failure.

3 Faith and Failure.

Faith never accepts failure as final. Time is endless and the failure of to-day may yet become the triumph of tomorrow. Did not Jesus Christ say that the discarded pieces may become the corner-stones of the Church? The caution and prudence that discourage movements rooted in lofty ideals on the score of weakness and the impossibility of triumphing over the opposition are a form of cowardice.

4 A New Era.

We are meeting in a new era for Indian women and of Indian history. If anybody had ventured to think that Indian women would have been playing the heroic part that they are doing in the present national movement, he would have been regarded as a lunatic. Contrary to all historical induction and positive inference, Mahatma Gandhi has produced an explosion of the pent-up women-power of India, which is nothing short of a miracle. Genius can transcend history—this is the essence of

the miracle-working power it possesses. The power of genius has often blasted historical inductions to pieces.

5 Facts are not Fate.

The men who adhere too closely to what they call facts—is there, I wonder, any fact which is not coloured and conditioned by interest?—thus miss reality. Reality is evolution, creation. What you call a fact is the dead tissue. Factual politicians will analyse all the difficulties of the Indian situation and conclude that little or no progress is possible. Fateful heroes of nations will look on existing defects as an evil dream which disappears at the break of the new dawn. Shall we say that the former are always right and the latter always wrong? Is stagnation eternal and progress a chimera? As a Professor of History, which I once was, I used to say that in Indian History there have been only battles and no wars until the rise of the Mahrattas and Sikhs, and I used to comment on the national psychology thus revealed, which is our lack of perseverance and the incapacity to out-live and overcome a defeat. To-day after the failure of the first Non-Co-operation movement, a similar one on the bigger scale is in full swing and the women of India are leading the struggle. Whether we agree with the policies and methods of Mahatma Gandhi or not,—that is not relevant to this occasion—there can be no disagreeing on the fact that so far as national character is concerned, he has done more to strengthen and elevate it than all the Indian Universities put together. It is this ethical aspect that I am concerned with here as an educationist and the further truth charged with hope for human progress that Gandhi's genius jumps the bounds of historical anticipations and soars to higher heavens.

6 Community Organisation.

Take another of his achievements. Did any one imagine the possibility of mass movements in India on the scale now operating? We have always been told by careful students of our past, having no care for our future, that the rural folk were plunged in wakeless sleep, while the cities were undergoing political night-mares, and that democracy was impossible. I have only one remark to offer. If masses and women fight for a constitution in the manner they are now doing, they will

know how to guard it against possible oligarchies, foreign or indigenous. To this extent Gandhian public life is a vast improvement over the older days in which a few intellectuals supplied all the politics, we possessed—the politics of argument as different from community organisation and action.

7 Law and Order.

Dr. Robert Bridges, the late Poet-Laureate of England has expatiated in his writings on the divine right, possessed only by rational man, to break existing laws in order to reorganise life at a higher level. The moralist Gandhi would add that such reconstruction should never be attempted by methods violence. Non-violent struggle for social and political emancipation is a new feature in history. I wonder if it will become a factor.

Law and order are not ends in themselves but means to progress. As Jesus Christ declared, "Law exists for Man, not Man for Law". Those who desire the people's support for law and order should make clear beyond possibility of doubt the nature and extent of the progress to which it is their intention to advance.

8 Modes of Struggle.

Struggle in some shape or other is an inevitable incident of progressive life. It may take one of two forms ; Destruction of the Opponent or Conversion of the Opponent. The former has been the usual type in history. The method inaugurated by Jesus Christ is conversion by self-suffering. Materialism triumphs by producing death and demoralisation. Spirituality aims at saving both the parties. It comes to fulfil and not to destroy. Its triumphs are permanent. The Gandhian movement is an adventurous application of the spiritual principle for the political and social redemption of mankind. The principle of his method appears to be as old as religion itself or at least Christianity. The novelty consists in the vast scale in which it has been, under his inspiration, practised. Whether he succeeds or fails, the better mind of humanity will bow in reverence to the man in Yerawada jail for his sublime demonstration.

I am aware of the biting criticism of George Bernard Shaw that the non-violence of the cow has not converted the tiger to vegetarianism. But are men no better than tigers ?

9 Will and Idea.

Ideas without organised will and exertion are mirage and moonshine. Organised power, bereft of high purpose, is brutishness. A nation which has ideas without the requisite capacity for organised action is degenerate. A nation which has strength without a soul is unregenerate.

10 Women and the National Struggle.

Women are the guardians of the race. You cannot help sympathising and encouraging all those who are engaged in fighting for the rights of our people. No true woman will ever admire the diplomat in preference to the soldier. I am, therefore, not surprised at the support that Indian women are giving to the Gandhian movement.

There is no need to appeal to you at the present time for brave acts of citizenship. Your own sex has furnished ample inspiration, by example more telling than empty precept. "Mrs. C. R. Das, Mrs. Sarojini Naidu, Mrs. Kamaladevi Chattopadhyaya, Mrs. Rukmani Lakshmipathi, the Tyabji ladies of Baroda and Rangoon, Begum Alam of Lahore, Srimati Anusuya of Ahmedabad, Dr. Muthulakshmi Reddi, Mrs. K. M. Munshi, Miss Dickinson and a host of others are there to inspire or shame our people into noble deeds. I wish some enterprising firm would bring out an album containing the pictures of these heroines of modern India with short sketches of their services and sufferings.
